



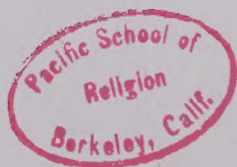
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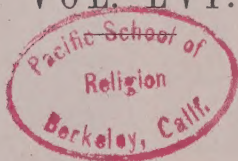
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WITH A VIEW OF

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FOR THE YEAR 1860.

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American Board of Commissioners for Foreign Missions.

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

As introductory to the Annual Survey of the Missions, on this fiftieth year of the Board's operations, a few quotations from the last Annual Report prepared by Dr. Worcester, the first Secretary, (that for the year 1820,) and from a letter written by the same venerated man, a few months later, while on that journey to the Indian missions from which he never returned, may not be uninteresting to the readers of the Herald. They will serve to show with how much satisfaction and gratitude good men then looked upon what seemed to them as *great things* already attained in the missionary work, and, at the same time, to mark the contrast between what had then been and what has now been accomplished, and so to awaken gratitude in view of present encouragements and already attained results. The extract from the Report also presents, in a clear light, some of the reflex advantages of the work in which we are engaged.

In the letter, which is without date, but which is supposed to have been written in February, 1821, Dr. Worcester refers to the Report, which he had recently, on his voyage to the South, "found strength leisurely to peruse," and says: "It exhibits a system of progressive and extensive operations, with early results and opening prospects, not unworthy, I am persuaded, of general attention; and to one who has had a perfect acquaintance with these operations from the beginning, in no ordinary degree interesting, and gratefully impressive." That Report states that the total receipts of the Board, in the *ten* years of its operations then closed, had been \$235,000, and the expenditures \$201,600. The receipts of the previous year had been, in all, \$39,100. The number of laborers then employed was twenty-six ordained missionaries, and twenty-three male and thirty-nine female assistants. Forty-four of these were located among the Indian tribes of the United States. For the number now employed, see the Summary, at the end of the Survey.

The letter goes on to say: "The day of small things is fresh in remembrance," and, after referring to the organization of the Board, and its first meeting,

remarks: "But what individual, who took a part in these inchoative deliberations and proceedings, had any adequate anticipations of the magnitude and importance to which, in ten years, they would grow? American Christians had never combined in any great enterprise or plan for spreading the knowledge of Christ, or advancing his Kingdom; had never sent, from these shores, a single missionary with the message of heavenly mercy to any portion of the widely extended Pagan world, lying in darkness and in wickedness, without God, and without hope. Some scattered and transient efforts had indeed been made, for the benefit of some of the native tribes of the American forests; but without any general union, or any expansive or systematized plan of operations. In these respects, there was no experience—no example: all was untried—all to be begun. What disposition would be found in the community, in regard to the great object, was problematical. For any certain calculations, or safe expectations, as to the contributions which might be obtained, no sure grounds were afforded. The suggestion of forty thousand dollars a year, or even twenty thousand, would have startled the minds of the most sanguine. * * * Little was done, or even attempted, for the objects of the Board, until January, 1812, when unexpectedly an opportunity was offered, for conveyance to India, in a vessel about to sail by special permission of government. The time for preparation was only a fortnight. For sending out the four missionaries, eight or ten thousand dollars were necessary, and the sum in the treasury was less than five hundred. When, after serious and anxious deliberation, the minds of the Prudential Committee were first expressed on the question of sending the missionaries out, only one member was found decidedly in the affirmative. The question was solemnly and prayerfully re-considered. The indications of Providence, in the series of facts and circumstances which had brought the matter to that crisis, were reviewed; it seemed to be clearly the will of God that the missionaries should be sent; and the resolution was taken for the purpose, in the confidence that, by proper means, with His aid, the requisite funds would be obtained. That confidence was amply justified by the event; a lesson of immense importance was indelibly impressed upon the minds of the Prudential Committee; and upon the principle then adopted—*of following as Providence leads; trusting in the same sovereign Providence, with assiduous attention to the proper means, for the needed supplies*—have the operations of the Board ever since been conducted. From this principle may the Board or the Prudential Committee never depart. It is, I am persuaded, the vital principle of the missionary cause."

In the Report referred to, the following language is used with reference to the happy influence which had been exerted upon the churches at home by the foreign missionary enterprise—language well worthy to be pondered now: "Had the object been, chiefly or solely, the advancement of religion in our own land, in what other way could two hundred thousand dollars have been better laid out. The support of forty ministers of the gospel at home, during the ten years, as settled pastors or domestic missionaries, would have cost probably little more than the sum specified. But had this same money been used for the support, during that term, of forty settled pastors or domestic missionaries—two to each of the several States and Territories of the Union—is there good reason to believe that

more would have been done for the general interests of religion in our country, than has actually been effected by means of this institution for Foreign Missions?—more to impress a deep and widely extended conviction of the infinite importance of the Gospel—more to counteract the selfishness and worldliness and sordidness of feeling and practice everywhere so prevalent—more to illustrate the nature, to display the excellence, and to raise the standard of Christian charity—more to bring the members of the community acquainted with the great concerns of the Redeemer's kingdom, or to a livelier interest in them—more to give enlargement and elevation to their views and affections, and to make them know how much more blessed it is to give than to receive—more to promote good will among themselves and towards all men, and to do good unto all as they have opportunity—more to beautify our Zion, to make her walls salvation, and her gates praise; and cause her so to rise and shine, as that the Gentiles shall come to her light, and kings to the brightness of her rising?

“It is the spirit of missions—the spirit which burns with quenchless desire to teach all nations, and to preach the Gospel to every creature—that has produced in Christendom the mighty movement, and the diversified and multiplied exertions of benevolence, by which the present age is so signally marked. Until the first missions of this new era were sent forth to the distant heathen, Christendom was asleep, while the world was perishing—was dreaming of temporal changes, disastrous or prosperous, while darkness covered the earth, and gross darkness the people. Aroused from their slumbers by the efforts of those great Christian enterprises, the friends of God and of men were amazed at the ignorance, corruption, and wretchedness every where to be seen—not only afar off, but near and all around them. Their eyes affected their hearts. The liberal set themselves to devise liberal things; and Bible Societies, Tract Societies, Education Societies, sprung up in quick succession; and a system of beneficent action has been advancing with surprising and animating rapidity. The spirit of missions—of missions to the heathen—is the main-spring of the whole.”

If these, and such as these, were fitting reflections in connection with this work forty years ago, how much more may we now feel, that “the Lord hath done great things for us.”

AFRICA.

GABOON.

BARAKA.—Albert Bushnell, Jacob Best, *Missionaries*; Mrs. Lucinda J. Bushnell, Mrs. Gertrude Best, Miss Jane A. Van Allen.—One native helper.

NENGENENGE.—Ira M. Preston, *Missionary*; Mrs. Jane E. Preston.—One native helper.

On their way out.—Monis L. St. John, M. D., and Walter H. Clark, *Missionaries*; Mrs. Sarah Ann St. John.

In this country.—William Walker, Epaminondas J. Pierce, Andrew D. Jack, *Missionaries*; Mrs. Catharine H. Walker, Mrs. Mary E. Jack.

Mr. and Mrs. Preston have returned to this field, and Mr. and Mrs. St. John and Mr. Clark sailed from New York, Sept. 27, to join the mission. Mr. Pierce, Mr.

and Mrs. Walker, and Mr. and Mrs. Jack have found it necessary to re-visit their native land, and are now in the United States. Nearly all the members of the mission on the ground have been visited with sickness. Experience seems to have secured for us no perceptible advantage over the adverse climate. Such frequent absences are needful, on the part of the missionaries, that it requires nearly a double force to sustain the mission. It has, therefore, become a vital question, whether it be not possible to obtain colored laborers from Sierra

Leone, or from some other colony on the coast. Some religious interest has been manifested within the year, and a few individuals have been added to the little church.

ZULUS.

MAPUMULO.—Andrew Abraham, *Missionary*; Mrs. Sarah L. Abraham.

UMVOTI.—Aldin Grout, *Missionary*; Mrs. Charlotte B. Grout.

ESIDUMBINI.—Josiah Tyler, *Missionary*; Mrs. Susan W. Tyler.

UMSUNDUZI.—Lewis Grout, *Missionary*; Mrs. Lydia Grout.

INANDA.—William Mellen, *Missionary*; Mrs. Laurana W. Mellen.

ITAFAMASI.—(Vacant.)

TABLE MOUNTAIN.—Jacob L. Dohne, *Missionary*; Mrs. Caroline Dohne.

AMANZIMTOTE.—Silas McKinney, David Rood, *Missionaries*; Mrs. Fanny McKinney, Mrs. Alvira V. Rood.—Two native helpers.

IPUMI.—William Ireland, *Missionary*; Mrs. Jane W. Ireland.

AHMAHLONGWA.—Stephen C. Pixley, *Missionary*; Mrs. Louisa Pixley.

IFAFI.—Seth B. Stone, *Missionary*; Mrs. Catharine M. Stone.

UMTVALUMI.—Hyman A. Wilder, *Missionary*; Mrs. Abby T. Wilder.

OUT-STATIONS.—*Ilovo, Inungicani, Imbubulu, Umakuta, Umnini, Umcoti.*

On their way out.—Elijah Robbins, *Missionary*; Mrs. Addie B. Robbins.

In this country.—Daniel Lindley, *Missionary*; Mrs. Lucy A. Lindley.

The Zulu mission pursues an even tenor, with not much of incident as yet to relate. The territory of the Natal Colony embraces 18,000 square miles, and the colonial government has thus far shown much kind regard for the welfare of the natives. Among the colonists are many sincere friends of the missionary and the missionary cause. The natives live in peace and general prosperity. The Kaffir-Zulu language, having been reduced to writing, is gradually being furnished with books. The seven mission churches are yet in their infancy, with a membership of 186. At the time of the last report, there were encouraging signs at nearly all the stations, and at two of them, marked religious interest. Never was there, within the bounds of this mission field, a more advancing civ-

ilization, or a more hopeful prospect of triumph for the Gospel.

Mr. and Mrs. Robbins sailed from Boston, September 29, to reinforce the mission. Mr. and Mrs. Lindley, after laboring in Africa nearly twenty-five years, are now on a visit to the United States.

EUROPE.

GREECE.

ATHENS.—Jonas King, D. D., *Missionary*; Mrs. Anna A. King.

In Greece, it is stated that a bishop had ordered four hundred copies of the Modern Greek Testament for distribution in his diocese. Dr. King's preaching has been unmolested, with an encouraging attendance; but he has been recently very unexpectedly cited to appear before the judicial authorities, to answer to charges brought against him two and a half years ago. He doubts, however, whether the case will ever come to trial.

WESTERN ASIA.

NORTHERN ARMENIANS.

CONSTANTINOPLE.—William Goodell, D. D., H. G. O. Dwight, D. D., William G. Schauffer, D. D., Cyrus Hamlin, D. D., Elias Riggs, D. D., Edwin E. Bliss, Josiah Peabody, Tillman C. Trowbridge, George F. Herrick, *Missionaries*; George Washburn, *Missionary Treasurer*; Mrs. Abigail P. Goodell, Mrs. Mary L. Dwight, Mrs. Mary G. Schauffer, Mrs. Martha J. Riggs, Mrs. Isabella H. Bliss, Mrs. Mary L. Peabody, Mrs. Henrietta Washburn, and Miss Sarah E. West.—One pastor, three licensed preachers, and fourteen other native helpers.

BAGHCEJUK.—Justin W. Parsons, Joseph K. Greene, *Missionaries*; Mrs. Catharine Parsons, Mrs. Elizabeth A. Greene.—One preacher.

SMYRNA.—Daniel Ladd, Edward M. Dodd, *Missionaries*; Mrs. Charlotte H. Ladd, Mrs. Lydia B. Dodd.—One preacher, and one helper.

TOCAT.—Henry J. Van Lennep, *Missionary*; Mrs. Emily F. Van Lennep, Miss Mary E. Tenney.—One preacher, and one helper.

SIVAS.—Benjamin Parsons, *Missionary*; Henry S. West, M. D., *Missionary Physician*; Mrs. Sarah W. Parsons, Mrs. Lottie M. West.—Two helpers.

CESAREA.—William A. Farnsworth, Julius Y. Leonard, *Missionaries*; Mrs. Caroline E. Farnsworth, Mrs. Amelia A. Leonard.—One preacher, and three helpers.

YOZGAT.—Fayette Jewett, M. D., Jasper N. Ball, *Missionaries*; Mrs. Mary Ann Jewett, Mrs. Caroline N. Ball.—Two helpers.

TREBIZOND.—One pastor, and one helper.

ERZROOM.—I. F. Pettibone, Oliver W. Winchester, George W. Dunmore, *Missionaries*; Mrs. Jannette L. Winchester.—One helper.

ARABKIR.—Sanford Richardson, George A. Polard, *Missionaries*; Mrs. Rhoda Ann Richardson,

Mrs. Mary Helen Pollard.—One preacher, and two helpers.

KHARPOOT.—Orson P. Allen, Crosby H. Wheeler, Herman N. Barnum, *Missionaries*; Mrs. Caroline E. Allen, Mrs. Susan A. Wheeler.—One preacher, and one helper.

ADRIANOPLE.—Charles F. Morse, *Missionary*; Mrs. Eliza D. Morse.—One preacher, and one helper.

PHILIPPPOPOLIS.—William W. Meriam, James F. Clarke, *Missionaries*; Mrs. Susan Meriam, Mrs. Isabella G. Clarke.

ESKI SAGHRA.—Theodore L. Byington, *Missionary*; Mrs. Margaret E. Byington.

In this country.—William Clark, William Hutchison, Alexander M. Plumer, *Missionaries*; Mrs. Elizabeth W. Clark, Mrs. Foresta G. Hutchison, Mrs. Elizabeth M. Plumer, Mrs. Susan Dunmore, Miss Maria A. West.

OUT-STATIONS.—CONSTANTINOPLE. *Brusa*, one pastor, and one helper. *Biljik*, one preacher. *Rodosto*, one preacher, and one helper.—SMYRNA. *Thyatira*, one preacher.—BAGHCEJUK. *Nicomedia*, one preacher. *Adabazar*, one preacher, and one helper. *Orajuk*, one helper.—SIVAS. *Gurun*, *Dicrik*, *Zara*, *Singir*, *Oclash*, each one helper.—CESAREA. *Ererek*, one helper. *Germir*, one helper. *Munjasun*, one teacher.—YOZGAT. *Marsovan*, one preacher.—ERZROOM. *Khanus*, one pastor.—ARABKIR. *Mashkir*, one preacher. *Maden*, one preacher. *Shapik*, one preacher. *Agn*, (city), one preacher. *Malatia*, one preacher. *Agn*, (village), one helper. *Vank*.—KHARPOOT. *Palon*, two helpers. *Shukhaji*, *Ichune*, *Habusi*, *Chunkush*, and *Mezerek*, each one helper.

This mission now includes three stations among the Bulgarians of European Turkey, south of the Balcan, and there is also labor among inquiring Moslems in different parts of the field. There are 28 churches, and 602 members, the admissions last year being 92. The free schools contain nearly a thousand pupils; the higher schools, 52 males and 22 females. The burning of the valuable mission premises at Tocat, in March, has occasioned the removal of the training-school from that place to Kharpoot, farther in the interior. The Bebek seminary has been blessed with a remarkable outpouring of the Spirit. The printing for the year amounts to nearly 19,000,000 of pages. A Bulgarian translation of the Old Testament is in progress, the New Testament being already abroad; and there is much active exertion, both to multiply and to distribute books and tracts.

The visible influence of the mission is as yet chiefly, though by no means wholly, among the Armenians. Most of the members of the churches are Armenian converts, as are also the enrolled

Protestants. The known hopeful converts among the Mohammedans are not numerous, and it is scarcely time to look for many conversions among the Bulgarians. The demand for the Scriptures among the Bulgarians continues unabated. The sale of the New Testament among the Mohammedans has been reduced; but there are purchasers, and those who buy do it publicly, fearing no civil penalty. Opposition is not by public proclamations, or threats of persecution; the police, the magistrates, take no responsibility. The Imams and Ulemas are restricted to warning, entreaty, and moral suasion. How different the present from the past!

Messrs. Meriam, Greene, West, and Clarke, with their wives, and Mr. Herriek, unmarried, have been sent out within the year. Mr. and Mrs. Parsons have also returned to the field; but Messrs. Clark, Hutchison, and Plumer, with their wives, have been called to return, for a season, to their native land.

SOUTHERN ARMENIANS.

AINTAB.—Benjamin Schneider, D. D., Jackson G. Coffing, *Missionaries*; Mrs. Susan M. Schneider, Mrs. Josephine L. Coffing, Miss Myra A. Proctor.—One native pastor, and seven helpers.

MARASH.—George H. White, *Missionary*; Mrs. Joanna F. White.—Six helpers.

GORFA.—George B. Nutting, *Missionary*; Mrs. Susan A. Nutting.—Two helpers.

ALEPPO.—Andrew T. Pratt, M. D., *Missionary*.—One native preacher, and one helper.

ANTIOCH.—Philander O. Powers, Homer B. Morgan, *Missionaries*; Mrs. Sarah L. Powers, Mrs. Susan H. Morgan.—One helper.

In this country.—Albert G. Beebee, George A. Perkins, *Missionaries*; Mrs. Sarah E. Perkins, Mrs. Sarah F. Pratt.

OUT-STATIONS.—OROO, one helper. *Birjik*, one helper. *Albistan*, one helper. *Adyanan*, two helpers. *Severek*, one helper. *Kilis*, one native pastor, and one helper. *Kessab*, four helpers. *Bitias*, two helpers. *Ikiz Olook*, one helper. *Adana*, one native pastor. *Yarpuz*, one helper. *Kazajik*, *Bagchejughas*, and other places near *Kessab*, three helpers. *Haji Habebli*, one helper. *Kepse*, one helper.

This mission has been afflicted by the death of Mrs. Beebee. Mr. Beebee and Mrs. Pratt, with impaired health, and Mr. and Mrs. Perkins, in consequence of the ill health of the latter, have returned on a visit to their native land. Miss Proctor has gone out as teacher for the

female seminary at Aintab. The mission, with five stations, fourteen out-stations, and nine missionaries, has more than 500 church members, in ten churches. The church at Aintab numbers 233, and there is an average congregation on the Sabbath, of 700. Marash has a church of about 135 members, and an average congregation of 475. The work at that place was commenced only five years ago, in the midst of profound darkness and the fiercest opposition. At the opening of the year 1858, the church contained 49 members, and in fifteen months 84 were added on profession of faith. The church at Kessab, where no missionary has ever resided, numbers 97, and the average congregation, 300. Twenty-six students received instruction in theology, within the year, at Aintab, Marash, and Antioch; and there are 746 pupils in the common schools. The theological students spend a part of the time in laboring as evangelists. The church at Aintab supports its native pastor, and has raised a hundred dollars towards building a house of worship at an out-station, while the females subscribed an equal sum for the support of preaching at another out-station. "Truth," say the missionaries, "is spreading more and more, and the number of persons coming under its power is increasing."

SYRIA.

BEIRUT.—C. V. A. Van Dyck, M. D., J. Edwards Ford, *Missionaries*; George C. Hurter, *Printer*; Mrs. Julia A. Van Dyck, Mrs. Mary E. Ford, Mrs. Elizabeth Hurter.—Three native teachers, and one helper.

ABEIH.—Simeon H. Calhoun, *Missionary*; Mrs. Emily P. Calhoun.—Two teachers in the seminary, one of them a preacher.

SUK EL GHURB.—Daniel Bliss, *Missionary*; Mrs. Abby Maria Bliss; Miss Amelia C. Temple, *Teacher of the Female Boarding School*.—Six teachers in connection with this station and Abeih.

SIDON.—William W. Eddy, *Missionary*; Mrs. Hannah M. Eddy.—Three native preachers, and five teachers.

HASBEIYA.—One ordained native preacher, and two helpers.

DEIR EL KOMR.—William Bird, *Missionary*; Mrs. Sarah F. Bird.—Six teachers, and one other helper.

B'HAMDUN.—William A. Benton, *Missionary*; Mrs. Loanza S. Benton.—Nine teachers.

TRIPOLI.—Henry Harris Jessup, J. Lorenzo Lyons, *Missionaries*; Mrs. Caroline Jessup, Mrs. Catharine N. Lyons.—Two teachers, and one other native helper.

HOMS.—David M. Wilson, *Missionary*; Mrs. Emeline Wilson.—One helper.

Station not known.—Rev. William M. Thomson, D. D., *Missionary*; Mrs. Maria Thomson.

OUT-STATIONS.—Araman, Alma, Cana, Rash-bei, el-Fukkar, Ibl, Ain Zehaity, Kheiyam, Gharzoos, Port of Tripoli.

Mr. and Mrs. Thomson sailed on their return to Syria in May. Mr. and Mrs. Aiken, seeing no prospect of his being able to resume his labors, have taken a release from their connection with the Board. Miss Johnson's state of health has constrained her also to return to her native land, and relinquish the missionary life. This mission spreads itself over the southern ridges of Lebanon, and occupies three points on the shore, along its western base. Somewhat more than a thousand pupils are connected with the common schools of the nine stations. The training-school for males contains eighteen pupils, and one has been commenced for females. Nineteen persons were received to the churches in the early part of the year. The Tripoli district, on the north, running up among the Maronite villages of the mountain, is assuming a new interest. It has lately been found, however, that the most marked progress is in the southern districts, connected with Hasbeiya and Sidon. These compose one-half of the field of the mission, in extent and population, and also in the number of churches and church members, in attendants upon instruction, and in the number of places where a decidedly evangelical movement has begun. New fields, it is said, are disclosing themselves in Syria, and "now is the time for earnest, successful effort."

ASSYRIA.

MOSUL.—Dwight W. Marsh, *Missionary*; Henri B. Haskell, M. D., *Missionary Physician*; Mrs. Lucy Lobdell, Mrs. Sarah J. Haskell.—Three native preachers, and one helper.

DIARBKIR.—Augustus Walker, *Missionary*; David H. Nutting, M. D., *Missionary Physician*; Mrs. Eliza M. Walker, Mrs. Mary E. Nutting.—Two native preachers, and four helpers.

MARDIN.—W. Frederic Williams, *Missionary*.—One native helper.

BITLIS.—George C. Knapp, *Missionary*; Mrs. Aliza M. Knapp.—One native helper.

OUT-STATIONS.—*Naherwan, Mar Ahar, Kutturbul, Hinee, Chermugh.*

Again has this mission been called to endure affliction. Mrs. Marsh, having buried her only child in May, was herself called away from earthly labors in August. The mission has taken two new stations, one at Bitlis, "a lovely town nestled among the hills," five or six days' journey north of east from Diarbekir, and one at Mardin, on the mountains which head the great plain of Mesopotamia, the metropolitan city of both branches of the Syrian church. Mr. Williams, though he found the people exceedingly bigoted, has been enabled to make an auspicious beginning at this important post. This may be regarded as the health station for Mosul and Diarbekir. Bitlis, the most eastern station, 5,000 feet above the level of the sea, with deep snow in winter, is still more healthy, and Mr. Knapp has found much encouragement in his work there. The preaching, schools, and progress, at Mosul and Diarbekir, are much as in the previous year.

NESTORIANS.

OROOMIAH.—Austin H. Wright, M. D., George W. Coan, *Missionaries*; Edward Breath, *Printer*; Mrs. Catharine M. Wright, Mrs. Sarah P. Coan, Mrs. Sarah A. Breath; Miss Mary S. Rice, *Teacher*.—Six native preachers, (two of whom are also teachers.)

SIIR.—Joseph G. Cochran, *Missionary*; Mrs. Deborah W. Cochran.—Four native preachers, (three of whom are also teachers.)

GAWAR.—Thomas L. Ambrose, *Missionary*.—Two native preachers, (one of whom is also a teacher.)

On the way to the mission.—John H. Shedd, *Missionary*; Mrs. Sarah J. Shedd.

In this country.—Justin Perkins, D. D., Samuel A. Rhea, *Missionaries*; Mrs. Charlotte B. Perkins, Mrs. Sophia D. Stoddard, Mrs. Eliza A. Crane, Miss Fidelia Fisk.

OUT-STATIONS.—*Geog Tapa*, one native preacher, and five teachers. *Ardeshai*, one native preacher, and four teachers. *Supergan*, one native preacher. *Dizza Takka*, one native preacher, and two teachers. *Ada*, one native preacher, one catechist, and four teachers. *Gara'an*, one native preacher, and two teachers. *Degala*, one native preacher, and four teachers. *Vazeroua*, one native preacher, and two teachers. *Kovsee*, one native preacher, and one teacher. *Alkai*, one native preacher, who is also a teacher. *Alara*, one native preacher, who is also a teacher. *Olak*, (in Salmas,) one native preacher. *Anhar*, one native preacher, and one teacher. *Charbush*, one native preacher, and one teacher. *Armutagaj*, one native preacher, who is also a teacher. *Sheerabad*, one native preacher, and one teacher. *Karajahu*, one native preacher, and

one teacher. *Yengaja*, one native preacher, and one teacher. *Takka*, one native preacher, and one teacher. *Saadloo*, one native preacher, who is also a teacher. *Mar Sergis*, one native preacher, who is also a teacher. *Saralan*, one native preacher, who is also a teacher. *Awaj*, one native preacher, and one teacher. *District of Sulduz*, one native preacher, and one teacher. *District of Tergawar*, two native preachers and five teachers. *District of Ishtazin*, one native preacher, who is also a teacher. *District of Tekhoma*, two native preachers. *District of Amadia*, two native preachers, and two teachers.

Mr. Rhea, on account of ill health, is now on a visit to the United States. A prominent characteristic of this mission is the large number of native preachers, at its three stations and 28 out-stations. These are said, as a class, to be "able and faithful men." The relative strength of the foreign force in the field, however, has too greatly diminished. Mr. and Mrs. Shedd sailed in August, to reinforce the mission. Intelligence of their arrival has not yet been received. The male and female seminaries, with 47 pupils in the former and 40 in the latter, are effective instrumentalities, furnishing good preachers and teachers, as well as intelligent and devoted wives and mothers. Fifty-four village schools contain 1,135 pupils. Two thousand volumes were printed in Syriac, during the year, comprising nearly eighteen hundred thousand pages.

Both seminaries have been again blessed with a revival. Though it has not been deemed expedient to organize converts into distinct churches, a separation is being effected of the precious from the vile. The number of Nestorians admitted to communion in the mission church, by examination and the adoption of a covenant, as last reported, was 296; and a score or more are usually added at each communion. It is hoped, on the return of Mr. Rhea to the mission, to establish a station somewhere in the district of Amadia, on the western slope of the Kùrdish mountains.

SOUTHERN ASIA.

BOMBAY.

BOMBAY.—Charles Harding, *Missionary*; Mrs. Julia M. Harding.—One native pastor, and one helper.

In this country.—Allen Hazen, *Missionary*; Mrs. Martha A. Hazen.

Mr. Harding has been the only missionary at Bombay during the year; but Ramkrishnapunt, pastor of the second church in Ahmednuggur, has been transferred to the pastoral care of the church at Bombay, and with a new and convenient house of worship, and the mission in circumstances to direct its efforts mainly to the building up of a native church, we may hope that a day of spiritual refreshing is near. Mr. Harding says: "Our regular congregation in the chapel numbers about forty; others frequently attend. The church prayer-meeting, on Friday afternoon, has been well attended, and the monthly concert is always an interesting occasion. Of late, I have commenced a Sabbath school similar to those at home, and about thirty attend. There are five classes, and I think it will be a means of good both to teachers and scholars. Twice in a week we have preaching upon the chapel steps, and the audience numbers from seventy-five to one hundred, though sometimes there are many more. There has been, from the first, a gradual improvement in the appearance and conduct of these miscellaneous gatherings, and I am encouraged to persevere in this department of labor."

AHMEDNUGGUR.

AHMEDNUGGUR, (Central District).—Henry Ballantine, *Missionary*; Mrs. Elizabeth D. Ballantine, Miss Cynthia Farrar.—One native pastor, one licensed native preacher; three *out-stations*; 13 native helpers.

SEROOR, (South-western District).—Lemuel Bissell, *Missionary*; Mrs. Mary E. Bissell.—One native pastor; three *out-stations*; six native helpers.

(SOUTHERN DISTRICT, station not determined).—Samuel C. Dean, *Missionary*; Mrs. Augusta E. Dean.—One *out-station*; four native helpers.

RAHOOREE, (First Northern District).—Amos Abbott, *Missionary*; Mrs. Anstice Abbott.—Three *out-stations*; six native helpers.

KHOKAR, (Second Northern District).—William P. Barker, *Missionary*; Mrs. Lucretia T. Barker.—Six *out-stations*; ten native helpers.

WADALE, (North-eastern District).—Samuel B. Fairbank, *Missionary*; Mrs. Mary B. Fairbank.—One licensed native preacher; ten *out-stations*; eleven native helpers.

The practicability of sustaining village stations in the Ahmednuggur field is now somewhat settled. Macadamized roads and railroads are preparing the

way for the Gospel. Three new churches have been organized, making the whole number 11. These contain 319 members, of whom 86 were added during the year under review. The school for catechists and teachers numbers 25 pupils, nearly all of whom are hopefully pious, and the children of native Christians. There is a theological class of young men. A school for girls, the children of Christian parents, numbers 45. The reports on the common schools are incomplete. Much time has been spent by the missionaries in touring, with gratifying results.

SATARA.

SATARA.—Sendol B. Munger, William Wood, *Missionaries*; Mrs. Eliza Wood.—One native helper.

MALCOLM PETH.—Mrs. Mary L. Graves.

The people of Satara are found to be difficult of access. Mr. Munger says the attendance on his preaching was considerably less the past year than in the year preceding, and that he does not know how to account for it. Both brethren feel the apparent want of success. The Lord has not been pleased to give them a single convert as the result of their diligent labors, in season and out of season. The analogies of other missions encourage the expectation of such fruits, but hope deferred sickens the heart.

CEYLON.

BATTICOTTA.—Marshall D. Sanders, James Quick, *Missionaries*; Mrs. Georgiana Sanders, Mrs. Maria E. Quick.—One licensed preacher, five catechists, four other helpers, and twelve school teachers.

TILIPALLY.—Milan H. Hitchcock, *Missionary*; Mrs. Lucy H. Hitchcock.—Four catechists, and seven school teachers.

PANDITERIPO.—Three catechists, one other helper, and six school teachers.

OODOOVILLE.—Levi Spaulding, *Missionary*; Mrs. Mary C. Spaulding, Miss Eliza Agnew.—One licensed preacher, three catechists, four other helpers, and eight school teachers.

MANEPEY.—Euotas P. Hastings, *Missionary*; Mrs. Anna Hastings.—Three catechists, two other helpers, and two school teachers.

CHAVAGACHERRY.—One native pastor, two catechists, one other helper, and eight school teachers.

OODOOPITTY.—Nathan Lord, *Missionary*; Mrs. Laura W. Lord.—Three catechists, one other helper, and six school teachers.

In this country.—Benjamin C. Meigs, William W. Howland, John C. Smith, *Missionaries*; Samuel F. Green, *Missionary Physician*; Mrs. Sarah M. Meigs, Mrs. Susan R. Howland, Mrs. Mary Smith.

OUT-STATIONS.—*Caradire*, one native pastor, and two teachers. *Pingertio*, one catechist, and two teachers. *Usan*, one catechist, and one teacher. *Varany*, one catechist, and three teachers. *Atchucally*, one catechist, and one teacher. Sustained by "Jaffna Evangelical Society." *Valany*, one native pastor, and three teachers. *Narantany*, one catechist, and one teacher.

There are nine native churches connected with the Ceylon mission, three of which have native pastors, and it is said that none of the churches are in a more hopeful state than these. The membership, in all, has risen to 436; 28 were received the past year by profession. One of the native pastors received ordination within the year; 28 catechists may be regarded as really preachers. The 45 vernacular schools, with 1,659 pupils, are as many as the brethren believe they can properly superintend. Measures have been adopted, in connection with the other missions in the North of Ceylon and the Christian Vernacular Education Society of London, to establish a normal school for vernacular schoolmasters. A self-supporting English High School, at Batticotta, continues to prosper. The mission Female Boarding-School at Odooville, contains 43 pupils. A "Training and Theological Institution" has been opened by the mission at Batticotta, and placed under the care of Mr. Sanders. Its design is to train pious natives for pastors and helpers, and the Tamil language is to be the medium of instruction, with exceptional cases to be determined by the mission.

MADURA.

MADURA.—John Rendall, William B. Capron, *Missionaries*; Mrs. Sarah B. Capron; Miss Sarah W. Ashley, *Teacher*.—One native pastor, 9 catechists, 7 readers, 7 schoolmasters.

DINDIGUL.—(In charge of Mr. White).—One native pastor, 6 catechists, 3 readers, 7 schoolmasters.

TIRUMUNGALUM.—James Herrick, *Missionary*; Mrs. Elizabeth H. Herrick.—Nine catechists, 1 reader, 5 schoolmasters.

TIRUPUVANUM.—(In charge of Mr. Rendall).—Five catechists, 1 reader, 5 schoolmasters.

MANDAHASALIE.—Horace S. Taylor, *Missionary*; Mrs. Martha S. Taylor.—Two pastors, 14 catechists, 17 readers, 12 schoolmasters.

MALUR.—Thomas S. Burnell, *Missionary*; Mrs. Martha Burnell.—Four catechists, 4 readers, 6 schoolmasters.

PERIACULUM.—Joseph T. Noyes, *Missionary*; Mrs.

Elizabeth A. Noyes.—One native pastor, 11 catechists, 6 readers, 8 schoolmasters.

BATTALAGUNDU.—John E. Chandler, *Missionary*; Mrs. Charlotte H. Chandler.—Eight catechists, 1 reader, 4 schoolmasters.

PATIANUR.—(In charge of Mr. Capron.)

PULNEY.—Charles T. White, *Missionary*; Mrs. Anna M. White.—Two catechists, 2 readers, 2 schoolmasters.

PASUMALIE.—William Tracy, *Missionary*; Mrs. Emily F. Tracy.—One catechist, 4 teachers in the seminary.

SIVAGUNGA.—(In charge of Mr. Burnell).—Two catechists, 2 readers, 2 schoolmasters.

USALAMPATTI.—(In charge of Mr. Herrick.)

Station not assigned.—Edward Chester, *Missionary*; Mrs. Sophia Chester.

Returning to the mission—Mrs. Jane B. Rendall.

In this country.—Clarendon F. Muzzy, Edward Webb, Charles Little, *Missionaries*; Mrs. Mary Ann Muzzy, Mrs. Nancy A. Webb, Mrs. Susan E. Little.

The Board had been twenty-five years in existence when the Madura mission was commenced; but already there are 28 churches formed, which want but three of one thousand members. 113 new members were added by profession the past year. Five churches were organized in 1858, and three native pastors were ordained, after an education exclusively vernacular. There are five native pastors in all. The number of Christian congregations is 136, with 5,804 members. The seminary contains 63 students, and is adapted to the varied wants of the mission. The female boarding-school numbers 46 pupils. A class of eight graduated in March, all members of the church, and seven of these are teaching school. Miss Ashley, who has joined the mission, is to be a teacher in this school. The mission occupies an excellent field, and needs more laborers.

MADRAS.

CHINTADREPETTAH.—Miron Winslow, D.D., *Missionary*; Mrs. Ellen A. Winslow.—Two catechists, and 8 teachers.

ROYAPURAM.—Phineas R. Hunt, *Printer*; Mrs. Abigail N. Hunt.—One ordained native preacher, and 3 teachers.

BLACK TOWN.—The printing establishment is within the walled city.

The prominent feature in the Madras mission is the printing establishment, which contains a power-press, seven hand-presses, one proof-press, and one

foolscap-press; with a bindery in perfect condition. Twenty-one millions of pages were printed during the year. Want of funds has led to the suspension of the Tamil and English Dictionary, after about one-third had been printed. The necessity for this is much to be regretted. Dr. Winslow's "English and Vernacular Grammar School" contains 140 pupils. The pupils in the common schools are 364. The two churches number 64 members, nine of whom were admitted within the year. Mr. Hurd has taken a release from his connection with the Board, not expecting to return to India.

EASTERN ASIA.

CANTON.

CANTON.—Dyer Ball, M. D., Samuel W. Bonney, *Missionaries*; Mrs. Isabella Ball, Mrs. Catharine V. R. Bonney.—One helper.

On their way.—Daniel Vrooman, *Missionary*; Mrs. Maria W. Vrooman.

Mr. Vrooman sailed from New York, July 30, with his wife, on his return to China. Messrs. Ball and Bonney were enabled to resume their residence in Canton near the close of 1858. Dr. Ball resides in the house formerly occupied by Mr. Vrooman, and uses a room connected with it as a chapel. Mr. Bonney has a preaching place near the centre of the old city. The people are more friendly than before the war. The audiences are sometimes one hundred and fifty, and even four hundred persons. Free access can now be had to every part of the city. Mrs. Bonney's school contains nine girls, who do well as scholars.

FUH-CHAU.

FUH CHAU.—Lyman B. Peet, Justus Doolittle, Charles Hartwell, *Missionaries*; Mrs. H. L. Peet, Mrs. Lucy E. Doolittle, Mrs. Lucy E. Hartwell.

Returning to China.—Caleb C. Baldwin, *Missionary*; Mrs. Harriet F. Baldwin.

On their way out.—Rev. Simeon F. Woodin, *Missionary*; Mrs. Sarah L. Woodin.

Mr. and Mrs. Baldwin sailed from New York, Sept. 27, on their return, accompanied by Mr. and Mrs. Woodin. This mission begins to see the fruits of its labors. Five persons were added to

the church within the year. The brethren make grateful mention of their sense of the favorable change which has come over the sentiment of the Chinese community, with respect to them and their object.

SHANGHAI.

SHANGHAI.—Elijah C. Bridgman, D. D., Henry Blodget, *Missionaries*; Mrs. Eliza J. Bridgman, Mrs. Sarah F. R. Blodget.

The Shanghai mission has experienced most painful affliction in the death of Mr. Macy, on the 9th of April, at the early age of thirty-four years, and of Mr. Aitchison, August 15, at the age of thirty-three. Dr. Bridgman is still occupied in connection with the translation of the Scriptures. The death of Mr. Macy prevented a pioneer excursion into one, at least, of the northern provinces. "Notwithstanding hinderances that must be met," say our brethren, "it is our deliberate opinion, that the time for the occupation of the interior has now come, and that all difficulties will vanish before the power of faith and love."

NORTH PACIFIC OCEAN.

SANDWICH ISLANDS.

[Of the persons named below, Messrs. Bishop, Gulick, Coan, Bond, D. Baldwin, Clark, L. Smith, J. W. Smith, Andrews, Pogue, Wetmore, Bailey, Emerson, and Forbs, derive their support *wholly* from the Islands; and Messrs. Thurston, Paris, Lyons, Alexander, W. O. Baldwin, Parker, Rowell, Dole, Shipman, Wilcox, and Johnson, only *in part*.]

HAWAII.

KAILUA.—Rev. Asa Thurston, and Mrs. Lucy G. Thurston.

KEALAKEAKUA.—Rev. John D. Paris, and Mrs. Mary C. Paris.

KAU.—Rev. William C. Shipman, and Mrs. Jane S. Shipman.

HILO.—Rev. Titus Coan, Rev. David B. Lyman, Charles H. Wetmore, M. D.; Mrs. Fidelia C. Coan, Mrs. Sarah J. Lyman, Mrs. Lucy S. Wetmore.

WAIMEA.—Rev. Lorenzo Lyons, and Mrs. Lucretia G. Lyons.

KOHALA.—Rev. Elias Bond, and Mrs. Ellen M. Bond.

MAUI.

LAHAINA.—Rev. Dwight Baldwin, M. D., and Mrs. Charlotte F. Baldwin.

LAHAINALUNA.—(Seminary belonging to and supported by the government.) Rev. Claudius B. Andrews, Rev. John F. Pogue; Mrs. Anna Andrews, Mrs. Maria K. Pogue, and Miss Lydia Brown.

WAILUKU.—Rev. William P. Alexander (now in this country), Mr. Edward Bailey; Mrs. Mary Ann

Alexander (now in this country), Mrs. Caroline H. Bailey.

HANA.—Rev. William O. Baldwin, and Mrs. Mary P. Baldwin.

MOLOKAI.

KALUAHA.—Rev. Anderson O. Forbes; Mrs. Maria P. Forbes, Mrs. Rebecca H. Hitchcock.

OAHU.

HONOLULU.—Rev. Ephraim W. Clark, Rev. Lowell Smith, Rev. Peter J. Gulick; Mrs. Sarah H. Clark, Mrs. Abba W. Smith, Mrs. Fanny H. Gulick, Mrs. Maria P. Chamberlain (now in this country).

PUNAHOU (Oahu College).—Rev. Edward G. Beckwith, *President*; Mr. William Dewitt Alexander, Mr. R. C. Haskell, *Professors*; Mr. William A. Spooner, *Steward*; Mrs. Caroline P. Beckwith, Mrs. Eliza Ann Spooner, Miss Maria C. Ogden. (The dependence of the College on the Treasury of the Board is only temporary.)

EWAL.—Rev. Artemas Bishop, and Mrs. Delia S. Bishop.

KANEHE.—Rev. Benjamin W. Parker, and Mrs. Mary E. Parker.

WAIALUA.—Rev. John S. Emerson, and Mrs. Ursula S. Emerson.

KAUAI.

WAIMAA.—Rev. George B. Rowell, Mrs. Malvina J. Rowell, Mrs. Mercy P. Whitney.

KOLOA.—Rev. James W. Smith, M. D., Rev. Daniel Dole; Mrs. Mellicent K. Smith, Mrs. Charlotte C. Dole.

WAIOLI.—Rev. Edward Johnson, Mr. Abner Wilcox; Mrs. Lois S. Johnson, Mrs. Lucy E. Wilcox.

The whole number of admissions to the churches in the Sandwich Islands from the beginning, exceeds 35,000; of whom about 16,000 have died, and 17,978 are now alive in good standing. The admissions on profession during the past year, so far as reported, were 587. The contributions for various religious and charitable purposes, amounted to \$26,068. Four churches now have native pastors. Three other persons, who were formerly pastors, have been sent as missionaries to the Marquesas Islands. The ordination of natives has, on the whole, succeeded better than was anticipated. The native population of the Islands is decreasing, and whether this decrease will be stayed before the race becomes extinct, is doubtful. Foreign settlers are coming in more and more, amalgamation is taking place to some extent, and a large class of half-caste children are growing up, especially in the larger towns. Much of the property is passing into the hands of the foreign community. The Islands present many attractions to

foreign residents, and they are to be inhabited in all time to come, we hope and believe, by a Christian people. The labors of the missionaries, and the settlement of their children there, will make the people of the Islands, of whatever race, to resemble, in some measure, what the Pilgrim Fathers made the people of New England.

MICRONESIA.

RONKITI, (Ponape, or Ascension Island).—Albert A. Sturges, *Missionary*; Mrs. Susan M. Sturges.—One Hawaiian helper.

SHALONG POINT, (Ponape).—Luther H. Gulick, M. D., Ephraim P. Roberts, *Missionaries*; Mrs. Louisa L. Gulick, Mrs. Myra H. Roberts.

KUSAIE, (or Strong's Island).—Benjamin G. Snow, *Missionary*; Mrs. Lydia V. Snow.

EBON ISLAND, (one of the Rakik Islands).—Edward T. Doane, George Pierson, M. D., *Missionaries*; Mrs. Sarah W. W. Doane, Mrs. Nancy A. Pierson.

APAANG, (one of the Kingsmill Islands).—Hiram Bingham, Jr., *Missionary*; Mrs. Minerva C. Bingham.—Two Hawaiian helpers.

Mr. and Mrs. Roberts reached Micronesia in July, 1858, and were subsequently stationed by the mission at Shalongs Point.

The mission has now stations on four Islands, which are more or less central to several of the more important groups. These stations may be too much scattered for the economy of the enterprise. A vessel, even in the most favorable circumstances, is an expensive thing to own, but the 'Morning Star' cannot be dispensed with at present; nor is there yet experience enough to determine precisely where and how many American missionaries should be employed in that world of populous little Islands, nor where and how far the work can be committed mainly to Christian laborers from the Hawaiian churches. The population of some of the islands is diminishing. But few of the people, as yet, give evidence of any saving interest in the truth, though Mr. Snow has been permitted to welcome two to church fellowship, and mentions others who give more or less evidence of true interest in religious things. Dr. Gulick has hope of a few at his station, that they may be the children of God.

NORTH AMERICAN INDIANS.

CHOCTAWS.

STOCKBRIDGE.—Cyrus Byington, *Missionary*; Jason D. Chamberlain, *Steward of the Boarding School*; Mrs. Sophia N. Byington, Mrs. Elsey G. Chamberlain; Miss Charity A. Gaston, Miss Harriet A. Dada, *Teachers*.

WHEELLOCK.—John Edwards, *Missionary*; Samuel T. Libbey, *Steward of the Boarding School*; Mrs. Rosanna H. Edwards, Mrs. Hannah E. Libbey, Miss Mercy Whitcomb; Miss Mary W. Lovell, *Teacher*; Joseph Dukes, *Native Preacher*.

PINE RIDGE.—Cyrus Kingsbury, D. D., *Missionary*; Cyrus Kingsbury, Jr., *Steward of the Boarding School*; Mrs. Electa M. Kingsbury, Mrs. Lucy Kingsbury; Miss Priscilla G. Child, Miss Eliza C. Kendall, *Teachers*.

GOOD LAND.—Oliver P. Stark, *Missionary*; Mrs. Harriet Stark; Miss Mary Ann Greenlee, *Teacher*.

LIVING LAND.—Ebenezer Hotchkin, *Missionary*; Mrs. Philena T. Hotchkin; Miss Ann J. Hotchkin, *Assistant*.

BENNINGTON.—Charles C. Copeland, *Missionary*; Mrs. Cornelia L. Copeland; Miss Mary J. Semple, *Teacher*.

LENOX.—Simon L. Hobbs, M. D., *Missionary*; Mrs. Mary C. Hobbs; Thomas H. Benton, *Native Helper*.

OUT-STATIONS.—Mount Zion, Rev. Pliny Fisk, *Native Pastor*. Bok Cluto, Jonathan E. Dwight, *Native Preacher*. Mount Pleasant, Rev. Allen Wight, *Native Preacher*.

In the Report for 1858, the Committee had occasion to speak of excitement which had arisen among the Choctaws, in connection with certain political changes. They had such confidence, however, in the capacity of the people for self-government, that they did not anticipate a continuance of the agitation. Public tranquillity has been restored; and, as a consequence, the missionaries report an improvement in the condition of the churches. One hundred and thirty-two persons were received into Christian fellowship during the past year. The day-schools, as well as the boarding-schools, appear to be in a state of prosperity.

An opinion having been expressed at Detroit in favor of the Board's relinquishing its operations in the Indian Territory, a correspondence has been held on the subject. The result is, that this mission has been discontinued, though the brethren comprising it have not as yet received a *personal* release from their connection with the Board. "In closing our labors among the Choctaws, we have the satisfaction of reflecting that

a work of permanent value has been accomplished in their behalf. Whatever may be said of other attempts to Christianize the aborigines of our country, there has been no failure here."

CHEROKEES.

DWIGHT.—Worcester Willey, *Missionary*; Mrs. Annie S. Willey; Miss Jerusha E. Swain, *Teacher*.—One native helper.

LEE'S CREEK.—Timothy E. Ranney, *Missionary*; Mrs. Charlotte T. Ranney; Miss Mary R. Spooner, *Teacher*.—One native helper.

FAIRFIELD.—Miss Sarah Dean, *Teacher*.

PARK HILL.—Charles C. Torrey, *Missionary*; Edwin Archer, *Printer*; Mrs. Erminia N. Worcester, Mrs. Adelaide Torrey; Mrs. S. Elizabeth Kenney, *Teacher*.

The Cherokee mission has been severely afflicted by the death of its oldest member, Rev. S. A. Worcester. He had labored, for one-third of a century, among a people who had his warmest affections and his undivided energies. To the churches under the care of this mission, seven persons have been admitted, for the first time. The average attendance in the four schools is about eighty. The number of pages printed during the year has amounted to 322,000. The entire New Testament is now accessible to the Cherokees, as are Genesis and Exodus, with portions of the Psalms, Proverbs, and Isaiah.

DAKOTAS.

YELLOW MEDICINE.—Thomas S. Williamson, M. D., *Missionary*; Mrs. Margaret P. Williamson; Miss Jane S. Williamson, *Teacher*.

HAZLEWOOD.—Stephen R. Riggs, *Missionary*; Hugh D. Cunningham, *Steward of the Boarding School*; Mrs. Mary Ann C. Riggs; Mrs. Mary B. Cunningham; Mrs. Anna B. Ackley, *Teacher*.

This mission is able to report larger congregations than have been collected in any previous year. Four persons have joined the church, and the present number of Indian communicants is fifty. One of the recent converts has greatly distinguished himself in past years, as a warrior. Pilgrim's Progress, translated by Mr. Riggs, and published by the American Tract Society at New York, is meeting "with a very welcome reception." The boarding-school at Hazlewood has eighteen pupils, who are described as "a fine set of children." A

small day-school has been sustained by the mission at Yellow Medicine; and married women have received instruction, to some extent, in matters of domestic economy. Day-schools are supported at both stations by the United States government.

OJIBWAS.

ODANAH.—Leonard H. Wheeler, *Missionary*; D. Irenæus Miner, *Teacher of the Boarding School*; Mrs. Harriet W. Wheeler, Mrs. Lydia J. Miner; Henry Blatchford, *Native Catechist*.

Mr. and Mrs. Miner have joined this mission, for the purpose of taking charge of the boarding-school. The labors of Mr. Wheeler are necessarily diminished at present, by reason of impaired health. The prospects of the mission, on the whole, are encouraging. The arrangements for the boarding-school are approaching their completion, and the day-school has never appeared so well at any previous time. It is obvious, moreover, that the Indians are making decided advances in civilization. Two persons have made a profession of their faith in the Lord Jesus Christ.

SENECAS.

UPPER CATTARAUGUS.—Asher Wright, *Missionary*; Mrs. Laura B. Wright.

LOWER CATTARAUGUS.—Anson Gleason, *Missionary*; Mrs. Bethia W. Gleason, Miss Mary L. Gleason.—One native helper.

UPPER ALLEGHANY.—Joshua Potter, *Missionary*; Mrs. Jane Potter, Mrs. Laura E. Lathrop.—One native helper.

LOWER ALLEGHANY.—Nathaniel H. Pierce, *Licentiate*; Mrs. Agnes D. Pierce; James Pierce, *Native Preacher*.

The report from the Seneca mission, for the most part, is favorable. Mr. Pierce has been employed to perform missionary labor at Old Town. Twelve persons have joined the Alleghany church, most of whom reside in the State of Pennsylvania. A disposition to hear the Gospel having arisen among the Indians on Cornplanter's Reservation, the missionaries have preached there with gratifying results. To the Cattaraugus church, however, only one addition has been made by profession; and the number of communicants is reduced, in various

ways, to ninety-eight. The day-schools, formerly sustained by the Board, but now under the fostering care of the State of New York, are conducted with fidelity and success. The Orphan Asylum still retains the confidence of those who are best acquainted with its aims and endeavors.

TUSCARORAS.

TUSCARORA.—Gilbert Rockwood, *Missionary*; Mrs. Avis H. Rockwood.—One native helper.

The hinderances to the prosecution of the missionary work among the Tuscaroras have been greater, of late, than usual. The number of church members is one hundred, two having professed their love to the Savior within the past year. Both of the day-schools, sustained by the State of New York, are represented as prosperous. The Indians, in respect to their temporal interests, are "steadily advancing."

SUMMARY.

Missions.

Missions,	26
Stations,	127
Out-stations,	131

Laborers Employed.

Ordained Missionaries (8 being Physicians),	170
Physicians not ordained,	5
Other Male Assistants,	14
Female Assistants,	210
Total laborers sent from this country,	399
Native Pastors,	21
Native Preachers,	222
Native Helpers,	254
Whole number of Native Helpers,	197
Total laborers connected with the missions,	896

The Press.

Printing Establishments,	5
Pages printed last year,	41,529,940

The Churches.

Churches, (including all at the Sand. Isl.)	153
Church Members, (do. do.) so far as reported,* 23,515	
Added during the year, (do. do.)	1,279

Educational Department.

Seminaries,	7
Other Boarding Schools,	19
Free Schools, (omitting those at Sand. Isl.)	313
Pupils in Free Schools, (omitting those at S. I.)	7,911
Pupils in Seminaries,	401
" " Boarding Schools,	580
Whole No. in Seminaries and Schools,	8,892

* The report from the Sandwich Islands is defective.

INTELLIGENCE FROM THE MISSIONS.

Northern Armenian Mission.—Turkey.

CONSTANTINOPLE.

LETTER FROM MR. HAMLIN, SEPTEMBER 24, 1859.

THE facts mentioned by Mr. Hamlin, in this letter, are of a nature calculated greatly to encourage those who are watching, with interest and hope, the progress of the missionary work in Turkey; and at the same time to move them to more importunate prayer. What is said of students just sent out from the seminary, and of students in the seminary; of a visit, under peculiar circumstances, to Bondurma; of a visit to Brusa, and what was witnessed there; and especially of movements among Mohammedans, all serves, not only to indicate that great things are being done, but is peculiarly calculated to awaken anticipations of greater things than these, if Christians will now be faithful in effort and faithful in prayer. "By the foolishness of preaching," and yet, "not by might, nor by power," but by the Spirit of the Lord, must this work be carried forward.

Students of the Seminary.

We have just examined, and sent forth into the wide and whitening field, two of our theological students—B. Hagop to Tocat, and B. Daniel to Adrianople—one to Asiatic, the other to European Turkey. They are both devoted, trustworthy young men; and, although their course of study has been a short one, I feel confident they will prove themselves worthy of the apostolic delineation, 'workmen that need not to be ashamed, rightly dividing the word of truth.' Would that we had scores of such men for both these great missionary prairies.

We have now, in the Armenian department, forty-three students. I regard them as a choice body of young men and boys—for their ages vary from 14 to 24—and I hope to see, from among them, some of the noblest preachers of the Gospel, Turkey has ever seen. There is

every variety of character, from the piety which makes the *Christian* most prominent, to the intellectual zeal which seems to put the *scholar* before the Christian. There is no institution of the kind, probably, where this does not exist.

Visit to Bondurma.

Mr. Hamlin next speaks of a remarkable letter received by him from Bondurma, signed by eighty persons, four of them "cherbajees," or chief men of the place, and sent by a special deputation, making the simple request that he would go and preach the Gospel to them. He discovered that there was a quarrel at the bottom of the movement; yet colporters had been sent there, and it was known that there were a few enlightened men in the place. He took with him "the excellent teacher of Armenian students in the seminary," and went, "determined to preach Christ," and learn what the opening might be. They narrowly escaped shipwreck on their passage, but came safe to land, where a large number, though it was dark, were waiting to receive them, "and evidently regarded their coming as a triumph." The next day, they soon "began to perceive that the signers of the letter were not so near the kingdom of heaven as had been hoped." There were honest men among them, but some of the principal persons were obviously and grossly in the wrong, in their quarrel with the Armenian Bishop; who, singularly, in this case was on the side of the poor and wronged people, striving to shield them against the exactions and oppressions of the rich, in league with Turkish officials. In concluding his account of this visit, Mr. Hamlin says:

Having preached the Gospel as faithfully as we could to all whom we saw, and perceiving plainly that our presence in Bondurma would be regarded as "aiding and abetting" the cherbajees, we suddenly embraced an unexpected opportunity to cross the Marmora to Rodosto, and thence to Constantinople. Our departure filled those who had invited us there with surprise and consternation; but we have since learned that it has made this good impression

upon all, that Protestant missionaries do not take advantage of quarrels to make proselytes, and that a man must be a true receiver of the Gospel in order to be received by them. The preaching of the Bishop is said to be remarkably free from the errors of the church, and he tells the people plainly not to be afraid of Protestant books or the Protestant Bible. The people wished him to preach to them in Turkish, instead of Armenian, and he readily complied; saying he could not speak the language well, but he would prefer that they should *understand a rough sermon* rather than *not understand an elegant one*. He is evidently a man of genius, with rays of light breaking through the darkness. We left him our respects, and a message to "go ahead" against all oppression and iniquity, hoping that he and all his people may become true Protestants.

There is a work commenced in Bon-durma, and as soon as this quarrel passes over, we hope it may be successfully prosecuted. Three or four sterling young men seem to be spiritually enlightened, and we hope they have received the renewing grace of the Spirit. These, mainly, are our hope for the future prosecution of the work. We were greatly aided by the good judgment, wisdom, and zeal of our associate, in this unpleasant, but very necessary, and we hope very useful visit.

Brusa—Weeping for Joy.

Mr. Hamlin next introduces us to brighter scenes at Brusa; and, while readers sympathize with him as his "heart was melted," and with his companion, "who could not restrain his tears" during the exercises of a Bible-class, will not the thought arise—Why must visits to such places be made to arrange "for the retrenchment of expenses, which the state of the Board's treasury so imperatively and painfully demands?"

A few days after our return, in company with Mr. Williams, (Selimi Agha,) I proceeded to Brusa, to visit the church, and make some arrangements for the retrenchment of expenses, which the

state of your treasury so imperatively and painfully demands.

Mr. Williams, in his zeal for his brethren according to the flesh, wished to see if there was any opening for light to penetrate the Moslem mind in that ancient capital and fanatical city of Islamism. Mr. Treat visited Brusa with me in the spring of 1857. His gratification would have been intense could he have repeated his visit with me in September, 1859. He may possibly recall the then recent conversion of a fireman, a "*toolombagi*," which may more properly be translated "drunken rowdy," as expressing his own and the general character of his class. I was delighted, and my heart was melted, while listening to his holy, humble prayer in the Bible-class of nearly twenty young men. This class is the glory of the pastor and of the Brusa church. In the small variety of books, and of other objects to occupy the mind, there is more concentration of thought and feeling upon the truths of God's word. It would be a very interesting comparison, could this class be placed by the side of a well instructed class of young men, say in Dr. Kirk's church, Boston, to see which soil, that of Boston or Brusa, produces the richest harvest from the seed of which "the sower goes forth to sow." Mr. Williams could not restrain his tears during the exercises of the class, and, while he made the closing prayer, many "lifted up their voices and wept."

At my left sat a row of elderly men, who always come in to listen to the class exercises. One of them, of patriarchal mien, whose beard and hair the chemistry of eighty years has made white as snow, is the father of the fireman above mentioned. He is one of the few who are called at the eleventh hour. The entire household of the fireman has come with him, and they who were once preëminently the servants of sin now sit together in heavenly places. In witnessing such scenes, the missionary receives "the hundred fold more in this present life,"

which his faithful Master has promised; and all the patrons of the Board, who have exercised true Christian self-denial in giving, may also have their full share of it. All the exercises of the Sabbath were of a deeply interesting character. Mr. Williams preached in the forenoon and I in the afternoon. The audience has doubled since my last visit.

School—Interview with Mohammedans.

On Monday we visited the common school. I never saw childhood look more sweet and attractive, than in the sparkling eyes and speaking countenances of those children, while being examined as to the meaning of the words of Jesus in his sermon on the mount.

While we were absorbed in this examination, in the school-room underneath the church, a formidable cortege of Turks appeared at the door. They were politely invited in, but they replied, "We wish to see your church." Mr. Williams, Pastor Sdepan, my nephew Mr. Maltby, and myself, accompanied them. They were, the chief Judge of the province of Bithynia, the Mufti, i. e. the chief ecclesiastical dignitary, and the Defterdar, who, next to the Pasha, is the chief civil officer. Thus we had to meet the three departments of law, religion and politics, represented by their chiefs, accompanied by an armed guard and servants.

We sat down in the church, and a free and interesting conversation followed about the Scriptures, the agreement of the New Testament with the Old—the former being the spiritual realization of what was shadowed forth in the material symbols of the latter, etc. The conversation showed that these high Mussulmans were by no means ignorant of the Word of God. But they had undoubtedly come with a *special object*. In the steamer in which we came there were respectable Turks from Brusa, to whom Mr. Williams preached the Gospel by the way, and declared himself a true Mussulman, but now a follower of Christ

and a preacher of his Gospel; and the news had spread far and wide in Brusa. These dignitaries, two of them men of distinguished talents and of unquestioned ability, had come *to see the sight*, and perhaps to amuse themselves with their own skill in unmasking him, when he should endeavor to conceal from them his true character.

Boldness of Mr. Williams—Surprise of Questioners.

The Chief Justice had carried the general conversation far enough, and turning to Mr. W. he remarked: "You speak Turkish just like a Mussulman; where did you learn our language so perfectly?" "Well I may speak it like a Mussulman," replied Mr. W. calmly, but without a moment's hesitation; "I was nearly forty years a Mussulman, but about twelve years ago I rejected Islamism and adopted Christianity, and I now preach the Gospel of Jesus." The Judge had never interrogated such a witness and was wholly unprepared for his testimony. He threw himself forward, into a very common oriental attitude of perplexity. Some of the guard pressed forward, *transfixed with astonishment*. A Mohammedan preacher of the Gospel of Jesus in Brusa!! I called Mr. Maltby's attention to the sculptured rigidity of their countenances. What now was to follow? Would a pistol be leveled, or a dagger drawn? The Judge immediately recovered himself, and broke the painful silence by the question: "How do you explain, 'The Word was with God and the Word was God?'" In giving this turn to such an unlooked for blow he certainly maintained his own dignity, and the reputation he enjoys of being "a perfect gentleman." Theological discussion followed. It was just the field for Mr. W.'s peculiar powers to display themselves. The Judge was repeatedly floored, and the Defterdar, who must be an infidel, or at any rate one who looked upon all this as a grand good joke, burst out into unrestrained laugh-

ter, to the no small annoyance of the Judge and the Mufti. The interview at length ended, and the dignitaries retired with all the forms of oriental etiquette. Mr. W. followed them to the door, and each one gave him the triple salutation, from the ground to the forehead, indicative, in the Eastern code of politeness, of profound respect.

Mr. W.'s interview with these dignitaries in the church led, incidentally, to the discovery of an extensive and most wonderful and deeply interesting movement among the Mussulmans in another place, of which prudence forbids us now to speak, but which will be manifested in its time. We feel certain that there are not only thousands but tens of thousands among the Mussulmans who are beginning to turn their eyes toward Jesus, as the true prophet of God.

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*CESAREA.*

LETTER FROM MR. FARNSWORTH, AUG.  
25, 1859.

MR. FARNSWORTH gives, in this letter, some particulars in regard to progress which is being made at out-stations, and other places in the Cesarea field, away from the city. Many of the facts which he states will be seen to be of a cheering character.

*Evkeree.*

I have spent the hot season in Evkeree. It has proved a much more satisfactory health retreat than the vineyards, to which we have before resorted. Last spring we established a helper in that place. He and his wife, who is a most excellent Christian woman, have very free access to the people, and are sowing much good seed. The latter, especially, is doing a noble work among the women. She often takes her New Testament and goes to a corner where they are accustomed to meet, to chat and spin. She is cordially welcomed, and listened to with as much respect as could be anticipated.

There is but one Protestant family in the place, but there is an intelligent population of twelve or thirteen hundred

Armenians and a few Moslems. The latter, as well as the former, are very friendly, and the helper often urges upon them, with great freedom, the Gospel of Jesus Christ. We hope a good work will be accomplished there, though the fruit may not be very quick in coming forward. The monasteries will undoubtedly exert a strong influence against us, and the wonder is, that despite them there is such great freedom. Of course, the monks regard us with displeasure. The Prior declares that our helper is a stench in his nostrils, and we can hardly hope that the truth which we preach will be to the Vartabeds other than "a savor of death unto death."

*Moonjasoon—The Converted Mussulman.*

You have learned, from our annual report, of a movement at Moonjasoon towards building a school-room, to be also used as a chapel. I hoped, ere this, to tell you of the completion of this building, but cannot do so yet, though we feel sure of success. There are four Protestant families in that village, three of which undertook to give \$60 each, to purchase the land and put up a building, 30 by 15 feet. The land cost them about \$45. Two of the men have paid in their money, and the third, being a stone-cutter, promised to give the stone, which would be fully equal to his proportion; but after much vacillating he has decided that he can give nothing. We greatly regret this, and may not be able to complete the building this year. I was there two weeks ago, and found the foundations completed, and the walls carried up some three feet. We have money enough to complete the walls, and it may be to cover the building. There remains the carpenter's work, and we trust the money for this will come in due time. This move is interesting, as being entirely voluntary on the part of the villagers.

There is an audience in Moonjasoon of about twenty, and were the helper qualified to teach, we might at once have a

school of about a dozen pupils, all Protestant children, with a probability that others would soon come in from the Armenians. Our Turkish friend and his family, of whom Mr. Leonard spoke at length in his last letter, [see *Missionary Herald* for April, 1859, page 115,] is now there. He seems to be known very generally as a Protestant, but has suffered no violence as yet. He meets with our brethren for prayer, which he was unable to do in the city. We continue to feel very great anxiety for that family; but whatever their fate may be, it is clear that Moslem superstition and bigotry are rapidly crumbling, and liberty will soon be established for the followers of the prophet in Turkey.

#### *Everek—Geremir.*

A few weeks ago I visited Everek. It is discouraging, that after so much labor we can scarcely claim to have an audience there; but our efforts have not been in vain. Within a few months, two persons, a young man and his wife, have joined our church, both of whom became Protestants and, as we hope, Christians in that village. We were anxious that they should remain there, but he found it impossible to get a living, and hence removed to the city. Are not these two souls enough to repay all the labor that has yet been bestowed upon Everek? But there is other fruit. I could not but notice the change that has taken place since we first went there. Then, the people believed that their own superstitions and ceremonies were true religion, and that nobody, not even a Koordish robber, was worse than a Protestant. Now, they acknowledge that the religion of the Protestants is true, and that their own, at best, has many errors; though they hope, by some means, to be saved without leaving it. We have opened a book-shop there, and have succeeded beyond our expectations, in selling books.

Of Geremir I need not say much, as I have reported it pretty fully to the friends who are particularly entitled to know

what is done there; but I will state, that we have most abundant reason for persevering effort. Especially are the Greeks of that place in a hopeful condition. The school, taken under our care in January, with some fifteen pupils, is a wonder. It steadily increased till it numbered more than seventy, when the teacher was obliged to refuse farther applications, for want of either room or time. These pupils are nearly all Greeks, and few, if any of the parents, have any higher object than the mere education of their children. Still, we cannot but hope that some of the truth they are learning may yet bear fruit to the glory of God.

#### *Interesting Movement at Zinjir Derry.*

There is now in progress a very interesting movement in Zinjir Derry, a fine Greek village, six miles south-east of the city. We have long known that there were enlightened men there, and the Greek teacher of Geremir has confidently declared that they would embrace the truth. Three weeks ago a petition was received from that place, signed by twenty-six men, in which they declared themselves Protestants and asked for a religious teacher. In the absence of the missionary from the city, a meeting of the church was called, and one preacher was directed to go at once and learn the state of the case. He accordingly went and spent a week there. I also went out soon after and spent one day, and I do not know that I ever preached with more pleasure than while there. Clearly, it is not entirely a spiritual movement, yet we hope it is so in part, and should there be a true work of the Spirit there, its importance could scarcely be over-estimated. You will remember that there is in the vicinity of Cesarea a large and influential Greek population. This village is the very heart of their power; the seat of their most famous monastery; the residence of their Archbishop, who is one of the most influential in Asia Minor, the acknowledged successor of St. Basil. Of course, when it was



known that there was such a movement towards Protestantism there, a great effort was made by the Archbishop and clergy to arrest it. A summons was hastily sent to the city and to the more important villages, calling the leading Greeks to a council. They assembled at the monastery, and held a session of three days. They refused all discussion, offered no opposition, made no show of persecution, but earnestly entreated the petitioners to come back, saying: "Whatever you want we will give." Finally they yielded, and the council was successful. Yet we cannot but regard this movement as indicative of great good for the Greeks. There was no persecution, and surely honeyed words cannot long hold this enterprising people. Last week the Greek teacher spent five or six days there. He says there is much discussion, and we have reason to hope for good things. The leaders send me word, not to be alarmed that they have seemed to yield. They say: "We are sound, and are doing a great work; do not fear." May the Spirit of the Lord guide them and us, and may multitudes of these proud Greeks be made new creatures in Christ Jesus.

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ARABKIR.

LETTER FROM MR. POLLARD, AUGUST 22, 1859.

Troubles—The Chapel—Taxes.

REFERENCE may be found, in the Herald for September last, to an effort which had then been made by enemies to deprive the Protestants at Arabkir of their new chapel, through a claim to the property, brought forward in behalf of a Turk residing at Constantinople. In this letter Mr. Pollard gives a full account of these and other difficulties,—sad persecutions.

The keys of the chapel having been demanded from Hohannes, the agent of the missionaries, the authorities of the city pretended to try the case, and decided that he must give them up. Refusing to do this, he was imprisoned, cast into the dungeon, and most cruelly treated, in the hope, as is supposed, of extorting money as a com-

promise. The case was reported to the Pasha at Kharpoot, who promised to write ordering his release; but before any such letter arrived, Mr. Richardson, accompanied by several Protestant brethren, started for Kharpoot. Mr. Pollard says:

Not only was the business respecting the chapel to be attended to, but other business also, in reference to the taxes which are paid by the Protestant community to the Turkish authorities. The Moodir demanded of them more than their due, and declared that they owed for years past, while they were confident that they had paid all. He was doubtless instigated to do this by the Armenians, who hoped, by thus imposing an additional burden of taxes upon the Protestants, to induce some to turn back to the old church, and to hinder others, who wished to become Protestants, from joining us. One poor man, while in prison for his taxes, was informed that if he would become again an Armenian he should be released from the demand. By this and other incidents it was evident that the trouble our brethren were suffering on this account was, in fact, persecution for conscience' sake. They were summoned one by one before the Moodir, and not paying the unjust demand, were ordered down into the *dungeon*—the *black hole*—until fourteen innocent men were confined in a place appropriated to murderers, robbers and such like criminals.

There were, among the confined, many of our church members and some of our native helpers. There was Baron Margos, our Boanerges and native preacher, two of our school teachers, one of whom, Baron Hagop, was disinherited some years ago by his father, for becoming a Protestant, and other respectable and worthy citizens, less deserving of confinement than those who confined them. And there they remained, day after day and night after night, with not room enough to stretch themselves upon the straw, or even upon the damp, cold earth. Under such circumstances Mr. Richardson and others started for Kharpoot, after

spending nearly the whole of the previous night in examining and preparing the account of the taxes. Having had but an hour or two of sleep, they started early in the morning, on horseback, and after two days of tedious traveling reached that city.

The individuals who went with Mr. Richardson were Baron Mardiros, our native preacher in this city, and Baron Krikore, then our native helper at Mashkir. Most of the brethren imprisoned for taxes were confined on Friday, March 13, but on the following Sabbath, the Sabbath previous to our friends' leaving for Kharpoot, Baron Krikore was confined with the rest, and about noon we heard that a zabtea had gone to the chapel for Baron Mardiros, to imprison him also. He was expected to preach that afternoon.

My associate, hearing of this, went to the Moodir's room. The Moodir himself was absent at the time, being at the villages, but his *vakeel* requested Mr. R. to be seated. He refused to sit, but demanded: "By what right do you imprison these men on the Sabbath?" The Turk, fearing to do otherwise, ordered their release. After their departure for Kharpoot the Turks said they had fled, and a police-man was sent after them. But being ordered to inquire as to the will of the Moodir, he went first to the village where they were cutting poles for the new telegraph line to be constructed through this region, and where the Moodir then was, and thence returned without going farther in pursuit. The same day I called at the Moodir's room. His *vakeel* seemed to be a more reasonable man and received me politely, but a military officer, who came in afterwards, hearing of the conversation, said, in reference to the brethren thus in prison: "If we had a worse place, we would put them into it." He also said: "We shall send for all the rest of the Protestants, and imprison them." Under these exceedingly trying and painful circumstances, Mr. Richardson left for Kharpoot.

Orders from Kharpoot—Prisoners Released.

On Saturday two papers were brought from Kharpoot, by Baron Krikore, one of those who went with Mr. R. One paper directed that Hohannes should be released from prison and go to Kharpoot, as well as the agent of the pretended heir, and other witnesses, for the trial of the case. The other ordered that those imprisoned for taxes should be released, and that the head-man of the Armenian community should go to Kharpoot to settle this business. You may be assured that this was welcome news to us, especially as we had, for several days after the departure of our friends, felt considerable anxiety with regard to their safety.

We feared that the *vakeel* might not regard these letters, until word should be sent to the Moodir, and an answer returned; and if the letters from the Pasha should not avail for the release of our brethren, their condition would be more hopeless than ever. However, contrary to our expectations, the *vakeel*, on receiving the papers, immediately ordered the release of all the prisoners, though some of the Turks present objected to his doing so until word should come from the Moodir. Our friends in the lower prison received with joy the news of their release, but *they would not leave their place of confinement until one of their number had offered up thanks to the Father of all mercies for this new favor.* The Turks were surprised to see them apparently loth to leave their prison, and, inquiring, were informed of the reason. During their confinement, of nine days, they had employed a good part of the time in singing hymns, in the Armenian and also in the Turkish language, in reading and speaking the word of God, and in prayer; and not only the prisoners heard them, but also the prison keeper and other attendants, and expressed themselves as much pleased, especially with the singing.

After obtaining and sending off these orders from the Pasha, Mr. Richardson, and Mr. Allen of Kharpoot, started for Diarbekir, to obtain the advice and assistance of Mr. Holmes, the English consul there. Mr. Pollard writes :

Mr. Holmes caused a letter to be written to the Pasha of Kharpoot, directing him to attend to our business and settle it with justice. The Pasha of Diarbekir also sent a zabtea, one of his body-guard, to accompany our friends, carry the letter to Kharpoot, remain there until the business was completed, and take back an answer. The presence of this man, as well as the letter which he brought, doubtless had a good influence upon the minds of the Turks at Kharpoot.

Favorable Decision.

The papers were pronounced perfect, the chapel was declared ours, and the pretended heir, it appeared, had no right whatever to the property. The other business also, in respect to the taxes, was settled in a satisfactory manner. According to a firman given by the Sultan some years since, the Protestants are an entirely separate community from the Armenians, and are to pay their taxes directly to the Turkish Government. But the authorities in this city, influenced doubtless by the bribes of Armenians, said : "The Protestants must pay their taxes according to the census of the Armenians ;" which gave the latter an opportunity to oppress our brethren. The Pasha gave an order to the Moodir, directing that the firman of the Sultan be carried into effect, and that the Protestants be entirely separated from the Armenians in their temporal, as well as in their spiritual affairs. He also gave a copy of the government census list, which was made out eight years since, and which contains the names of all the Armenian houses in Arabkir and its surrounding villages, to the number of five thousand, and the amount which each is to pay. By this it may be easily ascertained what each Protestant house ought

to pay, both those which have been separated heretofore, and those which may hereafter be separated.

Renewed Efforts of Enemies.

It soon began to appear that the Turks did not intend to submit to the Pasha's orders, encouraged in this by a report that he was soon to be removed. In May, Mr. Richardson started, with others, for Constantinople, to attend the annual meeting of the mission, and Mr. Pollard says :

Not long after our brethren left for the capital, a certain Turk here, who attends to the business of the taxes, called some of our leading men, and informed them that a new order had come from Kharpoot, that the Pasha had reversed his former order, and that the taxes must be paid according to the old unjust rule. "You can," he said, "do one of three things : pay the money, or give a paper signifying that it is a debt to be paid in a short time, or go to prison." The Pasha, in view of his speedy departure, and perhaps from *pecuniary considerations*, had probably given such a paper. And now what was to be done? To increase our perplexity, Hohannes was again called up and imprisoned ; and it was said that he would be sent to Kharpoot again for trial in a few days. * * *

News was brought that the new Pasha was on his way from Constantinople to Kharpoot, and the Moodir and some other principal Turks went out to meet him, according to their custom, several days' journey. During that time we succeeded in arranging the tax business in respect to the village of Mashkir, with the Pasha's man, who had come from Kharpoot for collecting taxes. He was more reasonable and obliging than the Moodir and some other officials.

Soon an order came from Constantinople, directing that fifteen hundred soldiers should be raised in this city and the surrounding region. To collect these soldiers, and to provide for them, gave the Moodir and others work enough for some time, so that they were content to give us a little peace.

Another circumstance which operated in our favor was a quarrel which sprung up between the Turks and Armenians, respecting an Armenian house which the Turks wished to take by force to quarter soldiers in. On account of this quarrel the Armenian vartabed went to Kharpoot, and the Moodir, fearing the consequences, began to seek our favor, wishing us not to unite with the Armenians in opposition to him. He perhaps feared that he might be deposed from office. He offered to settle our tax business justly, according to our desire; but as we had had enough of his settlements, we preferred to have the business left until news should come from the capital.

Increased Trials.

And thus the tax business was left for a season. But with respect to the other, the chapel business, the most trying scene of all was yet to come. What we had suffered, though much, was not to be compared with what was to follow. Satan, knowing, perhaps, that his time was short, came down in great power. On Tuesday, June 1, it was reported that an order had been received from the new Pasha to clear the chapel, and deliver it over to Haji Mustapha. He, the agent of the pretended heir, had taken the false and iniquitous papers made out by the Moodir and others last winter, and had presented them to the new Pasha, who, not having examined the case, and supposing that they were all right, gave orders to have them put into execution. There was every appearance that a storm was gathering over our heads. The chapel had for some time been the chief topic of conversation throughout the city, and the news soon spread abroad that on the morrow it would be taken from us by force, if in no other way. Turks, both men and women, called at the chapel, and, remarking on the character of its construction, declared that it would make an excellent place of worship for themselves. Persons from abroad called to inquire after their friends among

the soldiers, as they heard that they were quartered there. Turkish women told Armenian mothers, who sent their children to our schools at the chapel, that it would be the last time they would go there.

Friday, the first of July—to them the expected day of their triumph, and a day which will be memorable to us and to the brethren here as long as the chapel remains—at last came. About noon it was reported that the Turks had gone to their mosque, and thence would go “*en masse*” to take possession of the Protestant chapel. Soon after, hearing that the Moodir and mejlis were assembled at the Kadi’s room, consulting about the matter, we repaired thither. The room was filled with Turks, some of them white-bearded, turbaned, and as venerable looking as you generally see. A crowd of spectators were about the door. We entered with difficulty. Asking for the paper which had come from Kharpoot, it was given to our translator to read. Then the Turk said: “Which is better, that you give up the keys, ‘with love,’ or that we be obliged to take the chapel by force?” We replied, that if we gave the chapel up it would be our fault, as it was not ours and we were bound to defend it; but if they took it by force, the fault would be theirs. We told the Moodir, that if the chapel was taken by force it would be through his consent; that we knew it, and that the Sultan himself should know it; and that he must bear the responsibility. Seeing that we were not to be terrified into giving up the keys, and fearing to take the responsibility of using force in the case, he replied: “We shall write again to Kharpoot, that the Pasha may confirm his order, and send a man to see it carried into effect.” Previously, Hohannes had been called from his prison and commanded to give up the keys. Refusing to do this he was again ordered to prison, and when his enemies found themselves foiled for the present, they ordered him to be cast into the

lower prison, the dungeon, and his feet to be placed in the stocks; and he was so confined that his face was upon the ground—the hard, damp earth. Such cruelty we have not before heard of in this region. Was it not a torture inflicted upon him to extort the keys from us? A cushion sent him by his affectionate and almost heart-broken wife, was refused him. How could a feeble man like him long live in such a situation? He was brought out in a few hours, and suffered to remain in the upper prison. That same day Haji Mustapha started for Kharpoot, and we also wrote. As a consequence, Hohannes was ordered to appear there before the Pasha.

Second Settlement.

About a week afterward, early Saturday morning, July 9, Mr. Richardson arrived from the capital, having made the journey from Samsoon, which usually occupies twelve or thirteen days, in the incredibly short time of five days, the last forty-eight hours being spent in traveling both day and night. We feared that such a daring undertaking might be followed by sickness, or something worse; but, as though it had been a miracle of mercy, the life and health of our brother were spared, and he was enabled, after a few days, to start again for Kharpoot, to have the case again tried and settled there. And it was again settled in the same manner as it had been in the spring, by the former Pasha. The papers were declared to be perfect and the house ours. Sumen, the pretended heir, though formerly having an inheritance in the house, was declared now to have no right there whatever. One of the brethren remains at Kharpoot to attend to the settlement of the tax business, which it is likely will be settled as it was in the spring; and if so, it will be much to our satisfaction and that of all the Protestants.

At the last communion season at Mashkir, June 26, two persons were received into the church, and two others

were proposed for admission. Four other individuals, two at Shepik and two at Arabkir, have been proposed for church membership. Much other interesting information, respecting the progress of the work here, we have not time at present to write; but in view of our past deliverances and mercies we can say: "Bless the Lord, O my soul, and all that is within me, bless his holy name."

Syria Mission.—Turkey.

TRIPOLI.

LETTER FROM MR. LYONS, OCTOBER 4, 1859.

MR. LYONS, when he wrote, had recently returned, with his family, from the summer residence in the mountains. Having referred to the pleasure of mingling again with native friends, in the weekly prayer-meeting and the Sabbath congregation, and to entering with fresh interest upon the winter's work at the station, he proceeds to give pleasant and encouraging narratives respecting two individuals.

Silent Working of Truth.

A few evenings since a stranger called on me, from a village four hours north-east of Tripoli. He stated that he had been several times to see us during the summer, but had failed to find us at home. After a few moments' conversation, he placed in my hands a manuscript which he wished me to read. As it was rather long, I requested him to leave it with me until the following morning, promising that I would then see him in regard to its contents. On examination, the paper proved to be a statement of the writer's opinions on certain important points of religious doctrine, and I was surprised at the clearness and the evangelical character of the views expressed. We called, next morning, and I inquired of him whether he was the author of the manuscript, and whether the views contained therein were his own; to which he replied in the affirmative. "But you are

of the Greek sect, are you not?" I asked. He replied, that he was. "Have you previously met any of the missionaries?" "I have not." "How then did you come in possession of the ideas expressed in your paper?" "By studying the New Testament."—He had been drinking from the true fountain. After some further conversation, in which he recounted to me the fierce opposition he had met from priests and others, when defending Protestant doctrines, I gave him some books, and as he took his leave, I promised to visit him at an early day, at his village.

I relate this incident as one serving to show how the Gospel is silently working, here and there, in the minds of solitary individuals. It frequently occurs that persons come to us avowing themselves Protestants, when their only object is to obtain money, employment, protection, or some other worldly advantage, so that we have learned to receive all such applications with caution and some degree of distrust; but occasionally our hearts are cheered by a case like the present, where the only motive seems to be an honest desire to attain to a saving knowledge of the truth.

Case of a Native Helper.

Mr. Lyons next refers to the case of a native helper, in which he had been much interested. A few years since, while attending a school under the patronage of the Greek church, on Mount Lebanon, this young man met students from the mission seminary at Abeih, and conceived a strong desire to enjoy the greater advantages of that institution. His friends strongly opposed his going, but finally gave a reluctant consent, upon his promising that he would not change his religion. Soon, however, at Abeih, he felt the force of truth. Mr. Lyons writes:

He did not attempt to conceal his change of views, and his father, on hearing what had taken place, filled with indignation and chagrin, wrote to his son, commanding him immediately to return home. The son obeyed; and day after day the members of the household vied with one another in venting

upon him their imprecations and maledictions. Sometimes they used soft words and promises to persuade him to abandon his new faith, and sometimes they resorted to threats; but all was unavailing. The truth had taken strong hold upon the young man's heart, and the adversary could not dislodge it. He plead for permission to return and complete his term at the school, but it was denied him. Tired, at length, of persecution, and wearied of a home that had become to him little better than a prison, he determined to effect his escape. Accordingly, having chosen a rainy night, in order that no one might suspect his intention, he rose when all the members of the family were asleep, and collecting together a few clothes and books, in a small bundle, set out on foot and alone for Abeih, ten miles distant. Through the midnight darkness and pouring rain he traveled wearily on, over rough mountains and through deep valleys, sometimes losing his way and sometimes falling into holes and miry pits; but at length, before morning, he reached his destination in safety.

As might be expected, the parents were greatly enraged at the course their son had pursued. They threatened to disinherit, to disown him; and for eight months Fudlullah was cut off from all communication with his father's family. At the end of that time the hearts of his parents relented, and they sent for their son to go home. He went, for he longed to see them, his filial affection, notwithstanding their harsh and unkind treatment, not having abated.

On his return, his father promised that he should no longer be disturbed on account of his Protestant sentiments, provided he would leave the seminary and enter upon some employment by which he could render pecuniary assistance to the family; and by the influence of his relatives, he was induced to take charge of a class of boys in the Greek school at Beirut. The event proved, however, that a trap had been insidi-

ously set for him, and he had unawares fallen into it. 'He engaged to teach in the school for one year, and having fairly entered upon the duties of his new station, he found himself denied the liberty of conscience. He was not allowed to attend the mission chapel on the Sabbath; was not permitted freely to speak, much less to advocate, his religious views. Thus fettered, he was far from happy, and the year wore heavily away.

At the close of his year he went to the English school at Malta, but his health was not good there, and after six months he returned to Beirut. Gradually his views of spiritual things became more clear and his convictions more deep, and in March last, notwithstanding the bitter opposition of his friends, he united with the mission church, and soon after was employed as a helper at Tripoli.

Meeting of the Board.

At the close of his letter Mr. Lyons adverts to the meeting, and to the financial circumstances of the American Board, as follows:

To-day the friends of the Board are (in all probability) assembling in their great annual convocation. Our sympathies, our prayers, our hearts are with you. We raise our humble supplications to God, that he may be present with you and bless your meeting; that there may result from it great good to the cause of Christ, both in our own and in foreign lands.

We rejoice with you in the noble and timely contributions to the funds of the Board in July last. But though the amount of donations is large, the debt is larger. This saddens us. We have endeavored to curtail the expenses at our station; we have given up our schools; we employ but one native helper; and we are ready to relinquish such part of our salary as we may be able, by the practice of all due economy, to spare; and how can we retrench more?

In respect, however, to our labors among the people, we cannot but in-

dulge the hope that, ere long, through the increased liberality of Christians at home, we shall be enabled to adopt as our watchword, not "curtailment," but "enlargement," in the sphere of our missionary operations.

Shanghai Mission.—China.

LETTER FROM MR. BLODGET, SEPTEMBER 1, 1859.

Death of Mr. Aitchison.

AGAIN, most unexpectedly, are the friends of missions called to weep with them that weep at Shanghai, and with mourning relatives at home. Mr. Blodget sends a printed obituary notice of Mr. Aitchison, written by another hand, and also writes himself:

We are again visited by a great and sore affliction. Our beloved fellow laborer, Aitchison, has been taken from us by the hand of death. In a little more than four months from the time when we watched together by the bedside of our dear brother Macy, and witnessed the triumph of his faith, Aitchison was also summoned to the presence of the Master. He died August 15, while on the way from Pekin to the seaboard,—died on a palanquin, and was buried in the sea.

After the death of Mr. Macy in April, it was still the strong desire of Mr. Aitchison to find a field of labor in the northern provinces. Consequently he pursued, as before, the study of the Mandarin dialect, and held himself in readiness to embrace the first favorable opportunity to reach those parts. In the month of June he was offered a place in the American Embassy, then about to proceed to Pekin. This offer was entirely unsought by him, and on this account he felt the more at liberty to accept it. Besides the obvious advantages of such an expedition, he was not without hope that it might result in fixing his residence permanently in the Northern Capital. The disastrous repulse of the English and French, on the

25th of June, destroyed all such hopes ; still it was something to pass through and survey the land which is given to Christ and to his people, and in company with Christian brethren, to offer prayer and praise in that strong hold of the power of Satan.

He was taken sick, August 4, after having been eight days in Pekin. His disease (the dysentery) soon assumed a threatening aspect. On the third day the physician was consulted, (Dr. Fox, the surgeon of the Powhatan,) who from that time bestowed the most unwearied care upon him, until his death. He entertained but little hopes of his own recovery. Early in the morning of the 11th of August he was borne away from the city on a litter, to the boats at Tang Chow, twelve miles distant. His sufferings were very great, both before and at the time of his removal. His reason became unsettled, and it was only at intervals that he could command himself to converse with his friends. During these intervals, his expressions were of a satisfactory and cheering nature, such as comported with that hope of glory in which he had lived for many years. The company remained on their boats, descending the river, three days and four nights. Very early in the morning of the 15th, (Monday,) Dr. Fox started in advance of the others, to attend Mr. Aitchison in his litter. He was very low, and it was obvious that he could not survive long. The doctor came every few moments to his side, to observe his symptoms or to administer some cordial. As the day advanced he yielded to the power of his disease, and at eleven o'clock sank away and expired.

His remains were conveyed to the landing place at Pehtang, which they reached on Tuesday afternoon. A strong coffin was procured, that they might be brought to Shanghai for interment ; but this was found to be impracticable, and he was buried in the sea, on the evening of the eighteenth of August.

Thus was finished our beloved brother's

brief course of missionary labor. In a little more than five years from the time he landed in Hongkong, his remains sank to their resting place in the gulf of Peh-chihli. We would fain have had his precious dust buried with us, by the side of his fellow-laborer, whose fresh-made grave is seen in yonder cemetery. God has ordered it otherwise : and may this dispensation, also, yield sweet fruit to the children of God. In after times, as the messengers of the Gospel shall near those shores, to preach the good tidings of salvation in that great city and province, let them know that their keel plows the waves over the lonely grave of one who had a heart to that work, and who, with a few Christian friends, was permitted to lift the voice of prayer and praise within those walls, and amid the pains of his disease to make mention, to a heathen ruler, of the precious hopes of the believer.

Mr. S. W. Williams, writing from Shanghai to the Treasurer of the Board, August 29, refers to this afflictive event as follows :

When I last wrote you, I referred to the great loss sustained by all the missions in the death of Mr. Macy, in April ; and this letter is another messenger of sad tidings, in reporting the death of Mr. Aitchison, of the same mission, but a fellow-worker in all Protestant missions. I was with him at the north during the whole period of his trip, occupied the same cabin, and saw him daily on shore, and with increasing esteem. I send you an obituary notice, written by our fellow-voyager, Rev. William Martin, of Ningpo, who had more opportunity even than I had to hear his last words. No evidence of a dying bed, however, was needed, in addition to the constant testimonial of a consistent life, devoted to the cause of doing good among the Chinese, to assure us of the fitness of brother Aitchison for an exchange of worlds, and an entrance, through the merits of a Savior, into the joy of the Lord. From the first day or two after his dysentery

assumed a virulent form, he became much depressed, and his nervous system sank more rapidly than his muscular. Three days before we left Pekin, he said he should never recover, though the symptoms were far from discouraging on that day. However, he never really rallied, and during the last few days of his life had no hope of recovery. This was the only casualty in the party which accompanied Mr. Ward to Pekin, though others were ill. But the climate in that part of China was delightful during the two months we were in it this year, as it was for three months last year.

Recent Intelligence.

SENECAS.—Mr. Pierce, of Lower Alleghany, wrote November 25:

The work progresses at Cornplanters' reservation. For a while, this fall, we were strongly opposed by the two surviving sons of Cornplanter. Although we endeavored to treat them with kindness and respect we showed no disposition to yield to their unreasonable demands. As they saw they could not drive us from the field, they say that they will oppose us no more, and that their people may all become Christians if they wish. I hope that the heaven is working even in the hearts of these old men. I believe I wrote you that two were received into the church there June 5. November 7, four more, living there, were received, on profession of their faith in Christ; and at the same meeting, one living at Old Town, and one from the Baptist church, living at the upper station. She was the wife of Mr. Potter's interpreter. Six men and their wives have made a profession of religion there within about a year. Their walk seems to be consistent. Although some of them had been addicted to the use of ardent spirits, I have not heard that any of them have used it since they joined the church. One of them remarked in meeting, that faith in Jesus was the only medicine he had ever found that would cure him of drinking.

GABOON.—Mr. Bushnell writes, September 10: "The increase of foreign influence in the river does not render our climate more salubrious, and the rapid increase of all kinds of foreign liquors is fast decreasing the native population. The prospects of the Mpongwe and of their neighbors are truly appalling. O that the Holy Spirit may be poured out upon them in great power, that a remnant may be saved! Many of the people have been absent for weeks past, some engaged in the emigrant slave trade, and others in more lawful traffic, which has materially diminished our congregations on the Sabbath

and our meetings during the week. A few still attend upon the means of grace and we trust our labors are not entirely in vain in the Lord. Last Sabbath evening we observed the monthly concert of prayer, and our collection amounted to twenty-five dollars and thirty cents. This is much larger than our ordinary collections, which average about five dollars per month." A line added by Mrs. Bushnell, September 22, states that Mr. Bushnell had been quite sick for a few days, with fever and dysentery. Others of the mission were well.

MADURA.—Mrs. Rendall and her two children arrived at Madras, September 15. Mr. Chester has been stationed at Tirupuvanam. Mr. Burnell, of Malur, wrote August 31. He had suffered from ill health, but had been able to be out among the villages half the time during the month of August. He was generally well received, yet had little of special interest to report. The brick house of worship, in process of erection at the station, had been considerably injured by a heavy storm of rain. Mr. Burnell expresses much interest in a project now before the public in South India, for substituting the Roman character in place of the various printed characters of India, thus making one alphabet for all.

MADRAS.—Mr. Hunt wrote, Sept. 10: "Our prayer-meeting prospers, and was last night more fully attended than usual. This evening (Saturday) I open a union prayer-meeting for Europeans, in our Royapoorum church. As no one came forward I determined to move in the thing myself. I am much encouraged by friends, and shall be aided by them in sustaining the effort. The influence of Europeans, by and by, must be tremendous in this country, either for or against the Gospel."

NESTORIANS.—Mr. Breath wrote, September 1. At the friendly suggestion of Mr. Khanikoff, Dr. Wright was about to visit Tabreez, to meet the Shah of Persia, who was to be there, and his attending officers; in the hope of obtaining a friendly interview and "arranging matters at the source." The people of Tiary and Tekhoma were at war when he wrote, and some other regions, also, were in so confused a state that little could be then done for the spiritual good of the people. In another letter, also dated Sept. 1, Mr. Breath says: "The King's approach makes quite a stir in the country. He is now at Tabreez, and it is said that he will take Oroomiah in his way to Tehran. Such a visitation is almost equal, as a scourge, to the cholera. The prices of necessities begin already to rise, and the probability is, that

should the King come here, they will go quite high."

NORTHERN ARMENIANS.—Mr. Schaffler, of Constantinople, reports the baptism, on the 25th of October, of three Mohammedans—two Osmanlees and one Persian. One of these cases is of peculiar interest and affords much encouragement, but it is not deemed expedient to report particulars. There is, Mr. Schaffler says, a great movement among Mohammedans towards Christianity.

Mr. Riggs reports a tour, made by himself and Mr. Byington, in September and October, through Macedonia, and that part of European Turkey inhabited chiefly by Bulgarians. They wished to decide upon a station to be occupied by Mr. Byington; and Mr. Riggs desired to make inquiries respecting the Bulgarian language, with special reference to the translation of the Scriptures, in which he is engaged. As the result of their investigations, Eski Zaara, (as, Mr. Riggs says, "the name is usually pronounced; or Zagra, as some of the Bulgarians prefer to write it,") was fixed upon as the new station. It is about 60 miles north-easterly from Philippopolis, and 75 miles north-west from Adrianople. Mr. Byington subsequently engaged a house, and "probably reached there with his family about October 26." Mr. Riggs returned from the journey "strengthened," [in his work of translation,] "by having traversed so large a region through which the Bulgarian is the language spoken; by having seen the evidence of a general and strong desire to possess the portions of Scripture already published; by the interest expressed universally, by teachers and ecclesiastics, in the work of preparing the Scriptures in their spoken tongue; and by a general concurrence of those acquainted with the helper in this work, as to his fitness for it."

Mr. Meriam wrote from Philippopolis, Oct. 25. After considerable difficulty a "hired house" had been secured at that place, and was occupied by himself and Mr. Clarke, with their wives, who had all reached the place in safety. "In spite of previous anathemas," he writes, "we find many of the Greeks apparently friendly. We have received calls every day from Turks, Bulgarians, and Greeks. To-day the Pasha sent us his compliments, with assurances of his protection, in the absence of American and English consular agents here."

Mr. Green writes from Nicomedia, respecting tours in the Baghchejuk field:

Throughout this region, much seed has been sown, and has found a lodgment in many hearts. Harvesters are now needed;

sad is the idea of retrenchment. We cannot diminish our present force; God grant that it may be increased. Since our return, we have learned that in the little village of Norkeuy, situated near Adabazar, several persons have recently become enlightened, and espoused the Protestant side. This is unexpected good news; for, the last time this village was visited, our friends could obtain no hearing. But the Lord is often working where and in a way we do not expect. Every time we visit any district of our field, many changes for the better are apparent. Our great and constant want is faithful native laborers, and if the Lord should furnish them, we must have money for their support. May our heavenly Father, whose is the work and the glory, supply both the one and the other.

Mr. Peabody writes from Constantinople, November 8:

For several weeks past I have had a room in a khan, in the central part of the city, near the bazars, to which I go three times a week, to meet inquirers and hold a prayer-meeting at noon. For some months such a resort was sought before one could be found, so difficult is it to procure a suitable place which the proprietors are willing to rent for such a purpose. Though the number of inquirers has been small, we have had delightful meetings; all have felt that it was good to be there. The stirring incidents pertaining to the wonderful work of God in various parts of the world, now so numerous that not half of them could be told, have deeply interested them, and I can perceive a decided improvement in the spiritual state of the brethren who attend. There is more tenderness of feeling; the glad tidings of great joy from afar, more readily bring the tear of gratitude into the eye than formerly; their faith is stronger; they now begin to believe that they shall yet see great things here, whereof they shall be glad, though, at first, they seemed almost disposed to inquire: "Behold, if the Lord would make windows in heaven, might this thing be?" They are becoming more active and zealous; more disposed to go about doing good; more anxious to devise ways and means to extend the sphere of their influence. And whatever good they may derive from this means of spiritual improvement, the influence of it is likely to be extended. Often we have persons from Hass-keuy, Balat, Pera, Yeni Kapoo and Samatia. Persons residing here temporarily, from Egin, Cesarea, Rodosto and other places, also attend. Indeed, this room was opened especially for the benefit of strangers in this city, who had often expressed the wish for such a place. In our meetings the utmost freedom is encouraged, and not unfrequently the brethren communicate some very encouraging incidents.

For some time past, Mrs. Peabody has had a weekly prayer-meeting for females. It has been well attended and exceedingly interesting. Some of the women appear to be truly praying souls.

SOUTHERN ARMENIANS.—Mr. Powers, of Antioch, wrote from Kessab, September 20, mentioning a few events, as of interest. After some difficulty, he had succeeded in uniting

the people of four or five small villages in one congregation on the Sabbath. He was also about to commence taking up a contribution in connection with the monthly concert, though there had been, in the native congregations of that mission generally, a strong prejudice against taking collections of money in the church. The corner stone of a Protestant church had been laid at Kessab, the walls were going up prosperously, and he hoped that before winter, "the present most unsuitable place of worship would be exchanged for one commodious and pleasant."

SYRIA.—Dr. Van Dyck wrote, October 6, that the difficulties between the Druzes and the Christians were not yet settled. The Mushir had been in the mountains for a month, without accomplishing anything. Many of the Christians had sent their effects to Beirut, anticipating another war. In translating, Dr. Van Dyck had just finished First Corinthians. In relation to the state of the mission he asks: "When shall we be stronger? We are certainly a very small and feeble band, and when shall we have help? Our work is enlarging. Even Beirut, since the first of the year, has given signs of life. We shall make all we can of native help, but this does not detract from the urgency of our wants."

Home Proceedings.

RESIGNATION OF DR. POMROY.

DR. POMROY resigned his office as one of the Corresponding Secretaries of the Board, on the 26th of November. The duties of the Home Department will, for the present, be discharged by Mr. TREAT; Dr. ANDERSON continuing, as heretofore, in charge of the Foreign Correspondence and Dr. WOOD of that at New York, and the Rev. I. R. WORCESTER acting as Editor of the Missionary Herald and Journal of Missions. Messrs. Treat and Wood, with missionaries at home on a visit, will render all practicable aid to the District Secretaries, in the missionary conventions to be held in different parts of the country.

DONATIONS.

RECEIVED IN NOVEMBER.

MAINE.

Cumberland co. Aux. So. F. Blake, Tr.	
Alfred, Cong. ch. and so.	20 00
Portland, 2d cong. ch. and so.	250 00—270 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, Hammond st. cong. ch.	75 00
Brewer, 1st cong. ch. and so.	27 54—102 54

York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Biddeford, 1st cong. ch. and so.	13 00
Wells, N. N. K.	5 20—18 20
	390 74
Bloomfield, Cong. ch. m. c.	15 00
	405 74

NEW HAMPSHIRE.

Cheshire co. Aux. So. D. W. Buckminster, Tr.	
East Jaffrey, J. S. R.	3 00
Grafton co. Aux. So. W. W. Russell, Tr.	
Campton, W. W. R.	20 00
Dartmouth College cong. ch. m. c.	
50; short, 25c.	49 75—69 75
Merrimack co. Aux. So. G. Hutchins, Tr.	
Boscawen, Cong. ch. and so.	32 02
Henniker, Mrs. M. L. N. Conner,	
25; A. D. L. F. CONNER, 75;	100 00—132 02
to cons. him an H. M.	20 21
Rockingham co. Conf. of chs. F. Grant, Tr.	
Exeter, 1st and 2d chs. m. c.	25 00—45 21
Seabrook and Hampton, Cong. ch.	
and so.	25 00—45 21
Strafford co. Conf. of chs. E. J. Lane, Tr.	
Sandwich, Cong. ch. and so.	13 12
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Cornish, A sister, by A. H.	25 00
Meriden, Mrs. E. H.	10 00—35 00
	298 10
Lancaster, Cong. ch.	10 00
	318 10

Legacies.—New Ipswich, Miss Susan Dady, by Orlando Marshall, Ex'r,	50 00
Cornish, James Ripley, by J. R. Wellman, and J. B. Wellman, Ex'r's,	59 16—109 16
	417 26

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Bridport, Cong. ch.	28 00
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Burlington, Luther Clark, wh.	
with prev. dona. cons. JOHN H.	
WORCESTER, Jr., an H. M.	50 00
Jericho, 1st cong. ch. and so.	31 00
Underhill, E. O. 5; H. E. 5;	10 00—91 00
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Barton, Cong. ch.	2 65
Coventry, Cong. ch. m. c.	6 00
Derby, Cong. ch. and so.	13 10
North Craftsbury, Fem. Miss. So.	
22; m. c. 28;	50 00—71 75
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', E. S. 1; M. K. 1; B. F. 10c.;	2 10
Windsor Co. Aux. So. J. Steele, Tr.	
Rochester, A few friends of missions,	13 10
Stockbridge, Cong. ch.	5 00
Woodstock, Cong. ch. m. c.	8 50—26 60
	219 45

Bennington, 1st cong. ch. m. c. 28, 82;	
Miss B. B. Watson, 30;	58 82
Lunenburg, Cong. ch. m. c.	36 71
Unknown,	5 00—100 53
	319 48

Legacies.—Shoreham, Mrs. Azubah King, by Levi O. Birchard, Ex'r,	212 00
	531 98

MASSACHUSETTS.

Berkshire co. Aux. So. H. G. Davis, Tr.	
North Adams, A. Paine,	23 00
Pittsfield, 1st cong. ch. and so.	
m. c.	73 84—96 84
Boston, S. A. Danforth, Agent,	401 63
Brookfield Asso. W. Hyde, Tr.	
Brimfield, Cong. ch. and so. (of wh. fr. Charlotte A. A. Homer, dec'd, to cons. ALURED HOMER an H. M. 100;)	323 49
Brookfield, Cong. ch. and so.	50 61
Charlton, do.	73 52

Dana, Pres. ch.	30 00
Dudley, do.	90 00
Hardwick, do.	177 35
Holland, do.	16 81
New Braintree, do. to cons. Mrs. S. S. GURNEY an H. M.	148 46
North Brookfield, 1st cong. ch.	540 80
Oakham, Cong. ch.	221 96
Southbridge, do.	245 39
Spencer, do.	264 00
Sturbridge, do.	171 35
Ware, West do. to cons. SAMUEL A. WOOD an H. M. 110,29; Village cong. ch. 750,14;	860 43
Warren, Cong. ch.	108 65
West Brookfield, Cong. ch.	142 05
	3,464 87
Ded. for printing,	50 00—3,414 87
Essex co.	
Beverly, Dane st. ch. a lady,	3 00
Essex co. North Aux. So. J. Caldwell, Tr.	
Groveland, Cong. ch. and so.	24 41
Ipswich, South cong. ch. and so.	102 40—126 81
Franklin co. Aux. So. Lewis Merriam, Tr.	
Montague, A family missionary box,	5 00
Hampshire co. Aux. So. S. W. Hopkins, Tr.	
Amherst, L. H. 1; North, cong. ch. 11;	12 00
Enfield, Cong. ch. Benev. so. (of wh. fr. Leonard Woods to cons. Miss SARAH B. EDWARDS, of Andover, an H. M. 100; friends, to cons. HENRY M. DANIELS and HOSEA HOOKER H. M. 204;)	570 00—582 00
Middlesex co.	
East Cambridge, Evan. cong. ch. m. c.	12 33
South Reading, Rev. Mr. Claves,	1 00
Wilmington, A friend,	19 20—32 53
Middlesex co. North and vic. C. Lawrence, Tr.	
Leominster, Evan. cong. ch. and so.	93 03
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.	
Brookline, E. P.	5 00
Medway Village, Rev. Mr. Sanford,	5 00
Roxbury, Eliot ch. and so. gent. 126,50; m. c. 14,08; Vine st. ch. m. c. 12,40;	152 98
Stoughton, Cong. ch. and so. m. c. to cons. BENJAMIN CLAP an H. M.	100 00
West Roxbury, So. evan. cong. ch. and so. m. c. 25,81; S. H. 1;	26 81—289 79
Old Colony Aux. So. H. Coggeshall, Tr.	
Marion, Cong. ch. and so.	13 00
Taunton and vic.	
Fall River, Central ch. and so. in part, of wh. to cons. Mrs. CATHARINE G. REMINGTON, CLINTON VAN SANTVOORT REMINGTON, Miss MARY S. REMINGTON, WILLIAM H. H. BORDEN, MATTHEW C. D. BORDEN, and SARAH W. BORDEN H. M.	1,265 19
Worcester co. North Aux. So. C. Sanderson, Tr.	
Athol, Cong. ch. and so.	69 65
Gardner, 1st do.	30 00
Hubbardston, Cong. ch.	57 50
Phillipston, Gent. 67,69; la. 45,37; m. c. 33,23;	151 29
Royalston, 1st cong. ch. and so.	102 82
Templeton, Cong. ch. and so. gent. 33,50; la. 58,06; m. c. 25,27; a friend, 5;	121 83
A balance,	9—532 68
Worcester co. South Conf. of chs. W. C. Capron, Tr.	
Grafton, Evan. cong. ch. to cons. LEWIS W. DODGE an H. M.	100 00
Upton, Mrs. C. Fiske,	5 00—105 00
Worcester co. Central Asso. W. R. Hooper, Tr.	
	500 00
	7,461 37
Chelsea, Winnisimmet ch. and so. m. c. (of wh. to cons. CHARLES E. FIELD an H. M. 100;)	136 14
Unknown,	1 00—137 14
	7,598 51

Legacies. —Boston, Joseph Bumstead, by J. F. Bumstead, Ex'r,	400 00
West Amesbury, Mrs. Hannah Kelly, by Giles McKelly, Ex'r,	100 00—500 00
	8,098 51

CONNECTICUT.

Fairfield co. East Aux. So.	
Brookfield, Cong. ch.	40 37
Danbury, 1st cong. ch. and so. 122,26; m. c. 151,19;	273 45
Huntington, Gent. 30,75; la. 29,16; 59 91—373 73	
Fairfield co. West Aux. So. C. Marvin, Tr.	
Black Rock, Cong. ch. and so.	51 30
Bridgeport, 1st do. miss. and benev. so.	36 06
Green's Farms, Cong. ch. and so. in part, 141,17; m. c. 7; Ida Sherwood, 1,68;	149 85
Greenwich, 2d cong. ch. coll. and m. c. 210; a friend to missions, 59;	260 00
Ridgefield, Cong. ch. and so. to cons. BENJAMIN K. NORTHPROP and Miss MARY JONES H. M.	200 00
Southport, Cong. ch. and so. m. c.	32 69
Stamford, 1st cong. ch. and so. 126,46; pres. ch. coll. and m. c. to cons. Mrs. SOPHIA MILNE an H. M. 177,83; Mrs. N. W. Sanford, 25;	329 29
Westport, Cong. ch. and so.	73 20—1,132 39
Hartford co. Aux. So. A. G. Hammond, Tr.	
East Windsor Hill, A friend of missions,	3 00
Hartford, Centre ch. 1,790,75; m. c. 13,07; South ch. in part, (of wh. fr. LUCIUS BARBOUR, wh. with prev. dona. cons. him an H. M. 30;) 130; Pearl st. ch. (of wh. fr. Thomas Smith to cons. JAMES P. CARPENTER and PHILIP P. HOTCHKISS H. M. 200;) to cons. JOHN ALLEN FRANCIS, HENRY P. WILLIAMS, HENRY W. PHILLIPS, Miss HARRIETT M. RIPLEY, Miss JULIA ISABELLA SPENCER, and Mrs. HARRIET L. TALCOT H. M. 810; E. R. B. a thank-offering, 25;	2,768 82
Plainville, 2d cong. ch.	30 00
Poquonnock, Cong. ch. m. c.	2 50
Rocky Hill, Cong. ch. and so.	79 07
West Avon, Cong. ch. m. c.	22 78
West Suffield, Cong. ch.	20 00—2,926 17
Hartford co. South Aux. So. H. S. Ward, Tr.	
East Glastenbury, Cong. ch. la. 14,64; m. c. 5,36;	20 00
New Britain, South cong. ch. to cons. ALVIN NORTH, HENRY STANLEY, CHARLES PECK, and OLIVER STANLEY H. M.	450 35
Middletown, South cong. ch. and so. gent. and la. (of wh. to cons. Rev. JOHN L. DUDLEY an H. M.)	73 00
Southington, Cong. ch. and so. (of wh. fr. T. Higgins to cons. LUCIUS H. HIGGINS an H. M. 100;)	291 00—834 35
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Hitchcockville, Cong. ch.	44 00
Plymouth, 1st cong. ch. and so. 102; Hollow, cong. ch. wh. with prev. dona. cons. WILLIAM WOODRUFF an H. M. 69,75;	171 75
Roxbury, Cong. ch. and so.	28 33
South Britain, Cong. ch. and so. to cons. CYRUS LE ROY MITCHELL an H. M.	100 00
Terryville, Cong. ch. m. c.	22 10
Torrington, Cong. ch. 19,50; m. c. 7;	26 53
Watertown, A dec'd friend for the Choc. miss.	10 00—402 58
Middlesex Asso. George Danielson, Tr.	
East Haddam, Gent. 24,04; la. 26,79; m. c. 33,17;	84 00

New Haven City Aux. So. F. T. Jarman, Tr.	
New Haven, North ch. m. c. 15,50; Centre ch. m. c. 30,64; Davenport chapel, m. c. 5,11; South ch. m. c. 9,74; Yale college m. c. 25,30; 3d cong. ch. m. c. 86,82; College st. ch. to cons. OLIVER W. TREADWELL an H. M. 184,76; J. M. Whitton, 20; Mrs. J. M. W. 10; 387 87	
New Haven co. East Aux. So. F. T. Jarman, Tr.	
Madison, La. cent so. 30 00	
Wallingford, Cong. ch. 119 09—149 09	
New Haven co. West Conso. A. Townsend, Tr.	
Derby, 1st ch. 143 28	
Orange, Cong. ch. 59 06	
Oxford, do. 30 59	
Southbury, Mrs. Mary Whitlock, 25 00	
Waterbury, 1st cong. ch. and so. 336 40	
Woodbridge, la. 45; gent. 81,12; Mrs. A. Clark, 20; 146 12—740 36	
New London and vic. and Norwich and vic.	
Aux. So. F. A. Perkins & C. Butler, Trs.	
Colchester, 1st cong. ch. and so. to cons. EBENEZER CARPENTER an H. M. 151 00	
Norwich, Broadway ch. m. c. 47,20; 1st cong. ch. and so. 58,71; m. c. 19,23; la. 85; 2d cong. ch. m. c. 24,80; 234 94	
Lisbon, Newent ch. 11 32	
Salem, Cong. ch. and so. 18 33—415 59	
Tolland co. Aux. So. E. B. Preston, Tr.	
Columbia, La. 42,10; gent. 23,84; m. c. 5,61; 71 55	
Stafford Springs, GEORGE M. IVES to cons. himself an H. M. 100 00—171 55	
Windham co. Aux. So.	
Willimantic, Cong. ch. wh. with prev. dona. cons. ORVILLE B. LYMAN, an H. M. 49,79; m. c. 9,21; 59 00	
A friend, 7,676 68	
	59
	7,677 18
Legacies.—Norwalk, I. B. Woodbury, by Rufus Putnam, Ex'r, 500 00	
East Hartford, Mrs. H. Bigelow, int. by A. G. Hammond, 22 50—522 50	
	8,199 68

RHODE ISLAND.

Elmwood, Cong. ch. 13 00	
Providence, High st. ch. m. c. 56 94—69 94	
Legacies.—Hannah M. Allen, by John W. Allen, Ex'r, 20 00	
	89 94

NEW YORK.

Geneva and vic. Aux. So. G. P. Mowry, Agent.	
Brockport, Pres. ch. Mrs. Benedict and family, 11; a friend of missions, 5; others, wh. with prev. dona. cons. JAMES ROBY an H. M. 41; 57 00	
Clyde, Pres. ch. 39 00	
Geneva, Rev. Dr. Squier, 30 00	
Knowlesville, Pres. ch. 53 00	
Milo, Mrs. H. Ayers, 6 00—165 00	
Owego, Pres. ch. 93; m. c. 37; G. I. P. 7; ack. in November Herald as fr. Oswego	
Greene co. Aux. So. J. Doane, Agent.	
Durham, Ladies' cent so. 19 00	
Monroe co. and vic. E. Ely, Agent.	
Rochester, 1st pres. ch. 202,36; Brick ch. 77,13; Plymouth ch. 30; 309 49	
Pittsford, Pres. ch. 23 30—332 79	
New York and Brooklyn Aux. So. A. Merwin, Tr.	
(Of wh. fr. 3d pres. ch. Brooklyn, 162; 4th av. pres. ch. Alfred C. Post, to cons. Rev. ARTHUR MITCHELL and Mrs. HARRIET E. MITCHELL, of Richmond, Va. and Rev. HENRY HARRIS JESSUP, of Syria, H. M. 200; students of Union theol. sem. m. c. 15,44; Norman White to cons. CHARLES T. WHITE an H. M. 100; Elizabeth Quiller, for African Miss. 1; Rev. William Belden,	

Jr., wh. with prev. dona. cons. HENRY BELDEN WHELPLEY, of Brooklyn, an H. M. 50; Dexter Whittemore to cons. CHARLES ERVING WHITTEMORE an H. M. 100; 857 49	
Oneida co. Aux. So. J. Dana, Tr.	
Oneida Lake, Rev. D. R. Barnes, 5 00	
Steuben, Cong. ch. 7 00	
Utica, 1st pres. ch. m. c. 24,69; a lady, 20; 44 69	
Vernon Centre, 50—57 19	
St. Lawrence co. Aux. So. Rev. L. W. Chaney, Tr.	
Gouverneur, A thank-offering from a friend of missions to cons. GEORGE WILSON WRIGHT an H. M. 100; J. R. Crane, 10; 110 00	
Syracuse and vic. Aux. So. S. Mead, Agent.	
Syracuse, 1st pres. ch. 133 93	
	1,675 40
Cazenovia, Mrs. H. Hutchinson, 10 00	
Chazy, Mrs. Anna Hubbell, 20 00	
Cuba, Rev. Stephen Johnson, 12 00	
East Bloomfield, M. Adams, 10 00	
Elba, Rev. G. S. Corwin, to cons. Rev. TIMOTHY H. QUIGLY of Java, N. Y. an H. M. 50 00	
Galway, Young la. miss. so. 14 00	
Glen's Falls, 1st pres. ch. 20 00	
Greenbush, Pres. ch. m. c. 30 00	
Greenport, Pres. ch. 16 00	
Griffin's Mills, Cong. ch. 6 00	
Hannibal, Abram Watson, 40 00	
Ithaca, Pres. ch. 29 54	
Keeseville, Cong. ch. m. c. 40 00	
Madison, Ladies' cent so. 21 00	
Mecklenburgh, Pres. ch. 21 08	
Newfield, do. 6 00	
New York, A friend, 1 00	
Northfield, Young people's miss. so. 15 00	
Ontario, m. c. 3 00	
Patchogue, Cong. ch. 10 00	
Pembroke, 1st pres. ch. 20 00	
Poughkeepsie, Pres. ch. m. c. 13 80	
Ripley, 1st pres. ch. 11 00	
Schenectady, Pres. ch. 155 00	
Stamford, do. 16 00	
Tremont, do. 19 08	
Troy, 2d pres. ch. to cons Rev. JOSEPH T. DURYEA an H. M. 100 00	
Waverly, Pres. ch. 26 00—735 50	
	2,410 90

Legacies.—Rochester, Hervey Lyon, by C. A. Burr, Ex'r, (prev. paid, 500,) 600 00	
Maine, Daniel Chamberlain, by John C. Curtis, Ex'r, (prev. paid, 387,05;) 77 50	
Cherry Valley, Rev. Gerrish Barrett, by G. Barrett, Ex'r, 160 00	
New York, William Mandeville, inc. on legacy, by A. Merwin, 271 65—1,049 15	
	3,460 05

NEW JERSEY.

Berkshire Valley, Pres. ch. 5 00	
Bergen, R. D. ch. 21 58	
Perth Amboy, Samuel E. Woodbridge to cons Rev. JOHN A. ANNIN, of Cedarville, an H. M. 50 00	
Succasunna, 1st pres. ch. 30 00—103 58	

PENNSYLVANIA.

By Samuel Work, Agent.	
Philadelphia, Pine st. ch. 43,58; m. c. 9,10; Southwark, 31; Calvary ch. m. c. 6,21; an old lady, 1; 90 89	
West Chester, 1st pres. ch. 50 00—140 89	
East Smithfield, Cong. ch. m. c. 30 50	
North East, 1st ch. 35 00	
Wattsburg, Pres. ch. 5 00—71 55	
	212 44

MARYLAND.

By Samuel Work, Agent.	
Baltimore, 1st constitutional pres. ch. 100 00	

OHIO.

By G. L. Weed, Tr.	
Cincinnati, 3d pres. ch. m. c.	8 00
College Hill, do. do.	6 36
Columbus, 2d do. 101,33; m. c.	
14;	115 33
Marietta, Oak Hill, m. c.	10 00
Oxford, 2d pres. ch.	50 42
Ripley, R. H. 3; H. H. 50c.;	3 50
Troy, 2d pres. ch.	106 00
Walnut Hills, Lane sem. ch. m. c.	14 28—313 89
Castalia, Cong. ch.	6 00
Rootstown, G. C.	15 00
Tallmadge, Benev. asso. in part,	85 00—106 00
	419 89
Legacies.—Nelson, Daniel Everest, by L. C.	
Rouse, Ex'r,	68 95
	488 84

INDIANA.

By G. L. Weed, Tr.	
Aurora, 1st pres. ch. to cons. Rev.	
JOSEPH LITTLE an H. M.	56 75
Lafayette, 2d pres. ch.	50 00
Madison, 2d pres. ch. m. c.	60 00
Wabash, Coll. at Synod,	14 20—180 95
Angola, Pres. ch.	14 15
Indianapolis, D. Gandis, int. on R.	
R. bonds,	35 00
Orland, Cong. ch.	2 07
Salem, Pres. ch.	4 78—56 00
	236 95

ILLINOIS.

By G. L. Weed, Tr.	
Springfield, 2d pres. ch. 25; Mr. and	
Mrs. L. C. Boynton, 25;	50 00
Carlingville, Pres. ch. and so. m. c.	10 00
Chicago, 2d pres. ch.	120 00
Knoxville,	20 00
Sheffield, Cong. ch. m. c.	6 30
Waverly, Cong. ch. to cons. Rev.	
NATHANIEL P. COLTRIN, of Griggs-	
ville, Ill. an H. M.	50 00
Toulon, Cong. ch. m. c.	1 00—207 30
	257 30

MISSOURI.

By G. L. Weed, Tr.	
St. Louis, S. M. Edgell to cons. Miss	
MARY C. EDGELL an H. M.	100 00

WISCONSIN.

Fon du Lac, A friend,	5 00
Oakfield, Rev. D. Pinkerton,	3 00
Shopiere, Cong. ch.	3 12—11 12

IOWA.

Camanche, 1st pres. ch.	3 00
Gainesville, Friends of missions,	42—3 42

KENTUCKY.

By G. L. Weed, Tr.	
Covington, A lady,	1 00
Louisville, Thomas Tracy,	20 00—21 00
Bowling Green, T. Calvert,	5 00
	26 00

TENNESSEE.

Cleveland, Pres. ch.	52 00
Greenville, S. Snapp,	5 00—57 00

NORTH CAROLINA.

Guilford, B. A. F.	2 00
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SOUTH CAROLINA.

Charleston, A member of the Circular ch.	7 00
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FLORIDA.

A friend,	100 00
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MINNESOTA.

St. Anthony, 1st cong. ch. m. c.	7 18
St. Paul, Plymouth cong. ch. m. c.	3 00—10 18

OREGON.

Oregon City, 1st cong. ch.	20 75
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FOREIGN LANDS AND MISSIONARY STATIONS.

Arakkir, Turkey, m. c. 4,55; S. B.'s family, 2,32; G. A. P. and M. H. P. 3,10;	9 97
Madura, W. B. C. a wedding fee,	50
Montreal, Can. William R. Hibbard,	20 00
St. Andrews, N. B. Pres. ch. m. c.	24 00
Warwick, C. W. Mrs. J. Macallum,	4 00
	58 47

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

NEW HAMPSHIRE,	3 75
VERMONT,	3 50
MASSACHUSETTS,	168 79
CONNECTICUT,	21 28
NEW YORK,	148 80
OHIO,	19 25
TENNESSEE,	37
OREGON,	2 10
	\$367 84

Donations received in November, 20,887 29

Legacies, 2,481 76

\$23,369 05

TOTAL from August 1st to

November 30th, \$57,407 25

THANK-OFFERINGS FOR THE DEBT.

RECEIVED IN NOVEMBER.

VERMONT—Thetford, Mrs. W. H. Latham,	10 00
MASSACHUSETTS.—Boston, A member of the Essex st. ch. 90; Wrentham, 1st cong. ch. the Misses Hawes, 50; unknown, 5;	145 00
RHODE ISLAND.—Providence, Alice Clark,	5 00
NEW YORK.—Crary's Mills, Young christians, 5; Greenbush, pres. ch. 24; Johnstown, E. Garland, 10; Poughkeepsie, S. M. S. 10;	49 00
GEORGIA.—Bryan Co. A mother's thank-offering,	50 00
FOREIGN LANDS, &c.—Erzroom, Rev. G. W. Dunmore, 150; Shanghai, E. M. Olyphant, 72,40; M. W. Fish, 36,50; H. M. Lay, 25; Rev. Mr. and Mrs. Bridgman, 16,10;	300 00

559 00

Previously received, 1,222 40

1,781 40

DONATIONS IN CLOTHING, &c.

Asbby, Ms. A half barrel fr. la. cent so.	27 30
Cleveland, Ohio, Communion service fr. 2d pres. ch. for Baghchejuk ch.	
Lowell, Ms. 1st cong. so. sew. cir. for miss. sch. boarding-house, Ojibwa miss. 39,99; John st. ch. for do. 20,50; Kirk st. ch. for do. 20; Mrs. Southwick, 18; Mrs. H. 2;	100 49
Manchester, Vt. one bedquilt, from Mrs. Wetherbee, for Rev. William W. Meriam, Philippopolis, Turkey.	
Orford, N. H. Communion service, for church in Turkey.	
St. Johnsbury, Vt. Twelve letter balances, fr. E. & T. Fairbanks & Co.	24 00
Worthington, Ms. A box fr. fem. benev. so. for Cataraugus m.	

THE
MISSIONARY HERALD.

VOL. LVI.

FEBRUARY, 1860.

No. 2.

American Board of Commissioners for Foreign Missions.

Zulu Mission.—South Africa.

LETTER FROM MR. A. GROUT, JULY
5, 1859.

THE meeting of Zulu Christians, mentioned in this letter, to commemorate the arrival of the first missionaries, and the movement to set apart some of their own number to be also missionaries to the heathen around them, will be regarded by all the patrons of the Board as matters of great interest. Many will indeed now say, "Well done;" while they will hope and pray that their Zulu brethren may not be weary in well doing.

A Pleasant Occasion.

The members of the churches connected with our mission held a sort of general meeting at this place, two weeks ago. This meeting was originally held to commemorate the arrival of the first missionaries, in December, 1835, but circumstances occasioned the time to be changed to June. It is a matter of interest to us, that Christian Zulus should think so much of the arrival of missionaries among them as to celebrate that event by a yearly gathering from their several stations, spending a few days together in prayer and praise, and in considering what they can do in turn.

I did not count the persons who were

with us, but think the number was not less than two hundred; and some one who passed them on the road told me, I believe, that they had fifteen wagons—the large, African wagons—all, as well as the oxen which drew them, owned by themselves.

On the Sabbath which they spent here, we had an audience of five hundred and fifty, but only four hundred and twelve of them could get into the chapel. It was an interesting congregation to look at and preach to. Mr. Abraham preached in the morning, and I occupied the evening. Nearly all who could get into the house were decently clad, and behaved very orderly.

In the afternoon, we spent the time in commemorating the death of our Savior, by the Supper. I could not count the communicants, neither did I feel a disposition to do so. It filled my heart to look at them and speak to them. How quickly did my mind run back to 1835, when all those before me were wild, ignorant, debased heathen. Now, behold, a large collection of them sitting at the table of their Lord—joint heirs with him—members of his body! I could not but think, as I looked around upon them, that our mission had really done a good work—a great work.

Promising Movement.

But another thing interested me. They had several sittings at which they discussed the question of the personal consecration of themselves to God as missionaries—ministers; and as to how some of their own number, thus given to the ministry, could be supported. Three of those present arose and expressed a willingness to leave all and follow Christ in this work; and we were told that one who was absent was willing to do the same. We were interested to see this, as we would be glad, now, to have at least two places occupied by such men, if we cannot obtain men from home to fill them. It interested us, also, because the plan was one originating among themselves, which they have been considering for two years. And we hope and believe, that if we shall select and locate two of them, the others will contribute enough to support them. At such a result, will you not, at the Missionary House, say, "Well done." Will there not be a spontaneous response all over our Fatherland, when the churches shall hear of it,—“Well done.” A Christian people have sprung up among the Zulus—a missionary people. Freely they have received, freely they now give. It is a small beginning, but, if really made, it is a good beginning.

We labor that the Zulus may become Christians, and then Christian *men*, able, and knowing how, to do all their work;—able and disposed to do all their worldly business, able and disposed to manage the business of their churches, and in nothing more than in fitting and sending out some of their own number to preach the Gospel in the regions beyond. At Amanzimtote, I am told, they employ and pay their own schoolmaster. At this station they pay the teacher one third of his wages, and I have no doubt they will soon pay him entirely, themselves. The chapel at this place, considered worth two hundred pounds sterling, was built by the people, and at their own expense, except ten pounds given them.

Who will say, “I have labored in vain, I have spent my strength for nought?” Shall your missionaries here say so, with so much already dug out of the filth of heathenism? Will our Board or our patrons at home say so, with facts like these before them? No, no one will say so. God has done and is doing his own work. He does it well, and he honors his own instrumentality abundantly. “The morning cometh.” Cheer to all who labor in this cause. And let all the redeemed of the Lord say so.

*Micronesia Mission.**PONAPE.*

LETTER FROM MR. STURGES, JANUARY 4, AND FEBRUARY 2, 1859.

SEVERAL letters have recently been received from the brethren of the Micronesia mission. The dates, however, are but little later than those of letters published in May and June of last year, and they do not contain much important intelligence. Mr. Sturges makes statements respecting the state of things at the commencement of the new year, generally of a pleasant character; but is called also to speak of one sad event, the death of his excellent Sandwich Island helper.

Encouraging Changes.

During the past year we have had little interruption in our work. Health has been continued, so that I have not failed in a single appointment at my regular stations. I have been able to procure more assistance from the natives than formerly, as also food, &c. There has been no war or fighting, on this side of the island, and much less feasting than usual. Feasting has ever been the great business of the people, who were stimulated to the greatest exertion by the belief that the spirits of their deceased chiefs required this service; and now that the common people are losing much of their dread of these departed spirits, they cannot be driven to extreme efforts in feasting their living chiefs. For instance—the father of our present Nana-kin is one of the chief gods ruling the

world; and Nanakin had but to intimate that his father's spirit required a certain feast to be made, and the people would drive night and day to execute the orders. It will be readily perceived that the chiefs must have complete control over their people through their superstitious fears; nor is it strange that they are so slow to receive our doctrines as to the spirit world, since it would completely undermine this power over their subjects. The most specious objection base foreigners have raised against us and our teachings, has been in connection with this overthrow of native feasting; and it has afforded us no small encouragement that the people have become alarmed at these predicted results.

There have been other changes in our tribe during the past year, and we trust the hand of God is preparing the way for greater blessings. We notice a manifest decrease of sickness and death—probably nearly as many births as natural deaths.

Decrease of Foreigners.

The changes among foreigners have been more marked. The "Negro Johnson" is dead; and what an event is this for our poor people, so long cursed with his wild ravages! Once Johnson had an almost unlimited influence over the people of this tribe, and was the dread of all. The external changes following his death, in his immediate neighborhood, are great. The mob of natives, women and dogs, always about his house, has quite dispersed, and now all is quiet. Two other foreigners have died within the year, leaving but four white men in the tribe,—a great change from the state of things a few years ago, when they were counted by the score.

We cannot help feeling that our teachings will now have clearer way, since positive opposition has pretty much ceased. It is a matter of wonder, as well as gratitude, that our families have never been disturbed by "Johnson" and others, in their drunken revels. When infuriated with liquor, and frightening the na-

tives with their threats and ravages, not one ever came nigh our house. We have dwelt under the shadow of the Almighty.

For some months past the people of this tribe have all been very busy in making canoes, so that they have found time to attend to little else. Our school has been a mere cypher, and our Sabbath congregations have been greatly reduced. Those who do not work on the Sabbath are so tired with their labors during the week that they excuse themselves from attending meeting. Some, however, have attended regularly, and seem to have an increasing interest in the truth. We think the time not far distant when great changes are to take place among this people.

Few Ships.

Feb. 2. More than half of the shipping season is gone, and not a single ship has been in this harbor since the Morning Star left! This is indeed strange for a port so long the resort of those who do business upon the deep. God seems to be preparing the way for a change, else why so many of the greatest obstacles removed? The natives now come about us, even those who formerly seldom saw our house. True, many come for trade, and the like; but it is pleasant to have them come even for selfish and worldly purposes, and we will hope that God will make their intercourse with us the occasion of doing them, spiritually, much good.

Extracts from Journal.

In his journal, forwarded with this letter, Mr. Sturges speaks of the negro Johnson, "that terror of the Pacific Ocean," as having been killed in a quarrel by another negro, from Edgartown, Mass., on the 5th of November. Johnson was born, he says, at Philadelphia; was early taken to New Hampshire, "where he was known as a perfect fury of a boy;" joined a whale-ship while a lad, and found his way to Ponape, where "his career has been a fearful one." Respecting other matters he writes:

Jan. 6. All our mission company are

present at this station, and to-night we have had the precious privilege of sitting around the table of our Lord. How rich these feasts when prepared in the wilderness, and in the presence of our enemies. The infant son of our native helper was baptized. May he walk in the steps of his father, and make as good a man.

How wonderfully our little mission church is blessed! Not a single death since we were organized, more than six years ago, and nine little ones engrafted into our number. Of the American families who first came to this field, and of those who have since joined them, not one has died. How good God has been—how undeserving we of such favors!

Sickness of a Valued Helper.

Jan. 8. Our native helper, Kaaikaula, is again sick. Scarcely had our friends left, yesterday, when he was taken down with inflammation of the bowels, a disease to which he has been much subject for years. These attacks have generally been not very severe, and have yielded to mild treatment, so that I have not been very anxious when left alone with him. But to-night, as I was sitting by his side, in the dark, a strange feeling of loneliness and responsibility took hold of me, and it seemed that I must have some one with the sick brother, knowing more of disease and remedies than myself; so I have dispatched a note to Dr. Gulick, asking him to come. I know not why such a feeling came over me. In all the scenes of diseases and death we were familiar with during the ravages of the small pox, I never felt so. I knew the doctor was very unwell himself, and might not be able to come; but the thought of being responsible for the life of a brother came over me, and I bowed by his bed-side and asked the great Physician for help. Now I feel more calm, and will try to do duty and leave results with God. What could we and the fatherless children do, if the brother dies!

His Death.

14. It is again Saturday, just one week since our native helper was taken down so sick; and what a week of change—change to us and to him. He is gone from us, and we are left to pursue our work alone. To-day we have buried the mortal of our brother; he sleeps in a lonely spot in our garden, under a magnificent bread-fruit tree. I know not how to be sufficiently thankful that Dr. Gulick was with us. He came down early in the week, and remained till after the funeral. Mr. Roberts came also, and our foreign residents were all ready to assist, and were present at the burial. Not many of the natives attended, as, at that hour, most of them were absent from the neighborhood. He died as only a Christian can die, and his wife bears her loss as one who knows how to cast all burdens on Jesus. He felt, from the first, that his sickness was unto death, and made his wishes and plans fully known to his wife, so that when he was called, he was not taken by surprise.

It is not easy for us to see why this faithful missionary, who seemed to be so much needed, is taken from us; but the Lord does all things well. We will look to Him for strength to bear the additional burdens now resting upon us.

Touching Incident.

15. "Papa! come, papa!" These pretty words, so thrilling to a father's heart, were spoken by the prattling son of our deceased brother, as he took his little cap to go home, after our morning service. The call, so innocent, so natural, and so familiar, went to my heart, and started again the flow of tears. We had been accustomed to hear it; for every Sabbath morning the boy was the first to move after the benediction, take his things, and start for home, saying, "Papa, come, papa."

And why, my little son, do you call? Your father cannot heed. Did you not see how pale he looked, and how cold, as we shut him up in the coffin yester-

day, and then laid him away in the dark ground? But we would not chide you. You may call, "Papa," as much as you like; it is a dear word; and though he will never more take your little hand and lead you home here below, we hope that, sometime, he will take you to a better home, where "papa" will always come when called.

22. There has not been a natural death, to my knowledge, for several months, [among the natives,] and yet, from my journal of events, I see that twelve healthy, stout men, have fallen by the hand of violence within these months! It really seems that our people are doomed to extermination; the Gospel must save them *soon*, or they will be gone.

LETTERS FROM OTHER MISSIONARIES.

A FEW brief extracts from other letters now received from this mission, in connection with the foregoing passages from Mr. Sturges's letter and journal, will put the reader in possession of all the facts mentioned which are of special interest.

Mr. Roberts.

Mr. Roberts, of another station on Ponape, refers to the death of the Hawaiian helper, and says:

Our brother Kaaikaula was to me an example of everything lovely and of good report. My knowledge of his history is limited; but the little known has convinced me that he was a remarkable man—not in the eyes of the world, but great in the eyes of his blessed Master, whose he was, and whom he served so faithfully. Trained up in heathenism, when light entered his heart, his will yielded; and when the call from Micronesia came, "Come over and help us," his reply was, "Here am I, send me." He came; and those who knew him best, found him a consistent, steadfast worker; working until the night came. He was ready, and has entered into his rest. Faithful in the least, he now possesses much, even the fullness of joy. To the young men in our colleges and semina-

ries of learning, who are looking forward with high anticipations, his example speaks: "Go thou and do likewise."

Mr. Snow.

Mr. Snow, of Kusaie, (Strong's Isand,) in a letter dated November 29, 1858, records his joy over the hopeful conversion of a lad living with him, and the apparent deep seriousness of several other school-boys. This was the more gratifying, as occurring at a time when there seemed to be quite a reviving, among the people, of interest in their old heathenism. He had also recently baptized a woman, apparently near to death, with the ready consent of her husband. He had cherished a hope that she was a true Christian for some time. The new king does not, he says, like his predecessors, exert himself to induce the people to attend on religious services.

In another letter, dated January 8, 1859, he refers to a little school which had been in operation for some months, and says: "There were four adults, and some ten to fifteen children. The adults are learning Kusaie from books which I write, and the children are continuing their English. All of them—I mean the children—can read my Kusaie books as fast as I can write them. In fact, they can teach the adults in their mother tongue, almost at sight."

He mentions, very gratefully, acts of kindness to himself and others, by captains Morrison and R. D. Wood, both commanding vessels from New Bedford. In regard to the population of the island, and religious prospects, he says: "I have just taken the census, and find that the population is eighty-two less than last year. Seven hundred and forty-seven is the number of people (natives) now on the island. But there is one hopeful feature; there are eight to ten infant children, and probably nearly that number have been born and died during the year. At our next communion, I am hoping to receive three other persons to church-fellowship. How should our hearts rejoice at the goodness of God. But O, the blindness that is still upon the people! Yet the grace of God can reach them. My Sabbath services, for some reason, are thinly attended of late."

Mr. Doane.

Mr. Doane, of Ebon Island, wrote February 18, 1859:

Captain D. is now at anchor in the Lagoon, with his vessel, trading for coconut oil. He expects to be back to Hono-

lulu by April. The mission families are all well. During January, and a part of December, the influenza prevailed here, to quite an alarming extent. I think all of one hundred died in that time. The sickness was among the grown people; hardly a child was sick, and none died. We noticed that the deaths were among the common people; the chiefs had better care bestowed upon them.

You will see that we are closely followed by traders. Hardly are we located here ere these come. And they come not, on the whole, to do our people much good; for *tobacco* is to be the article traded off. We are to have, here, tobacco eaters and smokers—are to have, I fear, a tobacco-cursed island.

We are permitted to prosecute our work unmolested. And I am happy to be able to say not only this, but also that we are gaining largely upon the confidence of chiefs and people. And not only are we gaining thus, but we feel that our teaching, from Sabbath to Sabbath, is making an impression. The Sabbath is becoming a sacred day, so far as work is concerned. On this day none, so far as I know, traded with this captain. We are pleased to see this, because such generally treat all days as alike for trade.

Let me mention, also, as another evidence that our instructions are having influence, the fact that after the death of a high chief, recently, a taboo was set aside, heretofore rigidly observed, namely, that no work, as such, must be done for six days after the death of one so high. But now, as we have spoken against such laws, it has been disregarded; all the people working the day after burial.

I mention these things, not as very important, but that you may know that we see some things to cheer us. Little clouds of mercy are skirting the black horizon about us. We cannot but feel that our Master is with us; and how delightful are such small tokens of his favor, to those toiling as we are! Our

feelings will be rightly appreciated by those who are in like circumstances.

If the system of prayer-meetings is still kept up with you, at Boston or New York, or in any other place, let me present the following request:—Prayer is requested in behalf of the Micronesia mission, that soon these benighted islanders may know and love our blessed Lord.

Ceylon Mission.

SEMI-ANNUAL STATION REPORTS.

THE customary semi-annual letters, of October, have been received from missionaries in Ceylon. They contain not very much of special interest, and on the whole, do not represent the aspect of the work in that field, so long occupied, as encouraging. Some of the brethren seem to regard the present as a time of great darkness, perplexity and trial; and there is much occasion for earnest prayer, that they and those for whom they labor, may receive the special influences of the Spirit.

Batticotta and Panditeripo.

Mr. Quick speaks of "a gradual improvement in some things, and a going back in others," at Batticotta. At times, a portion of the members of the church have seemed earnestly to desire a blessing, yet "there is prevalent in the church a spirit of worldliness." Some are meeting with sore temptations, in connection with the opposition of heathen relatives. A part seem to stand firm as yet, and one suspended member of the church has been restored; but another individual is mentioned, "who seems to have yielded to the pressure upon him." At Panditeripo, he says, "I have some things to deal with, which I am at a loss to know how to manage." There is a want of harmony, and "some members are under suspension, whose cases must soon come before the church to be disposed of." On the other hand, "in some parts of that field the helpers report matters of interest." "We labor and pray," he says. "We look for fruit, but the fig-tree does not blossom, nor is fruit found in the vine. We seem yet to be clearing away the rubbish in order to lay foundations; or, if the foundation has been laid, we are but the rougher workmen." "Our faith needs strengthening; our spirits need reviving; our spiritual eyes need a clearer

vision; and our hearts need to be more in sympathy with the Savior."

Mr. Sanders reports in regard to "the theological and training school." The term closed September 14. The application of the pupils to study, and their general deportment during the term, were satisfactory, and their progress "fully equaled expectations." "Though there is no special work of grace to report, our little meetings for prayer and conference were not devoid of spiritual interest." One pupil left irregularly, one was dismissed to take charge of a school in Sangany, and another for other reasons. On the first of October six new pupils were admitted. The present number is twenty.

During the vacation Mr. Sanders was engaged in examining the village schools of the mission, connected with the different stations. He gives a tabular view showing, in all, 47 schools, with 1,756 pupils; 1,336 boys and 420 girls. Of these, 83 boys and 87 girls are baptized children. In the same field he found 9 other Christian schools, with 215 pupils, (4 supported by the Native Evangelical Society and one by the Batticotta church; the others are private schools.) The Roman Catholics have 9 schools, with 259 pupils, and the heathen 119 schools, with 2,507 pupils. The instruction in all these is in the Tamil. There are also 14 English schools, with 404 pupils.

Tillipally.

Mr. Hitchcock writes:

Of the station work connected with Tillipally, I may truly say, there are things encouraging and things discouraging. In my last semi-annual, I mentioned several interested persons. Of those, the three women and one other—a man formerly a professing Christian, suspended by the Wesleyan church a year or more since—were admitted to our fellowship, June 19. Thus far, I have reason to think, they all adorn their profession.

At the time of our last communion, September 25, five persons made a public profession of faith in Christ, but were not received to the church. Our design in thus receiving them is, to bring them more particularly under our care, while their experience is so brief that we fear to admit them to church fellowship. There are two others, an old blind man,

who says he is one-fourth Christian and three-fourths heathen, and a young man, of whom I have much hope; and others still whom we follow with our prayers and labors, but of whom I may not speak particularly.

The attendance at the various meetings, of the Sabbath and the week, has not materially changed since I last wrote. The Christians do not seem to feel the necessity of constant attendance at the church.

We have found it very difficult to maintain the interest in our Sabbath schools. At times I have been almost ready to despair. We have scarcely made a beginning in this direction, yet I trust a beginning has been made, and I am happy to say, that at no time since we commenced have I been so much encouraged as now.

The teachers, and such of their pupils as felt inclined, have held a prayer-meeting once in two weeks. For a time considerable interest was manifested, but the determined opposition of parents has diminished the attendance of late. There are three lads who really appear to have become Christians. Thursday, of each week, we have devoted to the heathen villages, quite beyond our ordinary influence.

The catechists (two together) go in the morning, and I follow in the afternoon. At four and a half or five o'clock, under the wide spreading branches of some tree, we address the people—men, women and children—among whom the catechists have labored during the day. The number in attendance varies from 25 to 145. The usual attendance is not far from 75. Much interest is manifested; but, doubtless, the novelty of the services has excited a good share of it. We have not been over the field once yet; when we go a second time we can tell better where there is any real interest.

Of the state of piety in the church I fear lest I may speak too disparagingly. Brethren in America and England write, that Jaffna church members compare fa-

vorably with those at home. Be that as it may, it is very clear to me that Jaffna Christians are far from what they should be; and far from what they must be, if we are to receive any considerable blessing. Yet there is much in the conduct of these Christians which is gratifying. I may mention, particularly, the zeal and earnestness with which some have entered into all my plans, whether new or otherwise; thus helping me carry them out, to the best of their ability. But there is much short-coming.

Oodooville and Oodoopitty.

Mr. Spaulding reports having received eleven individuals to the church at Oodooville since April 1, eight of them pupils in the female boarding school. In this school, (with 41 pupils,) "the influences of the Spirit still seem to be encouraging. Six or eight, though still very young, are hopeful candidates for church membership." In the free schools connected with the station, he thinks "there may have been a very small gain," but says: "The increase of little village schools, purely heathen, and the increase of indifference among a large part of the people to any school, or any education (excepting English) beyond the limits of stammering reading, strike my mind very unfavorably, not to say alarmingly. The most popular native village school at this station is of some ten years' standing. It is taught by a Brahmin, who allows no one to speak in it of Christianity. He draws away the larger boys from other schools within a mile of him, (even from *our* school,) and gives them a popular *heathen* education."

In regard to Oodoopitty, under his care in Mr. Lord's absence, Mr. Spaulding mentions, that the principal catechist has left; the wife of another catechist died suddenly, and family cares have interfered with the work of the husband; the health of another helper has failed, and the central schoolmaster has left the service of the mission and gone into an English school. "Just at this date, that station has almost no one to care for it. We hope soon to secure at least a second or third-rate catechist, and a schoolmaster, for the place, though even such men are exceedingly scarce."

Maneipy.

Mr. Hastings does "not know that the position of things has materially changed." "Our complaint still is: 'Who hath believed

our report, and to whom is the arm of the Lord revealed.'" In July one person, and in September three, were admitted to the church on profession; but "there have been some cases of apostasy, which have given the heathen occasion to revile," and "there are others whose walk is far from satisfactory." The station congregation was divided in July, and a service commenced at a new preaching bungalow, in Navāly. This led to effort to bring in others, to fill the places left vacant, and "the result, thus far, has exceeded expectations." At the request of some members of the church, a daily prayer-meeting was commenced in July, held in the chapel, at 12 o'clock. "The attendance has varied from five to fifteen." The five mission schools of the station number 192 pupils; but Mr. Hastings says: "There is so little appreciation of education, except as it is connected in some way with worldly advantage, that our encouragements in this department are exceedingly small."

Chavagacherry—Out-stations.

The native pastor at Chavagacherry, Mr. Hunt, takes an encouraging view of the work in that field. At Mukumaly, he reports "a work of grace more clear and progressing than in any other part of the field;" and Mr. Hastings remarks of this work, that "it seems to be genuine—more like the working of leaven than any other interest I have become acquainted with."

Mr. Cornelius, native pastor at Caradive, mentions, (in the hope of leading others to sympathize and pray for those thus tried,) the deep poverty of the native Christians in that field. They will not, like the heathen around them, "gain their living by cunning, wicked practices," and as the price of food has risen, and also the price of materials used by them in manufacturing cloth, they have not sufficient means to purchase materials or tools, and so can earn but little by their labor, and suffer much; their children often crying for food when the parents have none to give. In this time of trial however, he says, "they remain firm in their faith in God, and maintain a good name among men." Their consistent deportment, and "union and happiness in religion," have exerted a happy influence. Four families among the heathen have talked of joining them, and two heathens, of high rank, attend a daily meeting held in the houses of the Christians, and openly "acknowledge that the Christian religion is true;" yet "are afraid to come out and unite themselves with the people of God."

Mr. Stickney, native pastor at Valany, mentions, specially, two cases occasioning discouragement, in one of which they have felt constrained to suspend the individual from the privileges of the church, but says they see reasons for encouragement also. The members of the church "appear to increase in knowledge," and "there are now three persons who express a desire to be received" to church fellowship.

Madura Mission.—India.

MANDAHASALIE.

LETTER FROM MR. TAYLOR, AUGUST 10,
1859.

In this letter, Mr. Taylor first presents a general view of the condition of his field, and then, passing over that field, names many of the principal places where he has congregations, giving some particulars in regard to each. From this latter portion of the letter, a few extracts will be given here.

General Aspect of the Work.

If I should give you a sketch of the work at this station simply according to the impulses of my own mind, as I see and hear of it at different times, it would be a varied one. There is no part of my field where continued observation does not show for a time apparent advance, and then for a time a check, or perhaps a drawing back. These different outward appearances, and different states of my own mind, are owing, no doubt, partly to differences that really exist, but probably more to imperfect observation of all the facts in the several cases, and to a proneness to walk by sight rather than by faith. "The husbandman waiteth for the precious fruit of the earth, and hath long patience."

At the last quarterly gathering of our sungkum, while the general state of our cause as there represented was encouraging, there was an inclination, on the part of a few, to look on the darker aspect in their particular localities, and their depression seemed to dispirit, for a time, the minds of others. But though this kind of feeling appeared, more careful inquiry and reflection raised again, re-

specting each case, a hopeful tone, and we at last closed our meeting, feeling that it was good to be there. The cases which tended to dispirit, on being scanned, afforded instruction; for they showed that, in this work, all merely worldly plans and inducements furnish no firm ground to build upon, and that the Gospel, and the Gospel alone, is the power of God and the wisdom of God unto salvation. Our system of village congregations, since it does not necessarily require, nor presume upon, true conversion as a preliminary, needs to be watched with care; that the mere congregation for instruction be not rested in as the end, instead of being used as the means to the great end, which is conversion.

In my last regular report, prepared last year, in July, I spoke encouragingly of what appeared to me to be the work of the Holy Spirit. More observation gives me no reason to doubt that it was so. In a few cases hopes have not been fully realized, and a few individuals that promised well have disappointed us; but generally good results remain, and still, more and more, does the seed fall into good ground and bring forth fruit.

Of the places then mentioned, Arpucottay, Rasacopalium and Paraliche are three in which there is some cause for grief. At the first, only about one-half of those who then promised well remain steadfast. In Rasacopalium, the particular Naicks then mentioned have drawn back, and in Paraliche, though those who were reported as newly connected with us remain, evil has sprung up among the church members, which may yet result in the exclusion of some. But this statement gives only the dark view of the subject. In each of these three places there is something good also. In Arpucottay, if one half are unstable, the other half are in advance, I trust, of their former position. In Rasacopalium, though the Naicks then referred to have drawn back, perhaps not to return, others, in a village near by, step in to fill their places, and a good mud-church is in pro-

cess of erection, entirely at their expense. They have purchased the ground, erected the walls, and procured timber and thatch, without any help from the mission. In Paraliche there is a necessary sifting, but I am confident there is much there which is not mere chaff.

Particular Places.

Mandahasalie.—The native pastor, Yarsardian, continues to justify, in every respect, the confidence reposed in him. He is faithful, beloved, and of good report among the people generally. The church increases somewhat, and there is an encouraging opening before it. The members are scattered in seven different villages, in which meetings are held as there is opportunity and ability. In one of them, the work at this time assumes a very encouraging aspect.

Valenoorange.—The church and congregation here have been much afflicted. The robbery and pillage which occurred about three years since, and the long legal proceedings which followed, were quite a drawback on their prosperity. Since then, two catechists and one teacher sent to them have been successively cut off by cholera, and an impression has arisen that it is dangerous to live there. But now, one of their own young men, zealous, but not so discreet as I could wish, has returned to them, after a year's study in our seminary, and again their prospects begin to brighten.

Coilapoorum.—Till recently, our people in this place have been mostly confined to one caste. This shackle is there also giving way. The Chucklers of the village, the lowest of all, have expressed a desire to come. Some seemed to hesitate about receiving them, on account of their great degradation. Among the higher castes there are favorable signs. One person has been with us for some months, and appears well; and others, of other castes, have taken up the subject for formal consideration. In a neighboring village, but under the care of the same catechist, the Carpenters have come

under instruction, together with a few families of Pullers, and are zealous. They offer to do more than half toward erecting a church in their village. I have some hope that they will do well.

Poothoocoolum.—Our people here have been much oppressed by the Zemindar of the village, and the dread of this oppression keeps away some who would otherwise come under our care. Those with us show considerable patience, and this year do more to aid in repairing the church and the catechist's house than they have done at any time before. In another village near, there is an encouraging movement. The Chucklers take the lead in this, though Pullers and Pariahs are concerned. They have given a piece of ground, and with the aid of only three rupees from the mission, for the walls, are building for themselves a church. Some Naicks near by encourage them, and talk of joining themselves, when the church is finished. I mention this only to indicate a feeling that is abroad in the field. They have at least countenanced and encouraged the work.

Canjampetty.—This is only five miles south from Mandahasalie. There is no rapid, open progress in any of the four villages here counted as one. Their catechist has returned from a year's study in the seminary, and is doing well. The small church appears to be in a healthful state, though the members are poor, and all old habits are not entirely or easily overcome at once. Among the higher castes, the elements of change seem to be increasing, and prejudice has been softened. Considerable attention is given to the truth. In villages that are near, three such men have joined with our people, one of whom is influential, and a bold and zealous advocate of the truth. A little farther west is Maravulanggoody, in which four men have joined with us in a manner that is interesting. First one man, a Naick, who was very thoroughly acquainted with the heathen systems, took up the study of Christianity and was convinced. He read, and con-

versed with catechists when he could, and frequently came to the station to converse with pastor Yasardian. After a time he brought with him another, and now there are four who openly profess to receive the truth. They can all read well, and spend much time in searching the Scriptures. They say they will furnish a house, and a place for meeting, and only ask that some one may be sent to instruct them regularly. There are a few others, men of influence among the higher castes, who have recently joined us, and who are going on boldly and very successfully in advocating our cause. Near the four men just mentioned, and the first promoter of the work among them, is the Chuckler I mentioned last year. He perseveres, and is still doing good.

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*BATTALAGUNDU.*

LETTER FROM MR. CHANDLER, AUGUST AND SEPTEMBER, 1859.

*A Hopeful Movement.*

MR. CHANDLER is called to speak of sickness in his family, interfering with his labors, of a residence of some months at the sanitarium, and the death of an infant child, August 13. He returned to his station before the close of August, but was soon laid aside for some days by illness. He writes :

I was, however, able to go out eight miles, to a village, and solemnize two marriages, where I met a large number of people, the relatives of some of the principal Christian men in the village, who have for some months been agitating the question of changing their religion for Christianity. They say they have long been convinced of the truth of our religion and the falsehood of their own. But to such an extent are their pecuniary and family interests intertwined with those of the heathen, that they have found it very difficult to break away. Of course, not being spiritual, they do not yet discern things spiritually. A catechist, and some of the church members, have labored assid-

uously to bring them to a decision ; and within a few days they have had a large meeting of all in their caste, from several neighboring villages, to discuss the proposed change. They called in a Zemindar, one of the aristocracy of the country, to aid in settling preliminaries. Respecting the result of this meeting, the catechist who was present reports very favorably. The Zemindar offered no objections, but rather encouraged the people to join us if they chose. They appointed another meeting for the next week. The catechist, with much exultation, says : ' Now, after so many years, my prayer is heard.' I would not speak more confidently of this matter at present. My illness, last week, prevented my going to visit the people. I have several times visited one of the villages represented in that meeting, and preached to attentive audiences ; and now, if the Spirit of the Lord accompanies the truth, we may hope much good will come out of the movement.

*Meeting of the Mission.*

Mr. Chandler refers to the meeting of the mission in September, at which, he says, the reports from different stations and the native pastors, though indicating no remarkable movement, "brought out many facts of deep interest." Respecting the meeting on Wednesday afternoon he writes :

Mr. Tracy preached the Tamil sermon from the words, "Who is sufficient for these things?" delineating the magnitude of the work in which we are engaged and the necessity of divine aid. Immediately following this was our communion season, at which more than a hundred and fifty natives partook, with us, of the emblems of Christ's broken body and shed blood. It was a precious season. Our regular weekly prayer-meeting occurred in the evening, the interest of which was much increased by the presence of an unusually large number of children, and the baptism of two infants. Mr. Tracy, after some very interesting and appropriate remarks, placed upon little Joseph Herrick, and

little William Chandler, the divinely appointed seal, after which, nearly all the brethren present made brief remarks, chiefly directed to the children. It was a meeting we shall long remember.

The anniversary meeting of the Native Evangelical Society occupied the afternoon of Friday. At this meeting, two native pastors gave their reports, as they now receive no support from the mission, this society furnishing what their own people are unable to give. Several very interesting addresses were made. The whole business of the meeting was conducted by the natives, the President of the Society, Cornelius, showing himself quite competent for his position.

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### Satara Mission.—India

LETTER FROM MR. MUNGER, OCTOBER 1, 1859.

#### *Review of Ten Years.*

THE darker as well as the brighter aspects of missionary effort should be presented to the churches. It is well understood, that our brethren at Satara have been called to labor in hope, without being permitted, as yet, to see, in any great measure, the results for which they hope. This "review" is not such a one as might be presented of some other stations; but if the facts should have the effect upon Christian readers which the writer had in view—leading to deeper sympathy for brethren thus tried, and to more earnest prayer—they will not have been presented in vain. Mr. Munger's letter is long, and only portions of it can be given here.

The first decade of years of missionary labor in this city and region has just closed. Previous to the year 1849, missionaries had occasionally visited this place, and labored among the people as they found opportunity. But in those days, the Government exercised a special care to keep the people of this pagan land ignorant of the fact that Christianity is a light which is to be set upon a candlestick, that it may give light unto all who are in the house. Then, the missionaries were cautioned about making

this light too conspicuous; and in some instances they were forbidden to publish that precious name which all heaven adores. But those days are past. There is no restriction laid upon the missionary now, as to the place or time of preaching the glad tidings of redemption by the blood and the cross. Within the period above specified, all kinds of missionary labor have been employed here. Three missionaries of the American Board have labored in the place, but at no time have there been more than two contemporary in this work of the Lord; and some part of the time, only one has been engaged.

#### *Afflictions—Little Fruit of Labor.*

These have been years of toil and of sorrow. Each of these missionaries has had the desire of his eyes taken from him with a stroke; the cherished dust of these dearly loved ones now mingles with the dust of this pagan land; and one has more than once wept at the grave of a sweet babe. It may, then, be truly said, that the precious seed of the Gospel has been sown here in tears. Yea, the tears of the dear departed have often bedewed the lessons of the Savior's love, which they communicated. And though this seed may long lie buried deep, we cannot believe that it will all perish. We will rather believe, that the reapers shall gather, here, many precious sheaves for the garner of the Lord. True, almost all that we witness of the results of our labor, and in the disposition of this blinded people in respect to the Gospel of salvation, is adverse to the expectation that the word of the Lord will at any time have free course and be glorified here. After all the proclamation of the Gospel which has been made by missionaries, who have been preaching almost daily in the city for the last ten years, and by those who, previously, sometimes visited this place; and after all the instruction which has been communicated by means of schools, and the distribution of the Scriptures and Christian tracts, there is scarcely to

be found in this city of thirty-two thousand people, the man or woman or child, who has any proper knowledge of the way of salvation—who has any thing like the amount of right conception respecting sin, and its pardon, which is possessed by the younger children in the Sabbath schools in America. And we have yet to hear of the first person in the city who has truly wept for sin—who has truly known the plague of his own heart.

### *Times of Interest.*

We have reported times of great religious excitement among this pagan people. There was such a time in 1852, when Krishna was baptized and received into the church. I have repeatedly mentioned what seemed to be interest in the truth, as indicated by the numbers of people who frequented the places of preaching, and who often visited us at our dwellings. Several persons have applied for admission to the church, and some of these gave more or less evidence of being sincere in their professed desire to escape from the wrath of God, by Him who was made sin for us. Repeatedly have our native brethren expressed their conviction of the sincerity of such persons, declaring themselves satisfied with the evidence of their faith and repentance, and urging their admission to the privileges of the church. We have withstood this urgency, and I am sorry to say, that with the exception of a single individual, all these persons have subsequently proved, to the full satisfaction of the brethren who favored their baptism, their unfitness for the sacred relation into which they proposed to come. They were wholly influenced by the hope of worldly gain. The person excepted is still proposing to join himself to the people of God, while we are not well assured as to his fitness or unfitness. Perhaps I should except another—a poor leprous man who, up to the time of his death, professed to trust in the Savior.

### *Few Hearers of the Word.*

Those who now come to our places of preaching are much less numerous than formerly. We should not much regret this if these fewer persons manifestly came to hear the Word, and were regular in their attendance; but I fear this is not the case. We seldom see the same individuals in our congregations, at the regularly recurring periods of worship, unless they are those who come for some other purpose than that of hearing the glad tidings of the Gospel. It is more frequently the fact, that those who are seen in our assemblies are strangers—persons who have come to the city for business or pleasure. They come into our meetings to hear the singing, to witness our manner of worship, and to see and hear some new thing. The Hindoos generally have no wish to become acquainted with Christianity. It is the religion of foreigners—the religion of a people whom they very much dislike. Their religion is Hindooism, which has blasted and spoiled the whole nature of man. There is no faith; there is no morality.

### *Prayer Called for.*

In view of the facts here presented, will you not say that we, who are appointed to labor among this people, have need of much faith, much resolution, and much love; that we need a fitness for the work of preaching the Gospel among this pagan people, which only God, by his Holy Spirit, can supply? And do your missionaries in Satara specially need the work of the Spirit of God within their own hearts, and in the hearts of this people, in order that the work of the Lord may have free course and be glorified, even as it is with you? Then do we need to share in the prayers of the people of God—the daily, importunate prayers of those who cry earnestly unto God—“Thy kingdom come.” And yet the facts which we communicate, in regard to the progress of the truth in this land, are so little fitted to gladden the

hearts of Christians, that I very much fear we fail to share so largely as we should in the supplications of the church. We do need the blessings which God bestows. What but answers to prayer can fill our hearts with the love of the Savior, and make us fit instruments for communicating to this pagan people the knowledge of God in Christ? What but answers to prayer can fill us with the comforts of the Holy Ghost, keep us from fainting in the fight, sustain our faith and hope, and thus give us strength and courage for the battles of truth in this land, where the father of lies finds a friend in every mind and heart? What but answers to prayer can prepare a people here for the Lord, and dispose these multitudes of blinded, deluded men, women and children, to consider their ways, to acknowledge their blindness and folly, and to turn to God from idols, to serve the living and true God?

#### *Encouragement to Prayer.*

It may be proper to state here, that at no former time, probably, has there been so much to encourage the people of God to pray for India as now. Never before was there so much prayer offered in behalf of this land, by Christians residing here, as within the present year. Many are pleading with increased earnestness and importunity. In various places there are daily prayer-meetings, sustained by ministers and laymen together, and by laymen apart from the ministry. Faith in the efficacy of prayer, and in the faithfulness of God to grant early answers, has been greatly quickened by the tidings which have come from America, and Wales, and Ireland. And the Lord has put it into the hearts of the brethren of the Presbyterian mission, in the North of India, to appoint an eight days' prayer-meeting, beginning on the second Sabbath in January, 1860. This fact has had much influence, in stirring up minds and hearts to take hold on God; and now there seems, manifestly, a work of preparation for that season of prayer and

praise, going forward in the churches in this land. Oh, if the Holy Spirit will come, and work mightily for the glory of the Savior, then how will all the angels of God, and all the glorified saints, rejoice! And what thanksgiving and praise will the whole people of God upon earth render unto Father, Son, and Spirit. I do earnestly hope, that the churches in America will find themselves stirred up to plead continually, for the reign of their Lord and Savior over all the nations of the earth.

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#### *Nestorian Mission.—Persia.*

##### *OROOMIAH.*

LETTER FROM MR. COCHRAN, SEPTEMBER 30, 1859.

#### *New Station Suggested.*

THE statements in this letter respecting the ordination of a young man, the marriage of Mar Yohanan, and the readiness with which this people admit these and like innovations upon their former customs, are encouraging. Old things are passing away. Mr. Cochran first speaks, however, of a visit to villages on the northern portion of the plain of Oroomiah, twenty-five or thirty miles from the city, and says:

There is a manifest and encouraging growth of the work there, under direction of the five helpers now employed. In each of the villages where these helpers reside, respectable and reliable congregations have been gathered, and, in all, between thirty and forty individuals have been received to our communion. To meet these little groups, and to hold sweet counsel with them, is one of the richest privileges we enjoy. But I have alluded to this section in order to commend it to your notice as an eligible locality for a new missionary, after our indispensable wants at the city and Seir have been supplied. This has been long contemplated by us. It was always most zealously urged by our departed brother Stocking, and more especially in his later years, when he felt his vigorous frame giving way under the severities of his itinerancy in that region.



Mr. Cochran proceeds to speak of considerations in favor of this as a new station, or place of residence, which he says are many, and then refers to "the derelictions of two prominent helpers, from whom better things had been expected." Having left their work in the service of the mission, they had become involved in debt, and "left a few days since, for a begging expedition in Russia, and perhaps in Central Europe." He then turns to incidents of a more pleasant character.

#### *Ordination—Marriage of Mar Yohanan.*

Yohanan, one of our ablest and most promising young men, has recently been ordained as an evangelist, according to apostolic forms. He is to be located at Amadia, and being a Turkish subject, there could be no Governmental objection to his receiving ordination from us. It was accordingly arranged that Mar Elia, provided he should be willing to dispense with the usual mummeries and readings in a dead language, and join in a simple Gospel ordination, should be invited to participate with us on the occasion. The good old man gave a hearty assent to the arrangement, saying: "Now you are doing well; I knew you would come to this." A few natives were invited, including Dea. Isaac, Mar Yohanan and several Priests, and an impressive and we trust profitable occasion was enjoyed.

Mar Yohanan, pleading the example of Luther and the Apostles, has abandoned his vows of celibacy, and was married a few weeks since. The step was one of his own choosing, and made in the face of many threats, as well as imputations of unworthy motives. But he bids fair to survive the shock—the excitement, in fact, being much less than was apprehended—and we may hope that, in obedience to natural and revealed laws, he will become a happier and more useful man. The Evangelicals almost universally approve of his course, and regard his marriage as one of the heaviest blows the old hierarchy here has received.

#### *Innovations Received Quietly.*

The comparative quiet affords another

illustration of the indifference with which the masses hold to their old ways. We have many such. For years they have endured, almost in silence, the proselytism of whole villages to the Romish church. Multitudes, under our instruction, have violated their fasts—their household gods, as they are not inaptly denominated—and yet, after a strife of a few days or occasions, the point has been yielded. Recently, hundreds have been drawn off to our communion, virtually leaving the old church with its essential ordinances, and yet no excitement has been occasioned. And now their Bishop, whose hand they have so devoutly kissed, and in whose celibate sanctity many have heartily trusted, has, in their view, apostatized; and yet this too, with a few remonstrances, will be given up, and a calm will follow, the interlude only to some more important reformation. Nor are we to suppose they are duped by these gradual innovations. The thinking portion understand, quite well, the goal to which all these things are tending. *They have stoically resolved to submit to the inevitable destiny.*

The usual communion season occurred at the city the present month, and with its accustomed interest. The season at Seir has been postponed a few weeks, to wait the assembling of the seminary pupils. Notwithstanding a bountiful harvest, prices still continue three or four-fold higher than they were a few years ago. Our helpers, in their embarrassments, have generally resorted to a limited amount of husbandry, or to some petty traffic, to help supply the deficiency in their support. To many, who are stationed in small villages, and over small congregations, where only partial employment can be found, this resort will always be unavoidable. But it will prove a snare to some, and it certainly ought to be avoided by those who find full employment in the ministry. An increase of wages seems at present inevitable, if we would retain many of our helpers.

## Assyria Mission.—Turkey.

## MOSUL.

LETTER FROM MR. MARSH, OCTOBER  
15, 1859.

*Death of Maphrian Behnan.*

IN this letter, Mr. Marsh first gives a full account of the sickness, death, and funeral rites, of the Jacobite Archbishop, whose vacillating course has been so often referred to in communications from this mission. At times, he has awakened much hope that he would fully embrace and preach the truth; but in his last sickness, Mr. Marsh was "pained to find that he was altogether bent upon care for his body," instead of being ready to give "dying testimony to the truth which he secretly professed." Our brother remarks:

The recent sympathy of Maphrian Behnan with us and our doctrine was so well known, that many rejoiced in his death, as the removal of an enemy to their church. Others thought he would be saved, because he preached, to such an extent, Protestant doctrines. He did, at times, seem almost ready to preach the entire truth. After the [funeral] services, some were eager to know my opinion as to his present state. I told them, that as he secretly professed to be with us, I feared he must be regarded as a hypocrite. One prominent Jacobite replied, that he was so covetous as to render his fate pretty certain. In fact, the Jacobites in Mosul, with a lingering unwillingness to cast off their superstitions, yet generally acknowledge their worthlessness, and even pride themselves upon being so much more Protestant and Biblical than the Papists. Their treatment of me, now, is in singular contrast with their attitude ten years ago; and more like their relations to Dr. Grant, Mr. Hinsdale, and Mr. Laurie. A great work of enlightenment as to Biblical truth has gone on, year by year, and it only needs the descent of the Spirit to break up forever the sway of weakened superstitions.

*Disturbed Condition of Eastern Turkey.*

The state of this part of the Turkish Empire is more discouraging than I have ever known it before. The Aneza Arabs, (who belong in the region of Palmyra and Damascus,) after plundering the villages about Oorfa, Severeck, and Mardin, and plundering two Shammar Arab tribes near Jezirah, during last week fell, like locusts, upon the villages of Mosul. The Pasha is nearly powerless, within and without the walls. The camel-route to Aleppo is cut off. The wheat, and copper utensils, and carpets, and flocks, from the plundered and burnt villages, are sold by the Aneza to the Yezidees of Sinjar mountain, who have been in rebellion for several years. Omar Pasha has crushed a part of the Hamawend, (Rebel Koords,) on the frontiers of Persia, and pays five hundred piasters for a dead Hamawend, and one thousand for a live one. He has literally shod men, like horses, and paraded them in the streets of Solimanizeh, and afterwards shot them. A large branch of the Aneza Arabs are threatening the villages of Hillah and Bagdad; and at last, Omar Pasha has suddenly left the Persian frontier, and levying the Tye and Shammar Arabs, is said to have crossed the Tigris, between Mosul and Bagdad. After doing us great harm, the Aneza have drawn off towards Sinjar, in Middle Mesopotamia.

In the city, robberies and house-breakings are frequent. Armed bands walk the streets at night, and defy the police. A police officer was recently shot, and died of his wounds. The price of wheat is four times as high as last year, and fifteen times as high as I have sometimes known it. Last week it was almost impossible to get it at any price. Several times, robbers have descended into private houses and demanded a supply of wheat on pain of instant death. The wheat has been given, and then they threatened certain death in case they were made known. An insurrection was

threatened, and much feared, last week. This week affairs are mending; violence is not so common, and wheat is growing more abundant. The whole occasion of these distresses is mismanagement on the part of the Turkish authorities, who seem mighty for oppression, and impotent to protect.

In Jezirah district, the Shammar Arabs have just plundered two flocks of sheep, from the village of our friends at Naherwan. At Mar Aha, Shemmas Ishak was compelled, by two rebel Koordish chiefs, to pay fifty piasters, and his uncle, priest Gabriel, to pay six hundred. The Government neither protects nor secures redress. Priest Gabriel has since died, and the Protestant cause in Jezirah district, among the Nestorians, is steadily gaining ground.

#### *The Missionary Work.*

\* The work among the Protestants, and others at Mosul, is discouraging, but not hopeless. We have nineteen church members. S. Ishak, and the Bishop of Bootan also, are in communion with us. Our audiences average from forty to fifty adults, or from sixty to seventy in all; and considering that four members of our church are absent in Jezirah, Mardin and Diarbekir, our work shows, evidently, a steady, though very slow growth. Over two hundred scholars are being taught in our schools, and the labor is not lost. Many Jacobites talk of joining us; but we need, distressingly, the mighty work of the Spirit of God.

We miss the dead, and we beg of you to join with us in earnest prayers for the descent of God's Spirit. If you do not intend to abandon this field, (which may God forbid,) at least two missionaries ought to be sent out at once.

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**Southern Armenian Mission.—Turkey.**

#### *AINTAB.*

**LETTER FROM MR. COFFING, OCTOBER 20, 1859.**

THIS letter, though written for the Herald, should, perhaps, be published in the Day-VOL. LVI.

spring, were it not quite too long for that little paper. It has special interest for those connected with Sabbath schools, but will be felt by all to be a valuable contribution to the missionary literature of the day, presenting an aspect of the Protestant movement at Aintab somewhat new to most readers, and not less pleasing than new.

#### *The Aintab Sabbath School.*

It has occurred to me, that many readers of the Missionary Herald would be glad to see a detailed account of our Sabbath school in Aintab; especially as it presents some features not usually met with in Sabbath schools in America, and promises to do much for the evangelization of this city and the surrounding region.

For several years there had been a Sabbath school here, with an average attendance of about one hundred and fifty; but about the first of December, 1858, an effort was made to increase its numbers and usefulness. The school was reorganized, and its superintendence assumed by one of the missionaries and his wife, together with the native brother who had been its superintendent for a year or two before. It was believed that the school could be made a means of putting into exercise the pious talent of the church, and of reaching various classes in the community and city, to an extent not heretofore experienced; and the result, thus far, has been more than we dared to hope for.

The school has increased until the number of members has become one of its most striking features. So far as I know, it is now one of the largest Sabbath schools in the world. Since the first of February last—about two months after it was reorganized—the average attendance has been more than nine hundred! and on not a few Sabbaths, more than one thousand have been present, participating in its lessons! Nor have its numbers yet reached their limit. By proper effort, we believe it practicable to increase the attendance, before very long, to twelve or fifteen hundred souls.

*Who Compose it.*

Another striking feature of the school is the variety of materials of which it is composed. The pupils are divided mainly into three departments.

1. *The children and youth who are able to read in the Bible*; such as compose the body of Sabbath schools in America. Of these there are about four hundred and fifty. But as people marry young here, there are found, in this department, not a few who are married. These all have the same Scripture lesson. The younger portion of them commit it to memory, and recite it to their teachers, after which, by means of questions and explanations, they are made to understand it. The teachers themselves are the better prepared for this work by means of teachers' meetings—which they nearly all attend—where they hear the lesson explained by the missionaries, and take notes for use on the coming Sabbath.

2. *Adults who cannot read.* These are mostly elderly persons, both male and female. Their ages are from forty or forty-five to *ninety* years. Their average attendance at the school, for the last nine months, has been one hundred and fifty; one-half, or more of them, being women. They are divided into classes of twenty or twenty-five each, and are taught by the deacons of the church, and by some members of the class now under theological instruction in Aintab; who explain the Scriptures to them in an easy, familiar way, while they listen with the deepest interest. Such remarks as these are often heard from them: "This is better to us than a sermon." "It is plain." "We understand it all." "It is sweet to us." We trust the truth, thus familiarly and plainly taught, may yet lead many of these ignorant and aged ones to the Savior, before their lamp of life expires.

3. *Little children who cannot read.* These are gathered into rooms—or rather into *holes*, outside of the church, and

taught after the manner of infant classes in America. When we first proposed to start an infant class, we thought perhaps one hundred of these little ones might be gathered into it. But one hundred soon came—then one hundred and fifty—two hundred—two hundred and fifty—three hundred and fifty—and more! And now the number is limited only from want of room. The *holes* will hold no more. Should some good friend of missions and of little children, who reads this letter, be kind enough to send us aid, to purchase a spot by the side of our church and erect on it suitable rooms for these classes, we promise him, with the blessing of the Lord upon our labors, to have, within one year, five hundred such little ones gathered into them, singing our Savior's praises, every Sabbath, in Turkish!

These little ones spend a part of the hour in singing, and a part in catechetical exercises, translated for them from week to week, and adapted to their comprehension. The facility with which they sing and answer questions is astonishing, and often not a little edifying to their parents and others, who gather around to hear. Were it not that we have often to clear the doors and windows, to let in air for the children, these little singers would have not less than a hundred attentive hearers every Sabbath, many of whom, probably, never listened to a Protestant sermon, and some of whom are Mussulmans, and the children of Mussulmans. We have had to give way to the pressure, in this respect, and consent to let the children have a general exercise in singing and answering questions, once a month, in the body of the church, where all can see and hear them.

4. *Brides.* Besides these three departments, there are some classes of young married women, both Protestant and non-Protestant, who are taught by some of the best instructed female members of the church; because either they, or their friends, are not yet sufficiently freed from the influence of that custom



of the Armenians which enjoins silence, and a veiled face, especially in the presence of men, upon a bride, for a long time after she is married, to permit them willingly to be taught, at present, by any except persons of their own sex.

Thus to every class of persons the Gospel is preached, in language adapted to their comprehension. Children, parents, grand-parents, and great-grand-parents, to the number of nearly a thousand, all sitting together, as it were at the feet of Jesus, and learning of him—all studying together the same Bible! The sight is a very interesting and impressive one, and one which, before coming abroad, I never expected to behold on missionary ground.

#### *Happy Effects of this Movement.*

1. *It has raised into notice quite an army of little folks*—and is blessing them, and making them an element for good—many of whom were before considered an annoyance rather than otherwise, and for whose immediate good, little or no thought was taken. But now, every Sabbath, their hearts are filled with thoughts of Christ and heaven, and they go home to repeat these thoughts, during the week, in a way which is exerting a great influence on their parents and friends.

2. *It has introduced Juvenile singing into this region.* And if this ever ceases again, in this part of the world, it is not likely to be the fault of the children. It is the instrument they delight to use, to make themselves and their friends happy. Every day, their homes are made to resound with their songs—"Happy land;" "I want to be an angel;" "Jesus, tender Shepherd, hear us;" "Joyfully, joyfully, onward we move;" "We'll not give up the Bible;" and others of the same kind, which have recently been translated into Turkish. Their neighbors' children hear them, and want to come to the Sabbath school. They sing them in the streets; and Mussulmans often stand and listen to

them, and Moslem children learn them. When we visit a family, the children of that quarter collect around us to sing, and their parents to hear; and this often gives us an opportunity to preach the Gospel to many not Protestants, in a very pleasant way.

These hymns have reached the common schools, and threaten pretty much to banish the rod. These schools now seem to the children like new places. The number in them has greatly increased on account of the singing; and more than half that attend them are not the children of Protestants. This disposition to sing seems contagious. It has communicated itself to places outside of Aintab; so that now, at Killis, Orool, Birijik, Marash and other places, there are infant classes singing these little hymns. The talent among these children for singing seems universal. Among the three hundred and fifty children, now in the infant classes in Aintab, I have as yet discovered scarcely one who, after trying a few Sabbaths, cannot follow the tunes of these little hymns. I think they have, in general, more natural talent for music than American children. This impulse to sing has awakened the genius of native poets. One of these—an old man nearly blind—has eulogized, in Homeric strains, the principal actors in the school; while others, not aspiring so high, but confining their muse to a more legitimate purpose, have produced some little hymns for the children, of which they need not be ashamed.

3. *It has done much, among other causes, to increase the attendance at church.* The study of God's Word in the Sabbath school has awakened a desire on the part of many to hear it preached, such as they never felt before. Since the Sabbath school has thus filled up, the attendance at church has been nearly three hundred more than it was before. And this increase has been mostly of women; the number of whom, at the noon service, is now nearly equal to that of the men.

4. *It has compelled the Armenians to start a Sabbath school in their own church,* in order to keep their people away from ours. Their school is superintended, and mainly taught, by an excommunicated member of our church. They try to pattern it after ours; but as they pervert the truth to the support of their own errors, and do not teach it in its simplicity to the children, this effort to retain their own people has not been very successful. There are not less than two hundred and fifty persons in our school, large and small, who are not Protestants. Many think it no harm to come and study the Scriptures with us, who are not yet willing to listen to a sermon in our church. But the Armenian teachers are compelled to open the Scriptures more or less, in their own school, and we hope that some good may result from their thus preaching Christ, *out of self-defence.*

5. *It gives employment to the pious talent of the church,* in a most useful way. There are more than sixty teachers here now—twenty of them females—who feel that they are not living for themselves, but for the highest good of souls immediately around them. And this active expression of their love for every class in the community is not only increasing their own growth and enjoyment in the divine life, but is making an impression upon all classes respecting true Christianity, such as was never felt here before.

#### *The Work Pleasant.*

We find it a pleasant and useful work to instruct these persons in teachers' meetings. One cannot resist the impression that he is preaching to a large audience; for the explanations given in these meetings are not only used in the Sabbath school in Aintab, but they go to the out-stations, and other places around, and are used in the Sabbath schools there, and by the native helpers, in their discourses. As there are yet no commentaries on the Scriptures in Turkish,

except on the Gospel of Matthew, these explanations are prized in a way scarcely to be conceived of in America. The church and community here seem ripe for a development of this kind. It has been brought about by no forced means, by no attraction of picture-books and papers. The Bible is the only book. But this is studied with a zeal and earnestness which it would do the friends of missions in America good to behold. We believe that these infant songs of praise to Jesus, and this systematic employment, by means of Sabbath schools, of the pious talent of the churches already organized here, is to make an onward step in the progress of true Christianity in this part of Turkey. May the Lord speedily bless these means to the salvation of many souls.

Yesterday, our Sabbath school children had their first celebration, or jubilee. They marched out of town in procession, and spent the afternoon on the green banks of the creek, above Aintab. Hymns were sung, addresses made, and apples, cakes, &c. distributed to the children, five hundred and sixty of whom were present, with seven hundred lookers-on. Among the latter were the Governor of the city, and other Mussulmans. It was a great day for the little ones, and, indeed, for all. They had never seen any thing like it before.

In a letter to the Treasurer, written three weeks after the foregoing, (November 10,) Mr. Coffing says: "I thank you for the little volume of infant hymns, which I suppose you sent me. Some of them are already turned into Turkish. We have found a little more room for our infant class, and the number in it is now swollen to 400!—last Sabbath it was 418. The members of Baron Alexander's school had their first exhibition yesterday, and 60 of these little ones sang, after one of the addresses. The whole number in our Sabbath school last Sabbath was 1,085." Miss Proctor, sent as a teacher for a female boarding-school, reached Aintab November 5, Mr. Coffing says: "She will find plenty of material here to operate upon. Many will wish to enter her school who cannot be received."

## Northern Armenian Mission.—Turkey.

## NICOMEDIA.

LETTER FROM MR. GREENE, NOVEMBER 7, 1859.

MR. GREENE, associated with Mr. Parsons in the Baghchejuk field, resides at Nicomedia. In this letter he gives a full account of a tour which he made in September, in company with Mr. Trowbridge, through the whole eastern portion of that extensive field. A few extracts only can find a place in the crowded pages of the Herald.

In Koordbeleng, which "occupies a magnificent position, near the summit of a lofty ridge of hills, and contains a population of four thousand Armenians," they found a great change had occurred. "Mr. Parsons was driven away by a mob only one year and a half ago; now, there are three or four brethren, avowed Protestants, and entirely unmolested." "Our helper assured us, that he could enter the coffee-shops and preach the Gospel without fear, whenever he pleased."

*Turkman—Eagerness to Hear the Scriptures.*

The first Sabbath was spent at Turkman, about seventy miles from Nicomedia, a town of forty Turkish, three hundred Armenian, and thirty Papal Armenian houses. The people were very friendly, and eager to hear the reading of the Scriptures. Indeed, the whole day was spent in reading and explaining the Word of God. Mr. Greene writes:

One of the men to whom, for a little while, we loaned a Bible, after two hours brought it back, saying that twenty men had been reading it during the whole time; that he would buy it at once if he could read; and that, if others would contribute, he would yet purchase it. Such eagerness for the Bible I never saw before. Men who pleaded that they had not money wherewith to buy, would kiss the book, press it to their bosoms, and in many other ways exhibit their affection for it. It is a most blessed thing, in efforts for the good of the Armenian people, that with them all, and on any subject, the Bible can be appealed to as a final authority. Show them Pilgrim's Progress, Doddridge's

Rise and Progress, or any other book, and they care comparatively little about it; but read or speak of the *Bible*, and they are attentive and respectful. They seem to have an inborn reverence for the Scriptures, which no infidel theories or doubts have ever disturbed. Yet, for their actual conversion, the influence of God's Spirit is as much needed as in the case of a proud, unbelieving Turk.

*Geol-Dagh—Teacher Wanted.*

Geol-Dagh, (to which place we proceeded on Monday,) as well as Turkman, contains a house for guests, which we found very comfortable. As soon as we were rested, our room was filled with quite a crowd of men and boys. The men said that, last year, the native preacher of Bilijik spent a week with them, and that, this year, they had been visited by one of our colporters; yet they complained that though they had sent a letter to Mr. Parsons, signed by twenty names, and asking for a teacher, they had received no answer. We explained, that we were not satisfied with their *motives*; that we feared quarrels with their brethren had occasioned the letter; but that if they really loved the truth, and desired a teacher for the truth's sake, one might be sent. They replied, that the twenty men who sent the letter had separated from the old communion, and did not now visit the church, though they sent their children to the school. We made no definite promises, for, indeed, how *could* we, with the fact of the Board's debt so often in our minds and on our tongues. Yet we assured them that they should not be forgotten. Would to God that they might truly receive the Gospel! But "how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

*Mooratchai—Means Wanted.*

At the distance of three hours, either from Turkman or Geol-Dagh, is another

Armenian town, of about the same size, called Mooratchai. We did not visit this town, but learned, from many persons, that the people are in about the same state of mind with reference to the Gospel as at Geol-Dagh. What we now wish to do, and what the circumstances of the case seem to require, is to send one native brother to labor for these three towns. Together they have a population of eight or nine thousand. In a wonderful way the Lord has opened the door, and bids us go in and possess the land. We could only promise that they should not be forgotten: but how shall they be remembered? Let the dear churches of Christ in America answer! To maintain a native laborer in this region, for one year, will not cost more than two hundred and fifty dollars. Shall we not have the money? This is a step *forward* which the Lord seems to require us to take. Oh, how shall we go back?

#### *Bilijik.*

The next day, after a very cold, wet ride, through a very broken region of country, we reached Bilijik, a large city of over ten thousand inhabitants, of whom a little more than half are Turks. Two years ago, a church was organized in this city, consisting of five members. This number has since nearly doubled. Baron Mugurdich, formerly pastor at Rodosto, is the preacher. He always preaches in Turkish, for even the Armenians in this region know no other language. The congregation numbers between thirty and forty. Baron Hohannes, the teacher, recently had a school of forty, but owing to the unfavorable place for a school-room, the attendance has considerably diminished. One of the greatest difficulties in carrying forward the work here, is the want of a suitable place for meetings and for a school. Houses are difficult to be found and rents are high. Yet, with some difficulties, many circumstances are unusually favorable. The Armenians of the old communion are very friendly and many are

enlightened. The preacher can visit the coffee-shops, talk without any opposition, and be heard with attention. This is said in few words, but it comprehends what has not been gained in some places until after years of conflict. During our stay at Bilijik, we were enabled to hold several meetings with the brethren, and to visit some of them at their houses.

Mr. Greene next refers to Seuyut, a Greek town, near which occurred the persecution of a Greek priest mentioned in the Herald for July last, and where the opposition was then most bitter. He now says: "A change has come about. Our brethren have again visited the place, have been received kindly, and listened to with attention. Recently the news has come, that a number of the people have embraced the truth. What but the Spirit of God can account for such sudden revolutions in the minds of men!"

#### *Nice and Vicinity—Appeal.*

After visiting Kutahya and Yenishir, in both which places they saw promising indications, the brethren passed to Nice, and Mr. Greene says:

The Lake of Nice is a very beautiful sheet of water, entirely surrounded by mountains. Near its shores are seven Armenian towns, with a total population, as nearly as we can calculate, of twenty-five thousand. Five of these towns we visited. In one of them, Keremet, we found a Protestant Bible, which had apparently been read by all the town; for all the people seemed familiar with it. The owner of the Bible was an intelligent appearing man, with whom we had some religious conversation, and who invited us to visit them again.

Various incidents connected with their visit, and facts which came to their knowledge, are spoken of, and then our brother writes:

With regard to these large and interesting towns in the district of Nice, the anxious inquiry of our hearts is: "Lord, what wilt thou have me to do?" Shall these twenty-five thousand souls longer be left without a religious teacher? It may be difficult for a native helper to obtain a house in this region, where he



can preach Christ and from which he can go forth to talk and labor with the people, yet it does seem that God requires us to see what can be done. But will the Prudential Committee make any appropriation for the support of an additional laborer? Rather, will the churches of Christ in America furnish the means, from which such an appropriation can be made? Brethren, will not the money be well expended? Is it not an expenditure for which the Master calls? And have you any right to withhold property which belongs to him, when he calls for it and when his service demands it? Let each disciple of Jesus answer for himself!

At the close of his letter, speaking with reference to the whole Baghchejuk field, Mr. Greene says:

Two additional native laborers are indispensable for the further successful prosecution of the Lord's work here. The door of entrance for doing this work, *stands open* in many places. We are invited, we are urged, by many a Macedonian cry, and by the voice of God's providence, to enter in and reap

these harvest fields. It will be difficult to find needed native laborers of the right character, but they can be found if we can have the means to sustain them. Sad are our hearts, that we consented to reduce our estimates for the coming year; and sadder still will they be, if it becomes necessary to make a farther reduction.

Though we are both surprised and thankful to find that so much truth has been lodged in the minds of the people, yet we are compelled to cry out: Men and brethren, pray for us! Pray that the power of the Holy Ghost may be experienced, convicting and converting these dying souls. Multitudes, all over this field, are convinced of their duty, but will not come to Jesus that they might have life. Even with those who have long been avowed Protestants, and with many members of our churches, religion is more a thing of doctrine than of life. They are all orthodox, there is not a heretic to be found, but religion seems not to take strong hold of their hearts. Money we need, and more laborers; but above all else, we need an outpouring of the Holy Spirit.

### Miscellany.

#### ASAAD ESH SHIDIAK.

SOMETHING more than thirty years ago, the Missionary Herald made frequent mention of the Shidiak family, in Syria, and especially of Asaad; of his reception of and firm adherence to the truth; of the persecutions he endured and the fearful sufferings to which he was called for Christ's sake—imprisoned, chained, and often unmercifully beaten; and finally, of the painful uncertainty hanging around his fate, the sad conclusion being forced upon the minds of the missionaries, that he must have died in the hands of his unrelenting tormentors, worn out by cruelty. The following communication from Mr. Jessup, dated October 26, 1859, and doing something, after so long a time, to clear up the mystery, will be read with much, though painful interest, by those who remember the earlier history of the case; a pretty full account of which, up to that

time, may be found in the Herald for 1827, pages 129—136, and 169—177.

The friends of missions in America will doubtless be not a little interested in the following account, containing, as it does, particulars hitherto unknown, with regard to the last days and the death of Asaad esh Shidiak, the first martyr to the cause of truth in Syria, since the establishment of modern missions. The facts have been obtained by Antonio Yanni, our native brother in Tripoli, from the fanatical Papal priests of Ehden. It may seem strange that he was able to obtain these statements from such bitter enemies of the Gospel, but their bitterness towards the truth was one thing which led them to glory in narrating the part which they enacted in that infamous tragedy. Thus, after about thirty years, during which all efforts to obtain the particulars have failed, the very men who were chief actors in that scene are

disposed to narrate, not only the facts, but almost the very words uttered by that suffering man of God. Thus does God make the wrath of man to praise him.

Yanni spends his summers in Ehden, collecting money which he loans to the Maronite priests and people. They receive him and his family in their village, though we can hardly spend a night there with safety. The priests often congregate in his house, to talk over the news, and even to discuss matters of religion; and it was on such an occasion that Yanni, in a quiet way, opened the subject of the imprisonment and death of Asaad. What follows is Yanni's record, which I have translated literally, from the Arabic.

"In Ehden, August, 1859. There were present at my house the following persons,—priest Abdullah ed Dwyhee, priest Michael Yemmeen, Tannoos esh Shidiak ed Dwyhee, Butros Ishoc M'owwod, and Romanos ibn priest Giorgius Yemmeen,—all of Ehden. I asked about Asaad esh Shidiak; and priest Abdullah ed Dwyhee said: Asaad esh Shidiak was my teacher in Syria. He was a man of great eloquence, and a distinguished teacher. When he first entertained views at variance with our Catholic church, the Patriarch, Yusef Habais, brought him by guile to his convent, to save him from the hand of the *Biblicheeyeen*, [the Maronite term for Bible-men, or Protestants,] in Beirut. At first he argued with him, and Asaad answered with all firmness, and with strong proofs from the Scriptures, according to the interpretation of his own fanaticism and the crookedness of his words. Afterwards the Patriarch sent for the Bishops to come and talk with him, and asked them what they thought of him; and Asaad remained fixed in his way. Then the Patriarch flattered him, and made him the promise of presents and gifts; but Asaad did not accept any of these. Then the Patriarch sent a command through all his district, and summoned all the teachers and learned men to dispute with Asaad, and I went among them, and addressed him thus: 'O Asaad, you are my teacher. Why has Satan made you thus to err, so that you have reached this fanaticism and heresy? Why do you thus reject the doctrine of our holy church, which cannot be deceived nor deceive, and whose head is our lord the Pope, who has the keys and is infallible? Where are your father and mother, who died in this faith? Where are the people and saints who died in this belief? Are they all lost?' Then Asaad replied: 'I do not lie, nor do I speak contrary to the Holy Scriptures, but I wish all men to study the Bible, and leave all the inventions of men. As to what you say of the saints, and others who died in your belief, I know nothing of them, nor has Christ given me information on the subject, nor his apostles. But I

know, from the 'holy Bible, what Christ said: He who loveth me; him will my Father love, and we will make our abode with him, and, whose loveth me not, him will my Father judge. The Christian will walk in the way of Christ, and all know that the violation of God's law ruins both the soul and body in hell.' Thus far, the testimony of priest Abdullah ed Dwyhee.

"After this, the same persons being present as above, Tannoos esh Shidiak ed Dwyhee spoke as follows: I knew Asaad esh Shidiak very well. I discussed with him on spiritual things, and in some questions was benefited by him. I had pity on him, and carried food to him by stealth. At one time, when certain ecclesiastical robes came from Rome for the Patriarch, and they had placed them in the church to consecrate them, I was present with Butros Ishoc M'owwod. They went through the processions and prayers, and Asaad entered with them; but when the crowd increased Asaad fled, and they say that a horseman of the Bible-men was waiting outside, and aided him to escape. At midnight, the Patriarch and the rest thought of Asaad, but could not find him. Horsemen were sent out, and letters written to all the Emirs; and a horseman of Emir Abdullah Ghuzeer found Asaad in that vicinity. They bound him, and brought him to the convent of Cannobeen. When he arrived the Patriarch ordered him to be beaten, and cursed all who did not beat him. Then I arose, with Butros Ishoc M'owwod, and esh Shidiak Michael, (now a priest,) and we beat him enough to have killed him; but he did not die. We broke several green sticks upon him; yet he bore all this patiently, and did not speak a bad word. This forbearance was from the Satan dwelling in him. He imitated St. Stephen, saying, 'Lord Jesus, lay not this sin to their charge;' and this, as though he was a devil incarnate. After this he escaped a little ways; but certain persons outside of the convent saw him, and asked him, 'Whither are you going?' He said, 'I am running away,' and they brought him back. They then put him in prison; and with even all this, the accursed fellow did not tell a lie. After this they put him in a *cave*, and built a wall half a fathom high, and put a chain on his neck, and forbade men from his society, excepting the learned; these had permission to converse with him. He had, daily, two small loaves of convent bread. He could not go out, even for the necessities of nature. Then they thought that he was writing letters to the Bible-men, and took away all his pens and ink, leaving only his bedding and his books, among which was his Bible. At length he asked of the steward a cup of vinegar, and he had pity on him and gave it to him. Asaad then took a nail, and put it in the vinegar

until it rusted, and commenced writing with it, on his condition. We do not know whether he sent any of his writings to the Bible men. They say that a man came in the disguise of a beggar, asked Asaad about his condition, and took and brought letters. But afterwards, some of the priests saw Asaad writing, with the nail and took away the vinegar, and forbade the steward from giving him more. Then Asaad took a needle, and wrote with thread, on his bedquilt, all the story of his imprisonment. This cloth is still in possession of the Patriarch, and all the Maronite people have seen it. Some of the priests, who were friends to Asaad, used to come to him and say: 'Oh Asaad, just say that you are a Maronite and you can go free.' But the obstinate fellow would not lie. He had this *peculiar custom*, that he *would never tell a lie*. After this they brought the crucifix and coals of fire, and beat him, saying: 'Either kiss the crucifix or the fire;' and he *kissed the fire*, but would not kiss the crucifix. But he raised the crucifix up over his head, saying: 'I honor the One who was crucified on the cross.'

"The death of Asaad was from the filth which accumulated around him in the cave, and from the meagerness of his diet. After his death, they drew him out by his feet, like a dog, and threw him in the valley of Cannoben. Some say that they buried him in the valley, and some that they threw stones upon him until there was a hill above him, and some that they put him in a cave in the same valley; and the Patriarch made an ecclesiastical order that none should point out his grave.

"After some days there came to Cannoben certain English Bible-men, and the people lied to them, and took them to a place where he was *not* buried, and the Bible-men wrote above the place: 'Thus die the righteous.'"

Then follows the statement of a monk from Deir Mar Sarkees, Ehden: "I was once at the Patriarch's when Asaad was in prison, and a priest, from the convent of Mar Abdael Mashemmar came and said to the Patriarch, 'Send me to this man in error, that I may convert him.' The Patriarch said, 'Do not boast yourself in your long beard, for many learned men have gone to discuss with him, and have profited nothing; how then can you, you father of a long beard?' Then the Kosees went with Simon the steward, and I was with him. [This Simon, of Sirail, who was once the servant of the French consul in Tripoli, and then served the Patriarch, is now with Bishop Boolus ez Zawish, of Tripoli.] The Kosees disputed with Asaad, but had no success. He feared to return to the Patriarch, ashamed of his failure, so he beat Asaad twice, and kicked him twice; and the steward gave him a fearful beating. But Asaad did not utter a word; he only put his head on his hand, and wept a long time."

The above are the statements which Yanni heard and recorded. They have a melancholy interest, even at this day. The history of Asaad esh Shidiak is constantly inquired for by the Maronites of Mount Lebanon. A Moslem Effendi, of Tripoli, recently remarked to me in a discussion: "I have heard of your kind of Christianity before. Years ago there was a great master here, with whom the Moslems could not cope in argument, and he was afterwards put to death by the Maronite Patriarch. His name was Asaad esh Shidiak."

The good influence of his pious conduct, and noble adherence to the truth, is not yet lost; and we trust that the dark fastnesses of Papal Lebanon will yet be shaken with the voice of multitudes, awakened to inquiry by the story of his martyrdom, and asking, "What shall I do to be saved?"

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**NORTHERN ARMENIANS.**—A letter from Mr. Herrick, who sailed from Boston, October 11, announces his arrival at Constantinople early in the morning of December 2.

Mr. Dodd, of Smyrna, in a letter dated October 20, speaks of having just returned from a visit to Thyatira, where he found the church in a sad state of dissension and alienation. As a consequence, "all was coldness, and every thing seemed gone to ruin in the church." He writes:

Knowing, beforehand, something of the

state of things, we had thought it best that the most experienced and reliable of our church members at Smyrna should accompany me, and I found him a most valuable counsellor and helper. For the first three or four days, (which we spent in going from house to house among the church members, and investigating the matter,) things seemed to grow worse and worse. I was with them ten days and preached ten times. After the fourth, every day gave evidence of deeper feeling, more tenderness, more attention to their own sins and less to those of their brethren, more humility, forgiveness and love. The deacon, especially for the last three days, grew every day more broken-hearted and tearful, till the last day, when his eyes were red all the day long. The last day, we had

the Lord's supper, and a melting season it was. The Spirit assisted me to speak to them as he only can, and I believe they solemnly and heartily renewed their broken vows to each other and to the Lord.

Soon after my return we became aware that there was a similar state of things in the church here. No one could see any thing but his brother's faults, nor speak of any thing but what a temper such a one had, and what harm he was doing to the church, and what wicked words he had used. Meanwhile, a few praying ones were mourning in secret, as we afterwards learned. You can imagine what sadness of heart such things, in our *best men*, give us. Wearied and exhausted with the work of settlement in Thyatira, I shrunk from undertaking another; but I roused myself and went out among the brethren, and soon had reason to believe that the Spirit of God had gone before me. Though bitter against each other, their consciences were uneasy, and it needed but little to bring them to look away from others' sins to their own. To-day they have been to each other with tears, asking pardon, and we may hope to see better things.

Two things appear from these cases; first, what you already know as well as we, that our church members are as children; and second, that these are true churches of our Lord Jesus, washed and sanctified. Whatever doubts we might have had, their conduct in these circumstances would alone have been sufficient to remove these doubts. Even before they were humbled, we could see that they had no peace of conscience, no rest, such as the world has in sin; but when brought to repentance, what carefulness it wrought, in them, what clearing of themselves, what fear, what vehement desire, what love to each other and to us. Yes! they are brethren in Christ, and we rejoice and will rejoice.

Mr. Van Lennep of Tocat, in a recent letter, makes statements, a part of which will be found in the *Journal of Missions*, in regard to difficulties encountered by him, from want of means to employ helpers. He feels in great danger of breaking down himself. But in one case, this want has led to an experiment which he looks upon as hopeful—the employment of a helper at the out-station, Zile, who is in part to support himself, by working at his trade. Three interesting additions had recently been made to the Protestant community at Tocat—men of some prominence. On the 5th of November, Mr. Hamlin, of Constantinople, was married to Miss Tenney, of Tocat.

Dr. West, of Sivas, writes, November 17:

We are much interested, now, to see the freedom of the Turks, at Sivas as well as in other portions of this Empire, to inquire after the truth. A Turkish teacher has had occasion to call on me several times this summer. He is quite an intelligent man for this country, has a copy of the Scriptures, reads it, and is quite ready to talk about it. A Turkish woman, living in Mr. Wiaches-

ter's family, attends the Turkish service in our chapel on the Sabbath, and says she means to become a Christian. She is very ignorant of divine truth, and needs much light and instruction before she can comprehend the way of salvation. An Armenian who avowed himself a Protestant, and afterwards turned Mussulman for the sake of getting a Mussulman wife, has now again avowed himself a Protestant; shut his shop on the Sabbath, and attends our worship. Of course we cannot place much reliance upon him, but the fact that he is unmolested, whereas, but a few years ago, the death penalty would probably have been executed upon him, shows the progress of religious freedom here. Notwithstanding there are many and great discouragements, the work is steadily and surely moving on. The barriers against us are crumbling down; the breath of the Lord has but to blow upon them and they will vanish. We need, very much, a good chapel and school-room, in the central portion of the city; but I suppose we have no reason to expect the means necessary for their establishment. We might hope that thus our congregations on the Sabbath, and our Sabbath and day-schools, might be increased. The Armenians are erecting a very large building, in the centre of the city, for the purpose of a school. They seem to find the funds forthcoming, while we are cramped in our work, constantly, for want of means. Oh that the Lord would open the hearts of our American churches, to enter, more vigorously, these fields, so white for the harvest.

Dr. Jewett, of Yozgat, wrote, November 15: "At our last communion season two individuals were received to the fellowship of our church. Both were females. One an intelligent woman of forty-five, the other a bright girl of fifteen. A man who had been excommunicated from the church, some months previously, was also readmitted. During my absence from Yozgat, persecution arose, which has somewhat diminished the attendance upon Sabbath worship, and reduced the number of pupils in our day school."

SOUTHERN ARMENIANS.—Mr. White, of Marash, (November 15,) mentions the return of Rev. Polat Avedis to that city, with his wife. He spent the three summer months there, and now, "if his wife can be contented, will remain for the coming year." "The new church, though not finished, is inclosed, and for two months has afforded a comfortable place of worship." In the congregation difficulties have been settled; "there are no quarrelings or divisions, but there is not that solemn interest which we long to see." This is thought to be owing, in part at least, to the anxious perplexity occasioned by the exceedingly high price of provisions. "Wheat, the staple article of food in every family, is nearly three times its usual price. A common laborer, by his day's work, can



earn only flour enough to last his family that day. Grant them, then, dry bread, and where shall they obtain fuel, clothes, rent, taxes, &c.? And in what way many, many families are to obtain even *dry bread* sufficient to sustain life this winter, we do not know." But after such statements he adds:

We have, however, strong ground for encouragement. The Sabbath schools, on Sabbath morning, numbering near seven hundred scholars; the preaching, noon and afternoon; the lectures, Tuesday and Thursday evenings; the female meeting on Friday, and the prayer meeting on Saturday, are all, humanly speaking, well provided for. Nearly two hundred women, one-half of whom began this summer, are receiving daily instruction in learning to read; not less than forty families a week are visited by the helpers and missionaries, for religious instruction and prayer; and we are hoping soon to begin a series of evening prayer-meetings in private houses. Next week we expect to begin examinations for admissions to the church, at the communion to be held in December. Probably, previous to the communion, there will be a day of special fasting and prayer.

You have probably heard of Mantzagan, a Zeitoonite who, last year, for embracing Protestantism, was obliged to leave his family and flee from Zeitoon. He spent some six months here, when, after frequent entreaties to return, with strong promises of safety, he decided to go. Shortly after reaching his home, he was called on by a priest, who, being unable to convince him by argument, bound his hands behind his back, put a halter on his neck, and ordered him to be taken to the monastery near by. While going, the crowd was met by two chief men of the Armenians, one of whom leveled his pistol to shoot Mantzagan, but was deterred by the other. The two men, however, bound him to a tree, and beat him till they were ordered to desist by the Bishop; when he was taken and imprisoned in the monastery. Our last intelligence from him is, that he is again at liberty and preaching Christ; the occupants of one dwelling being affected to tears, on hearing him pray.

**SATARA.**—A heavy blow has fallen upon the Satara mission. Of the two brethren there, Mr. Munger was already a widower, and now, suddenly, Mrs. Wood is taken away. She was attacked by cholera on the 14th of November, while returning, with her husband, from Ahmedauggur, where they had been to attend the meeting of the Ahmednuggur mission; and though soon much relieved, so as to be carried forward to her home, she sunk again on Wednesday, and died Friday evening, November 18. Mr. Munger writes:

Again has the dark cloud come over us. Our dear sister Wood is not, because the Lord has taken her. We sigh, and groan, and weep; but we faint not. The loved departed is with Jesus, and we praise him for the grace which has provided such a home of light and love for the pardoned sinner. I sorrow and

weep with our deeply afflicted brother. His cup is full; but the Lord wonderfully sustains him. I sorrow, also, and weep, for my own loss and the loss of this mission, for the loss of the Board, and of these multitudes of pagans.

Mrs. Wood had special fitness for the work to which she had consecrated her earthly life in this dark land. And, oh, how much her labors are needed! Who, now, shall teach these perishing pagan women? We did not think this sister would so soon rest from her labors. We hoped she would be spared many years, to do much for the degraded daughters of India. But we were mistaken. We knew not the mind of Him who had appointed her to this work. He has not changed his plans; his mind never changes; he will do all his pleasure; and his will is always the perfection of wisdom and love. This new trial was needful for us, and for the churches. Considered in connection with the past history of this mission, it is a very heavy trial. The thought is much on my mind—not in the way of complaint, but of inquiry for the will of the Lord—What do these things mean? Four ladies have been taken from this mission, at the very beginning of their toils and prayers. They offered themselves willingly unto the Lord; he accepted their consecration, and then called them to be with him, where he is, that they may behold his glory. And in this way has the Satara mission been four times made desolate; this baptism of suffering has been four times repeated. Why are these things so? Oh! may it be, that the Lord is thus preparing this mission, by the discipline of trial and sorrow, for wonderful displays of power and grace, in the way of turning multitudes here from darkness to light and from the power of Satan unto God. We are sowing in tears; may we reap in joy. We do indeed go forth and weep, bearing precious seed; oh, may we come again with rejoicing, bringing sheaves for the garner of the Lord.

**MADRAS.**—Mr. Winslow wrote, October 10:

On Thursday last we held our annual meeting, in concert with the meeting of the Board. I preached on the occasion, from the text: "He shall see of the travail of his soul, and shall be satisfied;" and Mr. Hunt, Rev. S. Winfrid, and Abraham, a native convert, made interesting addresses, on the progress of missions and the awakenings in different parts of the world. The Lord's supper was administered by Mr. Winfrid and myself, to more than fifty native communicants. It was a very interesting season, though we were but as a "little flock," compared with the multitudes assembled in Philadelphia, as we had reason to think, at the same time. We seemed to feel their influence, and to have evidence, in this feeling, that we were not alone, but really united with the great congregations in Christian lands.

The English School is at present fuller than it has been before since my return, and in a very encouraging state as to progress in study. There is no special movement of the Spirit on the hearts of pupils, but we hope for good, as they know the truth, and there are some indications in Madras that God is near to bless. The weekly union

prayer-meetings, under the direction of the Missionary Conference, are well sustained, and an increasing spirit of prayer is manifested among the different missionaries and others.

**MADURA.**—Mr. Rendall (Oct. 19) mentions a letter received from Mr. Zilva, native pastor of a church near Mandahasalie, in which he speaks encouragingly of the work in his field. Two men had been received to the church at Valanoorany; twenty-one families, of the barber caste, had forsaken heathenism and joined the congregation at Arupucottay; and four families had been added to the congregation at the village where Mr. Zilva resides. Mr. Rendall refers to the projected Southern India railroad, as likely to bring the Madura district more in contact with other parts of India, affording facilities for removal, and introducing many changes; while the famine of the past two years, the high price of provisions, and the demand for laborers in Ceylon, also serve to call many of the people away, and to increase the price of every kind of labor.

Mr. Capron, (September 27,) mentions three tours among his villages, on the last of which he had the great satisfaction of receiving one person, a young woman, to the church. A new class of 22 was received to the girls' boarding-school in June, making the number 53. Many more desired to be admitted, but pecuniary means were wanting. "Indeed, several now in the school are supported by the private contributions of missionaries and English residents." Miss Ashley is rendering such assistance in the school as she can without interfering too much with her study of the language.

## Home Proceedings.

### PROSPECTS OF THE TREASURY.

THE patrons of the Board have been informed, that the expenses of its missionary work, for the current financial year, to close with July, must be about \$370,000; while the estimates sent home by the missions, *which it was very difficult to reduce*, would have carried them to at least \$383,000. They know, also, that the year was commenced with a debt of more than \$66,000, (the result of a natural growth of the missions,) so that in all, the receipts, for the twelve months, must be \$436,000, if this Jubilee year is to close with a treasury relieved, and a cheering prospect for the future. Indications of the sore embarrassment felt by the missions, because the appropriations are now so much

limited, appear in the Herald and the Journal of Missions for the present month, as they have often appeared heretofore. Yet the prospect now is, not that relief is near, but that yet more severe trials await our brethren abroad, as well as the officers of the Board at home. The whole amount of receipts for the first five months of the year, up to December 31, including offerings for the debt, was but \$87,464; nearly \$6,000 less than for the same period last year, and leaving a total of \$318,536, as needed for the remaining portion of the year!!

### EMBARKATION.

Rev. George T. Washburn, of Lenox, Ms., and Mrs. Eliza Ellen Washburn, of Gloversville, Fulton County, N. Y., sailed from Boston, January 2, in the ship Goddess, Captain Crowell, for Madras, on their way to join the Madura mission. Mr. Washburn is a graduate of Williams College, and of Andover Theological Seminary.

## DONATIONS.

### RECEIVED IN DECEMBER.

#### MAINE.

|                                                 |             |
|-------------------------------------------------|-------------|
| Cumberland co. Aux. So. F. Blake, Tr.           |             |
| Gorham, Miss S. I; J. P. I;                     | 2 60        |
| Otisfield,                                      | 26 35       |
| Portland, High st. ch. arrears,                 | 336 00      |
| Waterford, Mrs. O. Hale,                        | 10 00       |
| Windham, Dr. E.                                 | 2 00—376 35 |
| Kennebec co. Conf. of chs. B. Nason, Tr.        |             |
| Augusta, South ch. and par.                     | 381 00      |
| Winthrop, J. C.                                 | 5 60—386 00 |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr. |             |
| Bristol, Ch.                                    | 10 60       |
| New Castle, Miss M. A. N.                       | 5 00        |
| Waldoboro', Cong. so. 13.72; la.                |             |
| asso. 12; S. M. 10; J. B. 10; G.                |             |
| W. A. 3; G. A. 2,28; 2d cong.                   |             |
| ch. 2;                                          | 53 00—68 00 |
| Penobscot co. Aux. So. E. F. Duren, Tr.         |             |
| Bangor, 1st par. cong. ch.                      | 75 00       |
| York co. Conf. of chs. Rev. G. W. Cressey, Tr.  |             |
| Biddeford, 2d cong. ch. m. c.                   | 15 60       |
| Norridgewock, C. F. D. a. bal.                  | 83          |
| Saco, P. Eastman and wife,                      | 10 00—25 83 |
|                                                 | 331 18      |
| Castine, Trin. ch. and so. m. c.                | 19 00       |
| East Machias, Cong. ch. and so.                 |             |
| m. c.                                           | 35 00       |
| East Orrington,                                 | 5 00        |
| Sangerville, Mrs. B.                            | 1 00—60 00  |
|                                                 | 991 18      |

#### NEW HAMPSHIRE.

|                                              |             |
|----------------------------------------------|-------------|
| Cheshire co. Aux. So. D. W. Buckminster, Tr. |             |
| Winchester, Cong. ch.                        | 65 61       |
| Grafton co. Aux. So. W. W. Russell, Tr.      |             |
| Bristol, m. c.                               | 14 62       |
| Campton, Ch. and so. 6,58; fem.              |             |
| miss. so. 25;                                | 31 58       |
| Plymouth, Cong. ch. and so.                  | 36 98—83 18 |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.     |             |
| Bedford, B. Nichols,                         | 30 00       |
| Merrimack co. Aux. So. G. Hutchins, Tr.      |             |
| Concord, Rev. Abel Manning, wh.              |             |
| with prev. dona. cons. JAMES                 |             |

|                                                            |              |
|------------------------------------------------------------|--------------|
| COLTON an H. M. 50; 1st cong. ch. 4;                       | 54 00        |
| Dunbarton, Cong. ch.                                       | 30 00        |
| W. Boscawen, A friend,                                     | 5 00—89 00   |
| Rockingham co. Conf. of chs. F. Grant, Tr.                 |              |
| A friend, A new year's offering,                           | 25 00        |
| Chester, Cong. ch. and so. to cons.                        |              |
| ISAAC LANE an H. M.                                        | 100 00       |
| Hampstead, Cong. ch. and so.                               | 20 00—145 00 |
| Sullivan co. Aux. So. N. W. Goddard, Tr.                   |              |
| Claremont, Cong. ch. m. c.                                 | 20 35        |
| Newport, Av. of Carpenter Fund, wh. with prev. dona. cons. |              |
| FREDERIC CHAPIN an H. M.                                   | 82 00        |
| Plainfield, Ch.                                            | 19 70        |
| Wentworth, Cong. so.                                       | 20 00—142 05 |
|                                                            | 554 84       |

## VERMONT.

|                                                                                                                                    |               |
|------------------------------------------------------------------------------------------------------------------------------------|---------------|
| Addison co. Aux. So. A. Wilcox, Tr.                                                                                                |               |
| Middlebury, Cong. ch. and so.                                                                                                      | 180 44        |
| New Haven, do. wh. cons. CALVIN B. HULBERT an H. M.                                                                                | 57 56—238 00  |
| Caledonia co. Conf. of chs. E. Jewett, Tr.                                                                                         |               |
| Hardwick, Daniel French, wh. cons. Mrs. SUSAN C. FRENCH an H. M.                                                                   | 100 00        |
| Peacham, m. c.                                                                                                                     | 36 38         |
| St. Johnsbury, S. W. Dole, 25; East cong. ch. and so. 15; m. c. 17,36; South cong. ch. and so. m. c. 51,20; North do. m. c. 36,35; | 144 91        |
| Waterford, Cong. ch.                                                                                                               | 2 50—283 79   |
| Franklin co. Aux. So. C. B. Swift, Tr.                                                                                             |               |
| Swanton, Cong. ch. m. c.                                                                                                           | 3 92          |
| St. Albans, 1st do. 216,80; a friend, dec'd, 10;                                                                                   | 226 80—230 72 |
| Orange co. Aux. So. Rev. J. C. Houghton, Tr.                                                                                       |               |
| Charlestown, Cong. ch.                                                                                                             | 20 50         |
| Chelsea, m. c.                                                                                                                     | 2 00          |
| Morgan, Friends,                                                                                                                   | 3 50—26 00    |
| Orleans co. Aux. So. Rev. A. R. Gray, Tr.                                                                                          |               |
| Craftsbury, Cong. ch. m. c.                                                                                                        | 3 00          |
| Derby, Cong. ch. and so. m. c.                                                                                                     | 8 90—11 90    |
| Rutland co. Aux. So. J. Barrett, Tr.                                                                                               |               |
| Castleton, Cong. so. 18; 1st do. m. c. 51,40;                                                                                      | 69 40         |
| Clarendon, m. c.                                                                                                                   | 2 50          |
| Pittsford, 105,60; m. c. 14,09;                                                                                                    | 119 69        |
| Rutland, m. c.                                                                                                                     | 30 62—222 21  |
| Washington co. Aux. So. G. W. Scott, Tr.                                                                                           |               |
| Berlin, Ch. and so.                                                                                                                | 26 11         |
| Marshfield, Mr. S.                                                                                                                 | 1 00          |
| Montgomery, Ch. and so.                                                                                                            | 14 00         |
| Montpelier, m. c.                                                                                                                  | 13 79—54 90   |
| Windham co. Aux. So. F. Tyler, Tr.                                                                                                 |               |
| Dummerston, Ch. and so. 26,48; P. Gould, dec'd, 5;                                                                                 | 31 48         |
| E. Townshend, La.                                                                                                                  | 10 40         |
| Fayetteville, Ch. and so.                                                                                                          | 15 57         |
| Londonderry, Rev. Mr. O.                                                                                                           | 1 00          |
| Wardsboro', Ch. and so.                                                                                                            | 21 00         |
| W. Townshend, Coll.                                                                                                                | 9 00          |
| W. Westminster, A friend, 10; Rev. Mr. S. 1,50;                                                                                    | 11 50         |
| W. Brattleboro', Ch. and so.                                                                                                       | 36 73—136 68  |
| Windor Co. Aux. So. J. Steele, Tr.                                                                                                 |               |
| Bridgewater, Cong. ch. m. c.                                                                                                       | 4 50          |
| Windor, Mrs. A. Walker, dec'd, avails of gold beads,                                                                               | 4 25—8 75     |
|                                                                                                                                    | 1,212 95      |
| A friend, wh. with prev. dona. cons.                                                                                               |               |
| Mrs. LYDIA B. MERRILL an H. M.                                                                                                     | 50 00         |
| Granby, G. A. A.                                                                                                                   | 5 00          |
| Manchester, Cong. ch. and so. (of wh. to cons. Rev. NATHANIEL L. UPHAM an H. M. 50;)                                               | 92 70         |
| Peru, Rev. R. D. M.                                                                                                                | 3 00—150 70   |
|                                                                                                                                    | 1,363 65      |

## MASSACHUSETTS.

|                                         |             |
|-----------------------------------------|-------------|
| Barnstable co. Aux. So. W. Crocker, Tr. |             |
| Harwich, Miss S. dec'd,                 | 50          |
| North Falmouth, m. c.                   | 10 00       |
| Wellfleet, 1st cong. ch.                | 21 00—31 50 |

|                                                                                                                                 |                 |
|---------------------------------------------------------------------------------------------------------------------------------|-----------------|
| Berkshire co. Aux. So. H. G. Davis, Tr.                                                                                         |                 |
| Berkshire, W. G. H.                                                                                                             | 5 00            |
| Williamstown, 1st cong. ch. m. c.                                                                                               |                 |
| 30; Williams college, m. c. 3;                                                                                                  | 33 00—38 00     |
| Boston, S. A. Danforth, Agent.                                                                                                  | 381 40          |
| Essex co. North Aux. So. J. Caldwell, Tr.                                                                                       |                 |
| Ipswich, 1st ch. and so.                                                                                                        | 227 27          |
| W. Newbury, 2d do.                                                                                                              | 41 50—268 77    |
| Essex co. South Aux. So. C. M. Richardson, Tr.                                                                                  |                 |
| Gloucester Harbor, Cong. ch. and so.                                                                                            | 25 00           |
| Manchester, Ortho. cong. ch. m. c. wh. with prev. dona. cons. Rev. GEORGE E. FREEMAN an H. M.                                   | 23 00—48 00     |
| Essex co.                                                                                                                       |                 |
| Andover, South ch. and par. m. c.                                                                                               | 34 00           |
| Lawrence, Central cong. ch.                                                                                                     | 30 13           |
| Salem, Tab. ch. m. c.                                                                                                           | 21 59           |
| Wenham, Cong. ch. m. c.                                                                                                         | 3 30—89 02      |
| Hampden co. Aux. So. J. C. Bridgman, Tr.                                                                                        |                 |
| Chester, Cong. ch. and so.                                                                                                      | 18 25           |
| Mitteneague, do.                                                                                                                | 13 00           |
| Monson, do.                                                                                                                     | 50 85           |
| Feeding Hills, do.                                                                                                              | 9 17            |
| Huntington, do.                                                                                                                 | 19 15           |
| Palmer, do. 36,10; State almshouse, 8,50;                                                                                       | 44 60           |
| Springfield, Olivet ch. m. c.                                                                                                   | 10 37           |
| W. Springfield, 1st cong. ch. m. c.                                                                                             | 15 46—180 85    |
| Hampshire co. Aux. So. S. E. Bridgman, Tr.                                                                                      |                 |
| Amherst, College ch.                                                                                                            | 16 18           |
| Cummington, A female friend, 20; Village ch. 22,32;                                                                             | 42 32           |
| Easthampton, 1st ch. 2,17; m. c. 21,64; A. S. G. 3,75;                                                                          | 27 56           |
| Granby, 1st par.                                                                                                                | 163 35          |
| Hadley, Russell ch. and so. m. c.                                                                                               | 100 00          |
| North Hadley, Cong. ch. 34; m. c. 34; 1st do. m. c. 54,15; Plainville, cong. ch. 28,50;                                         | 150 63          |
| Northampton, Asahel Lyman, 100; S. Strong, 20; Miss T. C. 5; Mrs. D. 5; 1st ch. 283,43; Edwards ch. 177,22;                     | 590 65          |
| South Amherst, Cong. so. m. c.                                                                                                  | 24 00           |
| South Hadley, A new year's gift,                                                                                                | 3 00            |
| Southampton, Cong. ch. 45,20; fem. benev. so. 17,50;                                                                            | 62 70           |
| Westhampton, Gent. 66,55; la. 12,22;                                                                                            | 78 77           |
| Worthington, Fem. benev. so.                                                                                                    | 33 00—1,232 18  |
| Middlesex co. North and vic. C. Lawrence, Tr.                                                                                   |                 |
| Athol, M.                                                                                                                       | 5 00            |
| Littleton, Mr. Loomis's ch.                                                                                                     | 50 00—55 00     |
| Middlesex South.                                                                                                                |                 |
| Concord, Mrs. H.                                                                                                                | 10 00           |
| Wayland, Evan. cong. ch. and so.                                                                                                | 37 34—47 34     |
| Middlesex co.                                                                                                                   |                 |
| Auburndale, Cong. ch. and so.                                                                                                   |                 |
| 912; m. c. 157,88;                                                                                                              | 1,069 88        |
| Charlestown, 1st cong. ch. and par. m. c.                                                                                       | 95 69           |
| E Cambridge, Evan. cong. ch. m. c.                                                                                              | 12 33           |
| Lowell, John st. cong. ch. and so. m. c.                                                                                        | 12 36           |
| Malden, Trin. cong. ch.                                                                                                         | 10 60           |
| Newton Corner, Alfred B. Ely, to cons. WILLIAM N. ELY, of Stratford, Ct. an H. M.                                               | 100 00—1,393 26 |
| Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.                                                                                      |                 |
| Dorchester, Village ch. m. c.                                                                                                   | 12 00           |
| Quincy, A friend,                                                                                                               | 75 00           |
| Medway, W. par. m. c.                                                                                                           | 3 50            |
| Roxbury, Eliot ch. m. c. 5,91; Vine st. ch. m. c. 12,50;                                                                        | 18 41           |
| W. Roxbury, Evan. cong. ch. m. c. 21; A. S. B. 5;                                                                               | 26 00—134 91    |
| Old Colony Aux. So. H. Coggeshall, Tr.                                                                                          |                 |
| New Bedford, Pacific cong. ch. and so.                                                                                          | 100 00          |
| Palestine Miss. So. E. Alden, Tr.                                                                                               |                 |
| Abington, 1st par. m. c.                                                                                                        | 50 00           |
| Scotland, m. c.                                                                                                                 | 20 00           |
| South Abington, Cong. ch. and so. 314,75; prev. ack. 100;                                                                       | 214 75—254 75   |
| Taunton and vic.                                                                                                                |                 |
| Taunton, Trin. cong. ch. and so. wh. cons. LOVETT MORSE, CALEB C. COLLINS, Mrs. HANNAH E. SPROAT and Mrs. BETSEY PERKINS, H. M. | 409 05          |

|                                                     |               |
|-----------------------------------------------------|---------------|
| Worcester co. North Aux. So. C. Sanderson, Tr.      |               |
| Athol, Rev. J. C. Smith and wife,                   |               |
| 8; chil. of do. 2;                                  | 10 00         |
| Winchendon, North ch.                               | 129 47—139 47 |
| Worcester co. South Conf. of chs. W. C. Capron, Tr. |               |
| Millbury, 1st cong. ch. and so. (of wh. fr.         |               |
| Mrs. M. S. Small, dec'd, 20;) wh.                   |               |
| cons. HENRY L. BANCROFT, HENRY                      |               |
| C. CURTIS, and JONATHAN E. WATERS                   |               |
| H. M.                                               | 320 86        |
| Worcester co. Central Asso. W. R. Hooper,           |               |
| Tr.                                                 |               |
| An individual,                                      | 60 00         |
| Auburn, Gent. 18,25; la. 16,40;                     |               |
| m. c. 27,09;                                        | 61 74         |
| Holden, Gent. 34,23; la. 23,50;                     |               |
| m. c. 39,38;                                        | 97 11         |
| Leicester, Gent. 284,75; la. 111,01;                |               |
| m. c. 42,63; (of wh. to cons.                       |               |
| JOSEPH MURDOCK an H. M.                             |               |
| 100; a friend to cons. ADDISON                      |               |
| W. DENNY, of Boston, an H.                          |               |
| M. 100;)                                            | 438 39        |
| Oxford, Gent. 56,89; la. 77,67;                     |               |
| m. c. 130; avails of ring, 44c.;                    | 265 00        |
| Worcester, Central ch. gent.                        |               |
| 480,50; la. (of wh. to cons. Mrs.                   |               |
| HENRY WHEELER an H. M.                              |               |
| 100;) 260,10; m. c. 185,16;                         | 925 76        |
| Union, Ch. gent. 66,50; la. 69,13;                  |               |
| m. c. 210,85; 1. Washburn, 150;                     | 496 48        |
| South ch. gent. 149,18; la. 107,03;                 |               |
| (of wh. to cons. Mrs. MARY A.                       |               |
| HARRIS of New York an H. M.                         |               |
| 100;) m. c. 230,10;                                 | 486 31        |
| Salem st. ch.                                       | 68 51         |

## Prev. ack.

2,899 30

1,199 30—1,700 00

6,851 36

Chelsea, Winnisimmet ch. and so. m. c.

89 67

6,941 03

|                                   |                 |
|-----------------------------------|-----------------|
| Legacies. — Whitinsville, Ezra W. |                 |
| Fletcher, by P. W. Dudley,        |                 |
| Ex'r,                             | 2,000 00        |
| Woburn, Estate of S. Richardson,  |                 |
| 383,46; ded. expenses, 65,37;     | 318 09—2,318 09 |
|                                   | 9,259 12        |

## CONNECTICUT.

|                                             |               |
|---------------------------------------------|---------------|
| Fairfield co. East Aux. So.                 |               |
| New Fairfield, Cong. ch.                    | 26 00         |
| Newtown, do.                                | 26 00         |
| Redding, Gent and la.                       | 28 00—80 00   |
| Fairfield co. West Aux. So. C. Marvin, Tr.  |               |
| Bridgeport, A. C. 1; S. F. 1; miss.         |               |
| and benef. so. 64,52;                       | 66 52         |
| Greenwich, Mrs. M. Mason, 10;               |               |
| Miss S. Lewis, 10; 2d cong. ch.             |               |
| 93,65; A. Mead for Bible distrib.           |               |
| 5;                                          | 124 65        |
| Weston, Cong. ch.                           | 29 00         |
| Wilton, do.                                 | 75 33—295 50  |
| Hartford co. Aux. So. A. G. Hammond, Tr.    |               |
| Bristol, Cong. ch. 50; gent. 90;            |               |
| la. 4,88;                                   | 144 88        |
| East Hartford, Gent. 106,75; la.            |               |
| 67,34; m. c. 13,89;                         | 187 98        |
| Hartford, Centre ch. m. c.                  | 4 05          |
| Simsbury, Cong. ch.                         | 39 20         |
| W. Hartford, 1st do. 154,67; m. c.          |               |
| 23,98;                                      | 178 65        |
| Windsor Locks, 1st cong. so.                | 86 44—611 20  |
| Hartford co. South Aux. So. H. S. Ward, Tr. |               |
| Glastenbury, 1st cong. ch. gent.            |               |
| 285; la. 118,86; m. c. 140,53;              | 545 39        |
| Kensington, m. c.                           | 16 00         |
| Portland, 1st so. gent. 74; la. 35;         | 169 00—670 39 |
| Litchfield co. Aux. So. G. C. Woodruff, Tr. |               |
| Goshen,                                     | 4 00          |
| Litchfield,                                 | 1 00          |
| New Milford, 1st cong. ch. and so.          | 153 17        |
| New Preston ch. and Waramang                |               |
| asso.                                       | 2 00          |
| New Hartford South, Cong. ch.               | 4 00          |

|                                               |               |
|-----------------------------------------------|---------------|
| Sharon, Cong. ch.                             | 57 38         |
| Warren,                                       | 15 00         |
| West Winsted, 2d cong. ch. and                |               |
| so. (of wh. from Elliot Beardsley             |               |
| to cons. EDWARD R. BEARDSLEY                  |               |
| an H. M. 100;) 280,43; a friend,              | 300 43        |
| 20;                                           | 130 00        |
| Woodbury, 1st ch. 82; m. c. 48;               | 130 00        |
| Woodbury North, Cong. ch.                     | 96 00—762 98  |
| Middlesex Asso. R. Selden, Tr.                |               |
| Deep River, Cong. ch. and so. gent.           |               |
| and la. which with prev. dona.                |               |
| cons. JOHN MARVIN an H. M.                    | 43 80         |
| Higganum, Cong. ch. and so. 52;               |               |
| m. c. 38; youth's praying circle,             | 100 00        |
| 10;                                           |               |
| Killingworth, m. c. 26,46; miss. so.          |               |
| 20,18; Miss MARIA LORD, 28,36;                |               |
| wh. with prev. dona. cons. her                |               |
| an H. M.                                      | 75 00         |
| Middle Haddam, 2d cong. ch. m. c.             | 14 00—232 80  |
| New Haven City Aux. So. F. T. Jarman, Tr.     |               |
| New Haven, Centre ch. 842,70; m. c.           |               |
| 7,68; North ch. m. c. 7; 3d cong. ch.         |               |
| m. c. 129,26; Yale college m. c. 38,64;       |               |
| Mrs. Fabrique, 10;                            | 1,035 28      |
| New Haven co. East Aux. So. F. T. Jarman, Tr. |               |
| Branchford, Mrs. T. P. Gillett,               | 20 00         |
| Cheshire, Cong. ch.                           | 64 02         |
| Fairhaven, Centre ch.                         | 44 53         |
| North Haven, Cong. ch. 124,10;                |               |
| m. c. 27,15;                                  | 151 25—279 80 |
| New Haven co. West Conso. A. Townsend, Tr.    |               |
| Milford, 1st so.                              | 310 00        |
| Waterbury, 2d cong. ch. 1,50;                 |               |
| union m. c. 17,94;                            | 19 44—329 44  |
| New London and vic. and Norwich and vic.      |               |
| Aux. So. F. A. Perkins & C. Butler, Trs.      |               |
| Bozrah, La. asso.                             | 18 32         |
| Griswold, 1st cong. ch.                       | 55 30         |
| Lebanon, 1st do. gent.                        | 16 00         |
| Montville, 1st do. to cons. HENRY             |               |
| A. BAKER an H. M. 100; N.                     |               |
| Bradford to cons. Mrs. RACHEL                 |               |
| BRADFORD an H. M. 100;                        | 200 04        |
| New London, L. M. T.                          | 5 00          |
| Norwich, 2d so. la. (of wh. fr.               |               |
| Mrs. Morgan to cons. Miss ELIZA-              |               |
| BETH PARKER an H. M. 100;)                    |               |
| 463,61; Broadway ch. la. (of wh.              |               |
| to cons. JEDIDIAH LEAVENS an                  |               |
| H. M. 100;) 153;                              | 618 61—913 27 |
| Tolland co. Aux. So. E. B. Preston, Tr.       |               |
| Ellington, Cong. so. 128,38; Mrs.             |               |
| Mary Burnap, 20; a friend, 5;                 |               |
| do. for Zulu m. 25c.;                         | 153 63        |
| North Coventry, Gent.                         | 50 00         |
| Rockville, 1st ch. to cons. Rev.              |               |
| SMITH B. GOODENOW and RO-                     |               |
| SANNAH M. TALCOTT H. M.                       |               |
| 250; 2d ch. (of wh. to cons.                  |               |
| ELLIOT B. PRESTON an H. M.                    |               |
| 100;) 360,73;                                 | 610 73—814 36 |
| Windham co. Aux. So.                          |               |
| Abington, Cong. ch.                           | 30 00         |
| Mansfield, 1st ch. and so. gent.              |               |
| 90,45; la. 72; m. c. 14,55;                   | 177 00        |
| North Woodstock, Ch. and so. (of              |               |
| wh. to cons. Rev. JOHN WHITE,                 |               |
| an H. M. 50;)                                 | 108 00        |
| Thompson, Cong. ch. and so. gent.             |               |
| 57,44; la. 56;                                | 113 44        |
| W. Woodstock, Cong. ch. and so.               | 5 00—433 44   |
|                                               | 6,488 46      |

|                                          |          |
|------------------------------------------|----------|
| Legacies.—Wethersfield, Aaron A. Hos-    |          |
| ford, by Seth Terry, 135; C. Bulkley, by |          |
| do. bal. 1,20;                           | 136 20   |
|                                          | 6,624 66 |

## RHODE ISLAND.

|                       |           |
|-----------------------|-----------|
| Little Compton, S. B. | 75        |
| Providence, B. F. G.  | 5 00—5.75 |

## NEW YORK.

|                                               |       |
|-----------------------------------------------|-------|
| Chautauque co. Aux. So. S. H. Hungerford, Tr. |       |
| Jamestown, Cong. ch. wh. cons. Rev.           |       |
| THOMAS H. ROUSE an H. M.                      | 50 00 |



## Geneva and vic. Aux. So. G. P. Mowry, Agent.

|                                                                                                                                                                                    |              |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|
| Castleton, Pres. ch.                                                                                                                                                               | 18 00        |
| East Wilson, Mrs. S. W. Halsey,                                                                                                                                                    | 12 00        |
| Geneva, T. C. Maxwell and bro.<br>to cons. OLNEY B. MAXWELL; of<br>Dansville, an H. M.                                                                                             | 100 00       |
| Junius, Pres. ch.                                                                                                                                                                  | 15 00        |
| Lockport, Rev. R. Norton,                                                                                                                                                          | 10 00        |
| Norwich, Cong. ch.                                                                                                                                                                 | 11 00        |
| Penn Yau, Pres. ch. 61, 14; C. C.<br>Shepard, 25; E. B. Jones, 50;                                                                                                                 | 136 14       |
| Phelps, Pres. ch.                                                                                                                                                                  | 23 65        |
| Pultney, do.                                                                                                                                                                       | 10 00        |
| Waterloo, do.                                                                                                                                                                      | 40 00—375 79 |
| Greene co. Aux. So. J. Doane, Agent.                                                                                                                                               |              |
| Durham, Pres. ch. 38, 55; 2d do. 17, 61;                                                                                                                                           | 56 16        |
| Monroe co. and vic. William Alling, Agent.                                                                                                                                         |              |
| North Bergen, Pres. ch.                                                                                                                                                            | 13 56        |
| Rochester, Central pres. ch. 89, 39;<br>Mrs. William Alling, 40;                                                                                                                   | 129 39       |
| Spencerport, Cong. ch.                                                                                                                                                             | 12 10—155 05 |
| By E. Ely, Agent.                                                                                                                                                                  |              |
| Bergen, 1st cong. ch.                                                                                                                                                              | 25 00        |
| New York and Brooklyn Aux. So. A. Merwin, Tr.<br>(Of wh. fr. a friend, 50; D. H. 50; stu-<br>dents of Union Theolog. sem. m. c.<br>18; Brooklyn, South cong. ch. m. c.<br>97, 10;) | 578 68       |
| Oneida co. Aux. So.                                                                                                                                                                |              |
| Clinton, Miss F. L. Leach,                                                                                                                                                         | 50 00        |
| Otsego co. Aux. So. D. H. Little, Tr.<br>Cooperstown and vic. Fem. miss. so.                                                                                                       | 22 80        |
| St. Lawrence co. Aux. So. Rev. C. T. Hulburd, Tr.<br>Farrishville, Ladies,                                                                                                         | 2 00         |
| Stockholm, H. H.                                                                                                                                                                   | 10 00—12 00  |
|                                                                                                                                                                                    | 1,325 48     |

|                                                                                                                       |               |
|-----------------------------------------------------------------------------------------------------------------------|---------------|
| Baiting Hollow, Cong. ch. m. c.                                                                                       | 3 00          |
| Brainerd and E. Nassau,                                                                                               | 25 00         |
| Chesterstown, Pres. ch.                                                                                               | 5 00          |
| Cohoes, 1st do. m. c.                                                                                                 | 43 00         |
| Dansville, Mrs. E. S.                                                                                                 | 10 00         |
| East Bloomfield, Cong. ch.                                                                                            | 125 00        |
| Elbridge, 1st do.                                                                                                     | 5 54          |
| Hancock, 1st do. m. c.                                                                                                | 25 00         |
| Haverstraw, 1st pres. ch.                                                                                             | 24 43         |
| Harpersfield, C. N. 2; J. H. 1;                                                                                       | 3 00          |
| Hoosick Falls, Pres. ch.                                                                                              | 62 00         |
| Homer, Cong. ch.                                                                                                      | 205 00        |
| Islip, M. B.                                                                                                          | 4 03          |
| Jefferson, 1st pres. ch. m. c.                                                                                        | 16 00         |
| Lenox, Mrs. N. Hall,                                                                                                  | 5 00          |
| Lewiston, Pres. ch.                                                                                                   | 40 00         |
| Le Roy, 1st do. 75, 64; less exc. 38c;<br>wh. with prev. dona. cons. SAMUEL<br>T. HOWARD an H. M.                     | 75 26         |
| Manlius, A friend,                                                                                                    | 20 00         |
| New York city, William Patton,<br>D. D. to cons. Rev. JOHN GRA-<br>HAM, of London, Eng., an H. M.                     | 50 00         |
| Niagara Falls, Pres. ch. (of wh. fr.<br>A. H. Porter wh. with prev. dona.<br>cons. Miss JULIA PORTER an H.<br>M. 80;) | 147 05        |
| Oswego co. N.                                                                                                         | 2 00          |
| Owego, A friend, 25; pres. ch. m. c.<br>19, 81;                                                                       | 44 81         |
| Panama, Pres. ch. 3, 56; R. D. H. 3, 94;                                                                              | 7 50          |
| Southport, Pres. so.                                                                                                  | 16 35         |
| Upper Aquebogue, Cong. ch.                                                                                            | 61 39         |
| Waverly, Pres. ch.                                                                                                    | 9 00—1,034 33 |
|                                                                                                                       | 2,359 81      |

|                                                                                     |               |
|-------------------------------------------------------------------------------------|---------------|
| <b>Legacies.</b> —Lansingburg, Miss Maria<br>Louk, by S. P. Welch,                  | 90 51         |
| Morrisania, Elijah Withington, by<br>S. S. Jocelyn, S. Wilder, and J.<br>B. Colman, | 100 00—190 51 |
|                                                                                     | 2,550 32      |

## NEW JERSEY.

|                                                                       |             |
|-----------------------------------------------------------------------|-------------|
| Fairton, Pres. ch.                                                    | 27 20       |
| Newark, J. Haines, 30; South Park<br>pres. ch. m. c. 62, 21;          | 92 21       |
| Wantage, 1st pres. ch. wh. with prev.<br>dona. cons. Mrs. OLIVIA WADE |             |
| Cook an H. M.                                                         | 71 15       |
| Washington Valley, S. S.                                              | 2 00—192 56 |

## PENNSYLVANIA.

## By Samuel Work, Agent.

|                                                                                                                                                                                                                                                                  |                              |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------|
| Abington, 1st pres. ch.                                                                                                                                                                                                                                          | 20 00                        |
| Harrisburg, do. m. c.                                                                                                                                                                                                                                            | 14 15                        |
| Philadelphia, 1st pres. ch. A. B.<br>100; A. W. 100; J. B. 75; W.<br>L. H. 50; T. R. 25; G. F. D.<br>50; G. W. T. 25; indiv. 70;<br>ladies, (of wh. to cons. Mrs.<br>MARGARET HUNTER an H. M.<br>100; Mrs. E. P. Wilson to cons.<br>W. G. CROWELL an H. M. 100;) | 897; m. c. 300, 99; 1,692 99 |
| Clinton st. pres. ch. Miss With-<br>erell,                                                                                                                                                                                                                       | 30 00                        |
| Pine st. ch. m. c.                                                                                                                                                                                                                                               | 5 47—1,762 61                |
| Hartford, Pres. ch.                                                                                                                                                                                                                                              | 25 00                        |
| Montrose, do. m. c.                                                                                                                                                                                                                                              | 18 09                        |
| North Wells, Pres. ch.                                                                                                                                                                                                                                           | 6 00—49 09                   |
|                                                                                                                                                                                                                                                                  | 1,811 70                     |

## VIRGINIA.

|                                                                       |       |
|-----------------------------------------------------------------------|-------|
| Glade Spring, Pres. ch. for Gawar, Per-<br>sia, 17, 40; P. Snapp, 20; | 37 40 |
|-----------------------------------------------------------------------|-------|

## OHIO.

|                                                                                                                                                        |             |
|--------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|
| By G. L. Weed, Tr.                                                                                                                                     |             |
| Cincinnati, 1st ortho. cong. ch.<br>William F. Church to cons.<br>JAMES T. CHURCH, of Middle-<br>field, Ms. an H. M. 100; 3d pres.<br>ch. m. c. 7, 73; | 107 73      |
| College Hill, Pres. ch. m. c.                                                                                                                          | 20 00       |
| Columbus, 2d pres. ch. m. c.                                                                                                                           | 6 00        |
| Gallipolis, 1st pres. ch.                                                                                                                              | 24 50       |
| Granville, Cong. ch. 159, 61; G. B.<br>Johnson, wh. cons. MARY AYDE-<br>LOTT JOHNSON an H. M. 100;                                                     | 259 61      |
| Piqua, 2d pres. ch.                                                                                                                                    | 1 60        |
| Walnut Hills, Lane sem. ch. m. c.                                                                                                                      | 9 85        |
|                                                                                                                                                        | 429 29      |
| Ded. dis.                                                                                                                                              | 1 86—427 43 |
| By T. P. Handy, Agent.                                                                                                                                 |             |
| Cleveland, 1st pres. ch. 23; Euclid st.<br>pres. ch. 273, 63;                                                                                          | 296 63      |
| By Rev. S. G. Clark.                                                                                                                                   |             |
| Aurora,                                                                                                                                                | 15 00       |
| Birmingham,                                                                                                                                            | 12 25       |
| Claridon,                                                                                                                                              | 2 23        |
| Concord, Mrs. S. J. W. 10; a<br>widow and three chil. 4;                                                                                               | 14 00       |
| Florence,                                                                                                                                              | 12 75       |
| Hampden, Cong. ch.                                                                                                                                     | 4 21        |
| Kingsville,                                                                                                                                            | 8 00        |
| Newbury, m. c. wh. and prev. dona.<br>cons. WILLIAM GATTON an H.<br>M. 17, 91; a thank off'g, 5;                                                       | 22 91       |
| Olinia,                                                                                                                                                | 1 25        |
| Peru,                                                                                                                                                  | 7 92        |
| Plain and Bowling Green,                                                                                                                               | 13 00       |
| Randolph,                                                                                                                                              | 4 00        |
| Ruggles,                                                                                                                                               | 1 50        |
| Solon, 5, 68; Rev. J. Seward, 14;                                                                                                                      | 19 68       |
| West Mill Grove, and Eagleville,                                                                                                                       | 6 33—145 05 |

The following sums have been received  
from ladies' sewing circles for boarding  
school at Odanah:

|             |            |
|-------------|------------|
| Chatham,    | 7 00       |
| Claridon,   | 1 84       |
| Elyria,     | 11 00      |
| Fremont,    | 6 00       |
| Kinsman,    | 6 00       |
| Hudson,     | 7 00       |
| Lyme,       | 7 00       |
| Norwalk,    | 11 00      |
| Tallmadge,  | 8 00       |
| Toledo,     | 7 00       |
| Wellington, | 5 00—76 84 |
|             | 945 95     |

|                                                                                       |       |
|---------------------------------------------------------------------------------------|-------|
| Ashtabula, 1st pres. ch. m. c. 17;<br>Mrs. H. E. Parsons, 20; Rev. C.<br>E. Bruce, 5; | 42 00 |
| Chester, Mrs. H. T. R.                                                                | 5 00  |
| Coshocton, 2d pres. ch. a lady,                                                       | 25 00 |

|                                                               |                |
|---------------------------------------------------------------|----------------|
| Hudson, Cong. ch.                                             | 33 44          |
| Mesopotamia, Pres. ch.                                        | 36 00          |
| Ravenna, Cong. ch.                                            | 26 41          |
| Rootstown, J. W. S. for tract dis-<br>trib. 1,25; indiv. 75c. | 2 00—169 85    |
|                                                               | <hr/> 1,115 80 |

## INDIANA.

|                          |              |
|--------------------------|--------------|
| By G. L. Weed, Tr.       |              |
| Aurora, 1st pres. ch.    | 13 25        |
| Clinton, Pres. ch.       | 7 00         |
| Danville, do. m. c.      | 17 03        |
| Fort Wayne, 2d do.       | 38 61        |
| Vevay, Pres. ch.         | 1 85—77 71   |
| Michigan City, Pres. ch. | 34 00        |
| South Bend, do. m. c.    | 15 00—49 00  |
|                          | <hr/> 126 71 |

## ILLINOIS.

|                                    |              |
|------------------------------------|--------------|
| By Rev. C. Clark.                  |              |
| Chicago, 1st pres. ch. Dr. Graham, | 15 00        |
| Crystal Lake, Cong. ch.            | 16 03        |
| Danton, Pres. ch.                  | 3 45         |
| Elk Grove, Cong. ch.               | 7 99         |
| Granville, Pres. ch.               | 6 03         |
| Joliet, do.                        | 5 00         |
| Kewanee, Cong. ch. 21,56; disc.    |              |
| 32c.;                              | 21 24        |
| Rockford, 2d cong. ch. 132,46;     |              |
| disc. 1,98;                        | 130 48       |
| Sandwich, Pres. ch. m. c. 5; Rev.  |              |
| H. B. 5;                           | 10 00—215 16 |
| Chatham, Mrs. J. R. L.             | 5 60         |
| Chicago, W. H. Brown, 300; 2d      |              |
| pres. ch. 200; New England ch.     |              |
| 69,96; m. c. 33,57;                | 603 53       |
| Decatur, Pres. ch.                 | 5 00         |
| Galena, 2d pres. ch.               | 70 00        |
| Macomb, Cong. ch.                  | 5 00         |
| Rockford, La. miss. so. for Mrs.   |              |
| Bridgman's sch. China,             | 20 00        |
| Twelve Mile Grove, Cong. so.       | 8 00—716 53  |
|                                    | <hr/> 931 69 |

## MICHIGAN.

|                                    |              |
|------------------------------------|--------------|
| By Rev. S. G. Clark.               |              |
| Allegan, Pres. ch.                 | 10 00        |
| Cassopolis, do.                    | 11 64        |
| Decatur, do.                       | 2 49         |
| Edwardsburg, Cong. ch.             | 15 74        |
| Hastings, Pres. ch.                | 10 00        |
| Ionia, do.                         | 7 62         |
| Grand Haven, do.                   | 7 00—64 49   |
| By J. S. Farrand.                  |              |
| Detroit, 1st pres. ch.             | 41 04        |
| Paw Paw, Pres. ch.                 | 6 00—50 04   |
|                                    | <hr/> 114 53 |
| Hillsdale, Pres. ch. m. c.         | 20 00        |
| Kalamazoo, 1st pres. ch. wh. cons. |              |
| ALBERT ARMES, HENRY GILBERT        |              |
| and LYMAN TUTTLE, H. M.            | 374 00       |
| Pontiac, Cong. ch.                 | 58 60        |
| Raisin, 1st do.                    | 25 00        |
| Union City, W. H. M. 5; D. B. 3;   | 8 00         |
| Unadilla, J. L. F.                 | 5 60         |
| Vermontville, Cong. ch.            | 8 03—498 60  |
|                                    | <hr/> 613 13 |

## WISCONSIN.

|                                   |             |
|-----------------------------------|-------------|
| Blake's Prairie, Cong. ch.        | 26 14       |
| Geneva, Pres. ch.                 | 10 81       |
| Janesville, Cong. ch. m. c.       | 10 76       |
| La Cross, 1st do.                 | 50 00       |
| Milwaukee, Plymouth cong. ch. and |             |
| so.                               | 98 68       |
| Oakland, A lady,                  | 25          |
| Racine, 1st pres. ch.             | 34 70       |
| Waupun, Cong. ch.                 | 5 00—236 34 |

## IOWA.

|                    |       |
|--------------------|-------|
| By Rev. C. Clark.  |       |
| Dubuque, Pres. ch. | 34 75 |

|                        |             |
|------------------------|-------------|
| Garnaville, Cong. so.  | 4 00        |
| Keosauqua, do. m. c. 1 | 8 00        |
| Lucas Grove, Cong. ch. | 5 60        |
| Muscatine, do.         | 40 00—57 00 |
|                        | <hr/> 91 75 |

## KENTUCKY.

|                           |       |
|---------------------------|-------|
| Covington, J. M. Preston, | 20 00 |
|---------------------------|-------|

## TENNESSEE.

|                                                  |       |
|--------------------------------------------------|-------|
| Jonesboro', Pres. ch. juv. miss. so.             |       |
| 30; J. Smith, 10; for sem. build-                |       |
| ings, Gawar, Persia,                             | 40 00 |
| Kingsport, J. Syme, for do.                      | 10 00 |
| Rogersville, A friend, for Gawar, 10;            |       |
| Mrs. McK. for do. 5; Miss McK.                   |       |
| for do. 5; E. R. do. 1; F. F. do. 1; 22 00—72 00 |       |

## MINNESOTA.

|                      |      |
|----------------------|------|
| Chatfield, Pres. ch. | 3 00 |
|----------------------|------|

## OREGON.

|                  |       |
|------------------|-------|
| Salem, Cong. ch. | 20 50 |
|------------------|-------|

## FOREIGN LANDS AND MISSIONARY STATIONS.

|                                           |              |
|-------------------------------------------|--------------|
| Danville, Shipton, Can. A. M. 10; Mrs. C. |              |
| B. 2; J. L. G. 1; H. P. 2;                | 15 00        |
| Honolulu, Sandw. Isl. Messrs. Castle and  |              |
| Cooke,                                    | 500 00       |
|                                           | <hr/> 515 00 |
| Legacies.—Shanghai, China, Estate of Rev. |              |
| W. A. Macy,                               | 123 92       |
|                                           | <hr/> 638 92 |

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

|                             |                |
|-----------------------------|----------------|
| MAINE, . . . . .            | \$24 30        |
| NEW HAMPSHIRE, . . . . .    | 14 25          |
| VERMONT, . . . . .          | 67 16          |
| MASSACHUSETTS, . . . . .    | 87 87          |
| CONNECTICUT, . . . . .      | 17 00          |
| NEW YORK, . . . . .         | 363 83         |
| PENNSYLVANIA, . . . . .     | 87 55          |
| OHIO, . . . . .             | 8 75           |
| MICHIGAN, . . . . .         | 5 00           |
| INDIANA, . . . . .          | 10 90          |
| ILLINOIS, . . . . .         | 76 77          |
| IN FOREIGN LANDS, . . . . . | 1 00           |
|                             | <hr/> \$764 38 |

|                                 |                   |
|---------------------------------|-------------------|
| Donations received in December, | 25,256 68         |
| Legacies,                       | 2,768 72          |
|                                 | <hr/> \$28,025 40 |

|                                                        |                    |
|--------------------------------------------------------|--------------------|
| <b>\$28 TOTAL</b> from August 1st to<br>December 31st, | <b>\$85,432 65</b> |
|--------------------------------------------------------|--------------------|

## THANK-OFFERINGS FOR THE DEBT.

## RECEIVED IN DECEMBER.

|                                          |        |
|------------------------------------------|--------|
| MAINE.—Cantine, Samuel Adams, wh.        |        |
| cons. Mrs. MARY M. DRESSER an H. M.      | 100 00 |
| VERMONT.—Chester, A mother, 2; Put-      |        |
| ney, a friend, 2.50;                     | 4 50   |
| MASSACHUSETTS.—Easthampton, Mrs.         |        |
| J. T. 1; Enfield, a friend, 2;           | 3 00   |
| CONNECTICUT.—Jewett City, Miss Lucy      |        |
| Avery, 4; Pomfret, a few friends, 66,50; |        |
| Thompson, 3;                             | 73 50  |
| NEW YORK.—Brooklyn, Armstrong juv.       |        |
| miss. so. 10; Buffalo, C. S. A. 2; Cort- |        |
| landville, U. H. Nelson, 4;              | 16 00  |
| PENNSYLVANIA.—Philadelphia, 1st pres.    |        |
| ch. W. L. H.                             | 50 00  |

|                      |                |
|----------------------|----------------|
| Previously received, | 247 00         |
|                      | <hr/> 1,781 40 |
|                      | <hr/> 2,028 40 |

THE  
MISSIONARY HERALD.

VOL. LVI.

MARCH, 1860.

No. 3.

*American Board of Commissioners for Foreign Missions.*

*Ahmednuggur Mission.—India.*

LETTERS FROM MR. BALLANTINE, NOVEMBER 8 AND 9, 1859.

THESE communications, together with printed newspaper articles, forwarded at the same time, contain intelligence of peculiar interest. In the first letter, dated November 8, which is mainly on business, and not designed for publication, Mr. Ballantine mentions, briefly, one promising movement.

*Class of Native Assistants.*

The mission has just determined to form a class of native assistants at Ahmednuggur, who shall pursue a course of study preparatory to becoming preachers, and eventually pastors, in the case of those who shall be acceptable to the churches. This class is to be instructed only through the Vernacular. Eight persons have been fixed upon by the mission to form the class, all of whom have been tried as Christians for two or three years, and some of whom have been, for several years, native assistants. These will meet on the first of April next, to remain together seven months, pursuing their studies; and will continue for three years, seven months in each year, before they complete the course.

The studies fixed upon for this class "embrace nearly all the sciences, Christian litera-

ture, and theology, that can be found in the Mahratta language," and by a resolution of the mission, the young men, while pursuing their studies at Ahmednuggur, are to spend at least every alternate Sabbath in preaching at some neighboring village.

*Annual Meeting of the Mission.*

In his second letter, our brother first speaks of the meeting of the mission, which commenced October 19, and had just closed. He remarks:

We have never enjoyed so much religious interest, in any of our meetings for mission business, as on this occasion. The reason probably is, that we never before set our faces to seek the aid of the Holy Spirit so earnestly as at this time. And God was graciously pleased to hear and answer our prayers. Our discussions, on different subjects, were conducted with very great harmony; and in matters which seemed at first very dark, light unexpectedly broke in upon us, and we were conducted to conclusions such as we had not dared to hope for. Our native Christians were much stirred up by the exhortations addressed to them, and by the account of revival scenes in America and Great Britain; and we feel that the assembling of the native assistants, from all parts of the field, for the purpose of meeting together

in this way, is well adapted to exert an influence upon them for good.

### *Communion Season—New Converts.*

About two hundred native communicants joined with the missionaries in the celebration of the Lord's Supper on the afternoon of Sabbath, October 30—a larger number than ever met together before in the Bombay Presidency for this purpose. On the morning of the same Sabbath, I baptized four persons, in the second church, in the presence of a crowded assembly. These were two young men and their wives.

A very interesting account is given of one of these young men, which is omitted here only for want of room. He is "a person named Ramja, belonging to one of the higher castes, who has long lived in Ahmednuggur, working as a brazier, though not belonging to that caste, and is a very skillful workman." He continues in his former employment, and "had he only a small amount of capital, might be entirely independent of his present employers, and soon become a wealthy man. He is exerting an influence for good upon those around him, and there are some inquirers among his acquaintances. We feel that God has blessed us in the conversion of this man, and we look for more fruit among the working classes here.

"The other young man baptized the same day is a person named Godaja, of the Mahar caste, and a relation of a deacon of the First Church. He belongs to Kinnay, a village twenty-four miles west, in the Lonee field, and bids fair to become a good laborer in that region."

### *Important Action of Government.*

Mr. Ballantine proceeds to speak of "some recent disturbance at Ahmednuggur, on account of the taking of water from the public tanks by the native Christians," and the action of Government in the case. "About two months ago," he says, "after advising with Mr. Tytler, our excellent Collector and Magistrate, I informed the native Christians, that those of them who had the right of taking water from the public tanks before conversion, were at liberty to do the same still; and that Mr. Tytler had promised to uphold them in the exercise of this right. On hearing this, some of them went, very quietly, and took water from one of the public tanks here. The Brahmins immediately rose in great excite-

ment, and declared that it was our intention to make them Christians by force."

Printed documents, give a fuller account of subsequent proceedings than is furnished by the letter of Mr. Ballantine, and will now be made use of. From a statement published in the *Dnyanodaya*, it appears that water was first taken by one Christian woman, on the 15th of September, and the first movements of opposition were led on, with strange inconsistency, by a Mohammedan. The people forsook the tank, from which the water had been taken, as defiled; and many absurd stories were circulated, such as, that Christian converts had spit in the tank, and had declared their intention to defile all the public fountains in the city. Brahmin priests started a petition to the Magistrate, Mr. Tytler, "to the effect that the Christians had brought a baptized Mahar woman, and notwithstanding all the remonstrances of the Hindoos, had made her take water from the tank, and thus defiled it; that the Government had given two tanks for the Christians, in the compound of Kavi Jung,\* and that all the Christians resided there, and were not in the habit of taking water from other tanks; that such being the case, the Christians, in thus defiling the tanks of the Hindoos and giving them annoyance, were violating the Regulation 67 of 1828, first paragraph, and acting in direct opposition to the 7th clause of her Gracious Majesty's Proclamation, of the 1st of November last; and that in view of these things, there was sufficient ground for ordering that the converts should not take water from the public fountains. To this petition there were 432 signatures attached, but no servant of Government signed it, and very few of the Brahmins except the bhatts, or priests."

The Magistrate "at once called before him some of the Christians, when they answered the principal charges in the petition in the following manner: 'Before the mission leased the compound known as Kavi Jung's, the Christian converts were accustomed to take water from the public fountains here, with Brahmins and other Hindoos. After that compound was leased, the converts began to reside there and to use the water of that fountain, and so were under no necessity of taking the water from any

\* "This was a misstatement. In that compound there is but one small tank, and that one the Government did not give to the Christians. It has been there ever since the time of the Mussulmans; and if the Christians should leave that place to-day, they would have no right to use the tank, as it is private property."



other; but recently, converts have gone to live in other parts of the city, and it is very inconvenient for us to go so far as the compound of Kavi Jung to get all our water. It takes up more time than we can well spare. We are therefore under the necessity of getting water like other people, from the fountains near our houses. And, besides, we have always had the right of taking water from the public fountains, and this right no one can take from us; for it is secured to us by the laws and regulations of Government. The Christian woman who took the water, is in like manner entitled to this right, and always has been, for she is not of the Mahar caste, as described in the petition, but a *Maratheen*."

The Magistrate's decision in the case, as reported in the Bombay Guardian, was as follows:

"The main statement in this petition is untrue. Vishnoo Punt's wife is not a Mahar, or woman of low caste. Vishnoo Punt is a Brahmin, converted to Christianity. His wife is a Koonbee, also converted. Before conversion he and his wife had full right to draw water from the tank in question. He has not forfeited the above right, or any other, by his conversion to Christianity. On the contrary, the law ensures him every right which he possessed before his conversion to Christianity. This law will be enforced, and those acting contrary thereto punished. In Bombay, and in many other places, all classes of the community, Christian converts, Hindoos and Mohammedans, have free access to all the public tanks and wells. Petitioners seek to debar Vishnoo Punt and his family from the use of the public tanks, solely because he is a Christian. But it is well known, that if a Mang or Mahar woman marries a Mussulman, she is allowed to use the tanks, in right of her having become a Mohammedan. Cattle, horses, donkeys, prostitutes, &c., have all access to the public tanks; and yet this common and obvious right petitioners seek to deny to a man whose high respectability they themselves dare not and cannot gainsay."

Having given this decision, and fearing disturbance, Mr. Tytler placed Sepoys at all the tanks, giving them orders to allow no one to interfere with the Christians or any others, who were getting water. A petition was then sent to the Governor in Council, signed by 269 Hindoo inhabitants of Ahmednuggur, soliciting his interference against the decision of the Magistrate, and to prevent the Christians from using the tanks; claiming that while the Queen, in her proclamation, declared her intention that "none

should be molested or disquieted by reason of their religion," the Christian converts, "in the face of all this," had resorted to this dangerous practice of getting water from the tanks, thus molesting and disquieting the Hindoos; referring also to a (reported) former order of the Queen's Government, that if the people of India should be injured by American missionaries, or should be displeased with them, immediate measures should be taken to ensure the departure of such missionaries, and asking that this order might be taken into consideration, if indeed, as they were informed, such an order had been issued.

The writer in the Dnyanodaya says: "Some of the Christians saw some boys throwing filth into the fountain from which they had taken water on the 15th and 16th of September, and the tank had become very dirty; so, on the 17th, they took water from another tank. \* \* \* Besides, any tank which all the people have abandoned, and which is only used by Christians, might easily be poisoned by those who hate them. It is plain, therefore, that Christians must use the same tanks as other people. There is no other way."

The Governor and Council soon replied to the petition which had been addressed to them, as follows:

"The Magistrate may be instructed to inform Anundrao Babajee Deshpandey, that Government will not for a moment entertain so absurd and so insulting an application as that contained in the petition signed by himself and a few other misguided persons at Ahmednuggur. The petitioners should be reminded that, by their own showing, the fountains in question were established by Mohammedan kings; and that, in the days of those kings, no Hindoo would have dared to suggest that they were polluted by being used by Mussulmans. If they could be used without pollution by any Dher or Mang who embraced the Mohammedan religion, how can they be polluted by the use of Christian converts? The petitioners have forgotten their own Shasters, which declare that the caste of the Ruler, whatever it may be, is equal to the highest; and they have perverted the declaration in the Queen's proclamation, which expressly states that *none* should be molested by reason of their religious faith, into an argument for molesting and insulting those who profess the same faith which the Queen not merely acknowledges, but of which she proclaims herself the Defender."

Respecting this most important decision, Mr. Ballantine remarks:

It takes very strong ground. It de-

clares that, according to the Hindoo Shasters, the caste of the ruler is equal to the highest; and thus, at one stroke of the pen, places the native Christians, no matter from what caste they may have come, at as high an elevation as the highest Brahmin. The ground thus taken by the Government is entirely new and, as Mr. Tytler remarked: "We look in vain for any thing like it in the records of the old Company." The importance of the matter is to be found in the fact that, hereafter, the Christian convert is to be treated as belonging to the very highest class, and as entitled to all the privileges which other high classes enjoy. We hope this principle may be followed throughout India. The declaration, also, that the Queen not only acknowledges the Christian religion to be true, but declares herself its defender; and the intimation thus given, that she will defend, as far as she is able, all those of her subjects who embrace Christianity, from molestation and insult, are most valuable just now, as an authorized interpretation of Her Majesty's Proclamation of last year, to her subjects in India, about which so much doubt has been felt in this country.

#### *Government Order Respecting Schools.*

Still another step in advance, cheering to the missionaries and to all friends of the missionary work, has been taken by the authorities of the Bombay Presidency. Mr. Ballantine writes:

We have just received a similar order from Government, in reference to the admission of pupils from low castes into the Government schools. In reply to a letter from the mission on the subject, the Educational Inspector states, that the Government have determined that pupils from the lower castes may be admitted into all schools entirely supported by Government. Where the school is supported in part by the State and in part by popular subscriptions, low caste children are not necessarily

admitted upon application, but Government reserve to themselves the right to make the admission of such children a condition of their contributing, hereafter, to the establishment of such schools. He adds, that the Government undoubtedly do consider native Christian children as entitled to the same privileges as the children of Mohammedans, and other classes who do not regard caste. Here the same principle is adopted as that on which the decision in regard to the tanks of Ahmednuggur was founded; that Christian converts are to be considered and treated like any other class not acknowledging caste. No matter from what caste they have sprung, they are to be allowed the same privileges as Mohammedans; in other words, the same privileges that the highest classes enjoy. You will see, from this, that we have indeed occasion for gratitude to God for what he has done for us, and for the prospects opening up to the Christian church in this land.

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#### *Nestorian Mission.—Persia.*

##### *OROOMIAH.*

LETTER FROM MR. COAN, NOVEMBER 11, 1859.

MR. AND MRS. SHEDD, who sailed in August last to join this mission, arrived at Oroomiah on the day this letter was written. They were detained about three weeks at Trebizond, first by intelligence respecting Koords infesting the road between that place and Erzroom, and then by the temporary illness of Mrs. Shedd; but in this way escaped encountering a very severe storm in the mountains, which would otherwise have met them on the way. At Erzroom they were met by Mr. Breath, from Oroomiah. Mr. Coan mentions some matters of interest. "Our two seminaries," he says, "opened about the middle of last month, and are in successful operation—full, and many rejected for want of room."

#### *Graduates from the Seminary.*

HAVING spoken of the monthly concert, in November, he writes:

Tuesday and Wednesday following the concert were devoted to a meeting of the graduates of the male seminary. Topics for addresses had been previously assigned to many, all bearing on the great work we are prosecuting among them. Subjects were thus opened for discussion, in which all were invited to take part, and in which there was free participation, we trust with great profit. Most of the young men did themselves much credit, and some pieces were of superior merit. Nearly fifty graduates were present, and each gave a personal account of himself. The facts elicited were, many of them, very interesting; and not the least so was this, that nearly all the graduates profess to have experienced a saving change. Many, many were the testimonies to the faithfulness and earnest efforts of the lamented Stoddard, to bring them to the Savior. The great majority of these graduates are actively engaged in their Master's service among this people.

#### *Ordination of Six Young Men.*

The ordination, according to apostolic forms, of "one of our ablest and most promising young men," was spoken of by Mr. Cochran, in a letter published in February, as one of the innovations indicating progress among the Nestorians. That ordination, it would seem, was not long to stand alone, though it does not fully appear whether those now spoken of were equally removed from "the mummeries, and readings in a dead language," which have usually attended Nestorian ordinations. Mr. Coan writes:

The afternoon of Wednesday was devoted to the examination and ordination of six young men, who had previously requested it. They were Deacon John, of Geog Tapa, Deacon Yacob, of Supergan, Osbana and Meerza, teachers in the male seminary, Eshoo, of Alkas, and Karam, of Saatloo. Priest Yohanan, of the mountains, who has now gone to Amadia, and whose ordination has been reported in a previous letter, was the first case in which we have ever assisted their Bishop in this service. But the

work has advanced, and, as in the later days of the Apostles, it seemed time to separate some for the work of the ministry more formally than had hitherto been done. Many who were not even deacons have hitherto been made, virtually, pastors of village congregations. We could not but sympathize with them in their desire to have an appropriate service, and we could not do less than aid their Bishop, good old Mar Elia, on the occasion; especially as the young men had received their training from us, and the Bishop desired us to conduct the examination and give the charge. The occasion was one of deep interest, and evidently produced a most happy impression. It seemed to give the great company assembled, and who had never witnessed such solemnities, a more exalted idea of the great and responsible work of a minister of Jesus. The effect on the candidates was also, I trust, very salutary. May it be more and more evident that they are indeed called of God, as was Aaron, to minister in holy things; and may the solemn vows thus publicly assumed be kept.

#### *Congregations—Mar Yohanan's Marriage.*

The number of village schools as yet opened is limited, but ere the month closes many more will be in session. Our Sabbath congregations are increasing, now that the busy season is somewhat past, and the people have come from the fields and vineyards. Deacon Isaac, brother of the Patriarch, is a great comfort and aid to us in our work. For the past few weeks he has spent more time than usual in the villages, and he has done a good work in endeavoring to allay the very great excitement consequent on Mar Yohanan's marriage. At first the excitement ran so high that it was not deemed prudent or wise to rush into it; but lately it seems, at least in its more violent form, to have partially subsided, though our helpers in many villages report the attendance upon the

means of grace as diminished fully one half, and Mar Yohanan himself has not ventured out even, unless it be at Seir, on the occasion of the ordination.

### *Political Matters.*

Of political matters I have only to report the same story of wrong and outrageous oppressions. Indeed I sometimes long for 'some boundless contiguity of space, where rumor of oppression might never meet my ears.' The Shah made a visit of a few weeks to Tabreez and vicinity, and for the time being there seemed to be a wholesome fear aroused, on the part of some; but no sooner had His Majesty returned, than the cruelty of oppressors was redoubled. The poor people, who go by thousands to Russia as day laborers, to obtain the means of a livelihood and to pay enormous taxes, are waylaid on their return, and literally plundered by public officers, appointed to collect customs. They (the people) are becoming almost desperate, from oppressions on the one hand and excessively high prices on the other, and have invited Russian interference, in the shape of ecclesiastics, to come and labor among them. Their appeal has been listened to, some have been appointed to come, and are expected ere long. They come professedly as *scientific* gentlemen, but doubtless with political ends in view.

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## Assyria Mission.—Turkey.

### BITLIS.

LETTER FROM DR. NUTTING, NOVEMBER 19, 1859.

DR. NUTTING, formerly of Diarbekir, having spent several months at Bitlis, the new and retired station among the mountains, in this communication gives his impressions respecting the place and the prospects of the work there. He fully agrees with others, in regarding it as a very healthy situation, and one which it is important to occupy efficiently.

### *Climate—Encouragements.*

The climate of Bitlis is delightful, being cool in summer, and mild and dry in winter. The mercury stood at 85° at two, P. M. of the hottest day of the summer of 1858, and it went up to 90° only once last summer. Last winter, the average of the coldest weather, at sunrise, was 22°. From the middle of December to the middle of March, usually, much snow falls, probably as much as in Vermont, though it does not remain as long. I know of no place in Turkey which equals this in salubrity. Its situation among the mountains, its being within twelve miles of such an extensive body of salt water as Lake Van, and its elevation of 5,000 feet, all combine to render the air pure, invigorating, and mild.

We are happy to say, the Lord has given us favor in the sight of the people, and all who have become in any measure acquainted with us, treat us with much respect. Especially is this true of the most influential Mussulmans of the place.

During the summer we have preached twice on the Sabbath, to from twelve to thirty persons, most of whom have been attentive and apparently interested; and two evenings in the week we have had prayer-meetings, at which, usually, from ten to twenty have been present. At the dispensary, also, four afternoons in the week, before examining patients, I have read a portion of the Gospel, made remarks and prayed; and Armenians, Syrians and Turks have listened attentively to the Word. I have known of many persons coming ostensibly to get medicine, though really to hear the Gospel.

There are many Nicodemuses here, who, through fear of their priests and bishops, and the rulers of their nation, dare not come openly to our meetings and make themselves known as Protestants, but who are glad to converse with us secretly, and read the Gospel and



other books explaining and illustrating it, by themselves. One living in a Protestant country can hardly imagine how terribly afraid the common people are of their priests and bishops; and how many are kept from embracing the truth through fear of the persecution which will follow them. Many say to me: "We know our priests and bishops are corrupt men, men who care not for our souls, but desire to keep us from a knowledge of the truth and the way of salvation, that they may make gain of us; and yet we dare not leave them, for if we do they will persecute us in endless ways, and deprive us of our means of support."

#### *New Chapel.*

A week ago last Sabbath we opened our new chapel, a pleasant upper room, thirty-two by fourteen feet, which we have hired for five years and fitted up; and at the morning service there were fifty-five present, who gave good attention. Last Sabbath we had more than sixty present, of whom more than one-third were women. This is very encouraging, and occasions hope, that before many months our little place of worship will have to be enlarged. The Wednesday afternoon meeting for the women has been well attended all summer, often fifty or sixty being present. Ultimately there will have to be two or three preaching places, as the town extends two miles northward and about as far eastward from our present chapel.

From what you have already learned concerning Bitlis, you must see the importance of its being well manned. It is important not only on account of the work to be done here, but on account of its relations to Moosh and Van. As these cities are near, especially the former, the work in them could be superintended by the missionaries residing here. And as I do not now expect to remain here permanently, I hope the Committee will immediately find a man to be Mr. Knapp's associate.

#### *DIARBEKIR.*

LETTER FROM MR. WALKER, DECEMBER 8, 1859.

THIS letter, like so many others recently received, indicates the sadness of our missionary brethren, in view of continued financial embarrassments, important posts unsupplied, and sometimes vacancies unfilled, and no present prospect of ability to follow up the leadings of Providence and press forward in the missionary work. Is the action of the churches to be such that yet more serious embarrassments, and deeper sadness, must pervade all the mission fields?

#### *Congregation—Schools.*

I can report but little if any increase in the number of our congregation, yet we see good reason to feel that the influence of our work is not limited to a certain number of stated attendants. We are quite sure that the knowledge of Gospel truths, and the leaven, too, of Gospel principles, are affecting more than our immediate hearers. I have no tendency to be over sanguine, as I think you know, and yet I do confidently hope that a gradually increasing knowledge of Scripture truth, among the Christian population, is preparing the way for a glorious work of grace, when the Spirit shall be poured upon us from on high.

Our girls' school, which was discontinued last year in consequence of the marriage of the teacher to the helper in Kharpoot, is again opened, under the care of Shemmas's daughter Eva, who returned from Hass-keuy seminary last summer, and bids fair to make a good return for the privilege of instruction.

#### *Protestant Organization—Out-station.*

After years of ineffectual effort to secure a separate Protestant organization, an arrangement has at last been made with the Armenian community, by which it is hoped that a just apportionment of taxes will be secured; and so generally does public opinion acknowledge the truth and excellence of Protestant doctrines, that but little persecution is felt in the city. But it is not so in the

whole region. We hoped, in the spring, that a good work was begun in Hazro, twelve hours distant, but violent persecution on the part of an Armenian of wealth and consequent influence with the authorities, and a short-sighted selfishness on the part of some who were convinced of the truth, have, in the absence of any protection from consul or ambassador, nearly quashed what appeared a hopeful beginning. We have had a helper there nearly a year, but it is doubtful whether he remains during the winter.

At Chermoogh, our helper reports more of encouragement. Much truth is known and acknowledged there, but worldliness and apathy prevail. We have done nothing at Egil and Argana during the year. We trust that, in so large towns, there may ere long be found some who will care for their souls, but the Armenian ecclesiastics do not mean that it shall be so. The Bibles, Testaments, and evangelical books which we sold and distributed last year in Argana and the vicinity, have all been collected, by the head of the monastery, and the people are forbidden to read any more. A school had been begun at Payamlu, supported by the people of the village, and the scholars were delighted to get our books in their own tongue, which they could understand, and were making rapid progress, when the thing becoming known to the ecclesiastics, the people were ordered to give up all their pleasant books and the school was closed. It has been opened again with a poorer teacher, but one more ready to conform to the authority of the priesthood, and the only books allowed in the school are those in the ancient Armenian, which neither teacher nor scholar can understand.

### *Help Wanted.*

In our fewness and weakness, we are often led to ask: Why is it that our numbers cannot be increased to a

proper working force for the field which is given to us? The year is closing, and there is no response to the plea we made for Mardin and for Bitlis, than which, in the circumstances of the case, no plea could be more imperative. And now Mosul is stricken again, in the departure of our beloved sister Marsh, whose happy missionary life is both an example and a rebuke to those of whom you speak as "fearing the heats of Mesopotamia," and therefore unwilling to expose themselves! Dr. Nutting will probably write you of his change of plan; and if we are to be left alone in Diarbekir, then every station of our mission will be crippled. O, it does seem to us here, that the sin of Jonah is often repeated, and if we laugh, we also mourn for the folly of those candidates so much afraid of the weather. Really, I begin to fear for my dear people in Diarbekir, for if men are afraid of the climate, who can be hoped for to take my place when my few years more are ended. Several interesting cases among the young of our congregation, recently, give us much hope that the Lord will carry on his work, and glorify his name in the midst of this people.

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### *Northern Armenian Mission.—Turkey.*

#### *KHARPOOT.*

LETTER FROM MR. BARNUM, SEPTEMBER 28, 1859.

It has been already announced, that at the last annual meeting of the mission, Mr. Barnum was designated to Kharpoot. In this letter he first gives some account of his journey to that place, accompanied by Mr. Wheeler, and a part of the way by others. The journey occupied sixteen days, three by steamer and thirteen by land. From Erzerum, the route, for five days, was through a wild Koordish country. Three or four hours before reaching Palu, they came "upon a plain, which, though somewhat higher than the great Kharpoot plain, may almost be regarded as a part of it." He proceeds to speak of Palu, of Kharpoot and its out-stations, of the feelings of Turkish authorities and the

Armenians, and of, the theological school recently removed from Tocat to Kharpooot. The tone of the letter, and the nature of the facts stated, will be seen to be encouraging.

### *Progress at Palu.*

We reached Palu, Friday afternoon, July 23, and remained over the Sabbath. This is a city of perhaps ten thousand inhabitants, upon the eastern branch of the Euphrates, and about forty miles from Kharpooot. For two or three years, a young man of very little education—a church member—has taught school there; and has read and talked to the people on the Sabbath and other days, and sold them the Scriptures. In addition to this, the place has been sometimes visited by other helpers, and a few times by the missionaries themselves, and yet, six months ago, the truth had made no visible progress. This teacher was the only Protestant in the city, and the missionary, as he passed along the streets and gave salutations to the people, received very few tokens of recognition. But now, a marked change has been effected. Many who were seated in their shops, at work, rose up to salute us as we passed; and when we reached the room which is used as school-room and chapel, we found quite a group who had run before us, and stood ready to unburden our horses, and take all the care of providing for our wants upon themselves. Several, who had been regular attendants upon preaching, were absent; so that, upon the Sabbath, the congregation numbered only thirty, while a few weeks before, forty or fifty had been the usual attendance. We received a good many calls during our stay, and went ourselves through the market, calling at the shops of those who were friendly; and found that large numbers are now reading and teaching the Word of God openly, who a few months ago were either opposers, or afraid to be known as Bible readers. This new movement has excited great discussion; but as the appeal is always

to the "law and to the testimony," the repeated triumphs of the Protestants are beginning to force conviction home upon more minds than are yet ready to acknowledge their errors. One earnest and devoted helper, Bedros, has spent the summer there. He is not learned in the wisdom of the schools, but what is far better, he has learned of Christ. He is familiar with the Scriptures, and has such an ardent desire to save souls as leads him to follow after men with great love and fervor, and often with tears, so that opposition is disarmed, and the heart won.

### *The Kharpooot Field.*

Mr. Barnum speaks of being favorably impressed with all he had seen of the work in the Kharpooot field, and says:

Within the limits of this station are three cities besides Kharpooot, and probably not less than *seven hundred villages*—Armenian, Turkish, Koordish—of which more than two hundred and fifty have been located upon the map, by the personal observation of the missionaries here. It is less than five years since this became a missionary station, and of course the great proportion of these villages have made no visible progress toward the truth; still, nearly all the people know who we are, and they are generally beginning to learn that missionaries are not *demons*, as they have been taught to believe. In very many of these places the light has entered, in the form of one or more copies of God's Word. This is one of the most noticeable features of the work here—a desire to possess the Scriptures, and a disposition to learn to read, so that each one may search the Divine Oracles for himself.

### *Choonkoosh.*

The large sales of books, and especially of Bibles, and portions of the Bible, are referred to, and the ten out-stations, "nearly all of them within half a day's ride of the city;" and then our brother gives account of a tour of ten days, made by himself and Mr. Allen, to Choonkoosh, "an out-station sixteen hours

distant, in the southern part of the field." Respecting this place, he writes :

Choonkoosh has been occupied but one year, and in that time the work has made very gratifying progress. A year ago, after our helper had been in the place a few days, he was driven out, and it was only after Mr. Allen had visited there, and labored hard for three or four days, that a permanent foothold was obtained, with the assurance of the Moodir's protection. The helper is an active young man, with an earnest Christian spirit. He has kept up the school during the year, although at first it fluctuated very much. Sometimes the parents would become alarmed by the assurance that the children, if they remained in the school, would all become bewitched, and would remove them ; but in a few days they would be back again, and now the school seems pretty firmly established, with an attendance of twenty or twenty-five children. The prejudices of the people, as at Palu, are yielding, very visibly. This was manifest in the friendly salutations which they gave us, almost without exception. We remained three or four days, receiving frequent calls, and preaching the Gospel. There is a good number of Bible-readers in the city, but not all of them have the courage, yet, to come to our meetings. The congregations on the Sabbath vary from twenty to fifty. Several of those who come seem to be intelligent and firm Protestants, ready to give a reason for their belief ; and we have much hope that two of them have recently had the love of Christ implanted in their hearts.

#### *Adisch—Unexpected Friendliness.*

Five or six miles from Choonkoosh is an Armenian village—Adisch—of 2,000 inhabitants, which has always had the reputation of being violently opposed to Protestantism. Two or three Protestants who went there three years ago, to converse with the people concerning the truth, were mobbed and driven from the village, and even had guns fired after

them. The people of the place had frequently said to Protestants, that they would not be allowed to come there. We had determined, before leaving home, to pay them a visit ; and feeling that something would be gained if we should do no more than spend the night there, by establishing a precedent and giving the people a chance to see us, we resolved to carry out our plan. Our Choonkoosh friends predicted for us a hostile and perhaps violent reception, especially as the news of our intended visit had preceded us ; but praying that the way might be prepared before us, we set out for the village. The place is quite romantically located, among the high mountains, about two miles above the bed of the Euphrates, while all the available space around it is carefully cultivated and laid out in beautiful gardens, among which are pleasant, shaded walks. It is one of the most delightful spots which I have seen in the land. As we came near the village we met several men. Approaching, we gave them the customary oriental salutations, in a free, cheerful way, and were quite surprised to see that they were returned. Riding into the village we met others, to all of whom we gave the salaams, which were in every case returned with apparent heartiness. Public houses are unknown in the country out of Constantinople, and even rude khans are seldom to be found, except in cities and on a few of the great thoroughfares, so that it is made the duty of the Governor, or head man of a town, to provide places of entertainment for strangers, in private houses. We rode directly to the house of the chief man of the village, himself an Armenian. Upon our inquiring for lodgings, he replied that he would be very happy to receive us into his own house. Seats were furnished us in a cool place, outside, and at once, thirty or more persons were gathered about us, talking with us in a cheerful manner, and with more genuine politeness than either of us had ever before



received at the hands of villagers in this country. In fact, we were taken so much by surprise, at this unexpectedly friendly reception, that we half suspected some trick behind it; but during the afternoon, and till we left the next morning, there was not a word or a sign to indicate the least hostility. They were, indeed, so very polite, and avoided religious subjects so carefully, that we had little opportunity to proclaim the truth to them; but we hope that a door of access has now been opened.

### *Changed Feeling of Authorities.*

Having spoken of their kindly reception at another village also, Aivos, where they anticipated difficulty in procuring lodgings, Mr. Barnum refers to a former statement from Kharpoot, that the Turkish authorities did not manifest a friendly spirit. Since that time, he says, the leading officials have been removed, and much better men put in their places. A circumstance is mentioned, also, which had served to promote good feeling towards the missionaries. At a recent fire, they were promptly on the ground, took the matter into their own hands,—while the people, with fatalistic indifference, mostly looked on, doing almost nothing,—and summoning a few Protestants to their aid, “plunged into the work in genuine Yankee style.” “Before we left the ground,” he says, “the remark became general, whether true or not, that we had put out the fire.” They also, from time to time, dressed the wounds of the owner of the house, who had been shockingly burned. For these services they had been cordially thanked by the Pasha, who said the matter had been publicly talked about in the Council; and having since had several occasions to refer matters of business, and cases of persecution, to the Governor and Pasha, they have found them ready “promptly to grant all that was asked, and sometimes more.”

### *Friendliness of Armenians.*

That which has impressed me even more than the friendship of the Turks in this part of the field, is the kind feeling of the Armenians, towards us and towards Protestants, wherever the truth has gained a foothold. The Protestants have never been separated from the Armenian civil community, and hence the old Ar-

menians regard them as a part of themselves. They call upon us, buy Bibles at our hands, and come to our meetings; so that we have many opportunities to make known the truth to them which we should not have if the lines of separation were closely drawn. The priests who live in the city are always very polite, and the chief vartabed of this region, a man of intelligence and liberal mind, exchanges visits with us. We do not, on this account, shun to declare all the counsel of God, but our brethren have been instructed to avoid all needless, exciting discussions, upon things which are not essential, and to aim to save souls rather than to make Protestants. This has been the policy of my associates from the outset. Very little is said or known about *Protestantism*, but the great question is, What is true Christianity?

### *An Example.*

An instance occurred at Hulakegh, the first Sabbath of the present month, in illustration of the amicable relations of the Protestants and Armenians. This is an out-station, six miles distant, which is supplied with preaching from the city every Sabbath. Our helper, Hodji Agha, was there at that time; and after his first service, at sunrise, hearing that there was to be preaching at the old Armenian church, he went over to listen. Neither the priests nor vartabeds preach, the former because of their ignorance, and the latter through indolence or indifference; but since a Protestant service has been commenced, some of the more intelligent members of the Armenian church, who have become students of the Bible, give exhortations which are called preaching. Hodji Agha found a collection of 150 people in the church. The man who conducted the service repeated a prayer, read from the first Epistle of John, in the *Modern Armenian*—a very rare occurrence in an Armenian church—and then discoursed upon the love of God, and the duty of loving one another. After he had finished, several of the lead-

ing men in the Armenian community came to our helper and pressed him to preach. So, taking for his theme the conversation of Christ with Nicodemus, he spoke for nearly an hour, to a quiet and attentive audience, upon the necessity and the nature of regeneration. A person who was present told me, that many tears were shed among the women during the discourse. All were pleased, and an invitation was given to Hodji to come again. They said: "If we go to your chapel to hear you, a good many will oppose us; but if you will preach here, nobody will object."

### *Theological School.*

The theological school was opened two weeks ago. Eleven young men were admitted as regular members, all of them giving promise of future usefulness. Besides these, there are two who were members of the class which was instructed here last summer, and who expect to become members of the school. One of them is detained at present by sickness, and the other, the son of a priest, is kept away by the opposition of his friends. Five others, bright, promising young men, are permitted to study and recite with the school, but without receiving any support whatever from us. Several more would be glad to come in, even upon these conditions. If piety were not made an essential condition of membership and of receiving aid, the school could be filled immediately. The students all enter with great zeal upon their studies; so much so that we are obliged to warn them against too close application, coming, as they do, from active pursuits.

A postscript to this letter, referring to an interesting day of fasting and prayer on the 6th of October, "designed to be simultaneous with the communion service of the Board at Philadelphia," and to contributions of the Kharpoot Protestants, may be seen in the *Journal of Missions*.

### STATEMENTS OF DR. JEWETT.

DR. JEWETT, of Sivas, having been recently called to Kharpoot on professional business, makes statements in regard to that field, which may serve to increase the interest in what Mr. Barnum has stated, in the foregoing letter. The doctor writes:

Though grieved to be so long away from my own station, I yet rejoiced in the privilege of seeing, with mine own eyes, the wonderful things which God has wrought, and is now working, in the eastern portion of the Armenian field. The great work of this mission is in that section. There, emphatically, are the Redan and the Malakoff of the Armenian church; and there, especially, should the forces of our mission be concentrated, and the work pushed forward with energy and perseverance.

Kharpoot must, as I think, be considered as altogether the most important station yet formed in the interior of this mission. Situated within the borders of Ancient Armenia, upon an extended and fertile plain, dotted all over with hundreds of Armenian, and hundreds more of Turkish and Kuzzelbash villages, and with a large Koordish population scattered over the adjacent mountains, that place cannot but be regarded as a most important centre. I was, therefore, glad to find that the city is occupied by three, efficient, earnest, hard-working men, who seem to realize the greatness and importance of their work, and the responsibility resting upon them.

The theological school for the interior, recently located at Kharpoot, under its present efficient and economical management and able instructors, with seventeen pupils already gathered into it, is doing a much-needed work, and cannot but exert a mighty and lasting influence for good in all this land, and especially, in the thickly populated region of which Kharpoot is the acknowledged centre. If attended by the grace of God, there will go forth, from this school of the prophets, a might before which

“paganized ecclesiasticism” shall bow, and a pure Christianity, to which even Islamism shall do reverence.

Let the work, in its various departments, now so well begun at Kharpoot and the vicinity, only be carried on with energy and perseverance, with faith and prayer, and ere long, by God’s blessing, the glorious light of a pure Christianity shall irradiate all its encircling mountains, and shine brightly over all that broad and beautiful plain.

A letter more recently received from Mr. Wheeler, of Kharpoot, dated December 8, reports tours to Chemishgezok and Choonkoosh. At the former place little encouragement was found. The time did not appear to have come for an attempt to introduce permanent preaching there. At Choonkoosh, “there is evidence that gospel truth is spreading and exerting its power.” Five men in the city are now known as Protestants, “of whom one, at least, appears to be a real Christian.” The dedication of a chapel at Hulakegh is spoken of, as an event of much interest. The usual audience at that place is now fifty, and “the school there begins with much encouragement.”

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A R A B K I R .

LETTER FROM MR. POLLARD, NOVEMBER 17, 1859.

Visit to Malatia.

MR. POLLARD, when he wrote, had recently visited the out-station at Malatia, in company with the helper Kevork; and having been greatly pleased and encouraged by what he saw and learned of the progress of the work there, he communicates some of the facts, and makes urgent request for means to occupy that place more efficiently. He writes :

We were cordially welcomed by Baron Margos and his family. He is now our helper at Malatia, having come from Arabkir some six months since, with the expectation of spending a year, with his family, at the place. This we believed would be much better than to send different men to reside there for a few months at a time without their families, and it has proved to be so, even much beyond our expectations.

The School.

Two years ago, when I was at Malatia, about half a dozen boys came to our helper to be instructed. Six months ago, when Kevork returned to Arabkir from that place, having spent the winter there with his wife, he left a school of eighteen or twenty boys and girls, which he had gathered. But after Margos went, we began to hear that the school had increased to thirty, then forty, and soon it was reported there were fifty, sixty, and at last seventy or more scholars.

I was informed, that on the arrival of one lot of books which we sent, twenty or more, they were all disposed of the same day; *not given away, but sold.* Our helper has sometimes counted seventy-seven scholars present at one time; but as no sufficient place had been provided for them many had to be sent away. The place which has been used during the summer is not only too small, but it is not suitable for a school. It is a kind of piazza on one side of the helper’s house, roofed, but open on three sides. Exposed, as it is in the summer, to the hot sun during the former part of each day, it is a great wonder that the scholars were not all scattered and the school broken up. The place is not large enough to accommodate, comfortably, more than thirty pupils, yet I saw fifty-five crowded together there, covering the floor in such a manner that it was quite impossible for the teacher to go about among them. He said they had been obliged, sometimes, almost to *sit on top of each other.* As many as eighteen girls came in the summer, but as no place was to be found for them, most of them were obliged to leave. Parents have come entreating that their children might be received, yet it has been necessary to refuse them, our helper having been obliged, as he said, to *drive away many scholars.* Had there been room, and had he received all who came, there would, he says, have been

at least one hundred and fifty scholars. Others say that there would have been more.

The whole school, old and young, have learned many hymns to sing, and also to repeat from memory. These hymns are not only those found in the Protestant hymn book, but some which have been more recently published in the *Avedapir*, (the Protestant newspaper in the Armenian.) Among them are those commencing, in English, with the words, "I'm a pilgrim;" "I want to be an angel;" "Joyfully, joyfully onward I move," &c. These hymns they sing at their homes and elsewhere; their parents, neighbors, and many others are reached by this means, and we trust, influenced for good; and the singing has had a great influence, apparently, upon the prosperity of the school.

Saddened by Want of Means.

By as much, then, as our hearts were made glad by hearing of the signs of progress at Malatia, by so much were we tried when, to the repeated calls for help, we could not make a suitable response. In the first place,—with regard to a teacher, what could we do? From the regular appropriations of the Board, we had no more than sufficient to support our helper Margos there, with his family, for the rest of the year. A new man, therefore, could not be employed, however urgent the case. And yet Margos had been there three or four months, with the weight of this great school upon him, besides all the other labor—preaching on the Sabbath, receiving visitors, going to make visits from house to house and from shop to shop. This last labor and recreation—visiting—he was soon obliged almost entirely to forego, being so confined that he could hardly go out of his yard oftener than once a week. Such being the necessity of the case, we felt constrained to take one of the men already employed at a village as a helper, and

send him to Malatia to teach. Thus we were obliged to *rob one place for the sake of another*. But the work at that village should not be left, for there also the door is open; much good has been done and more may be done. There are in that, and at another neighboring village, some firm and tried Protestants, and, as we think, hopeful Christians. There is also hope that a church may soon be formed there. We trust that we shall be obliged to continue this arrangement only for the present year, and shall be enabled soon to recall Siragun from Malatia, sending him again to the village left, other provision being made for Malatia.

Another difficulty growing out of the want of means—inability to provide a suitable room for the school and a chapel—is dwelt upon, and a statement made of what had been done in the case. It is mentioned, as one reason for present effort there, that many who a few months since became Catholics, "now regret having done so, and say they would be glad to become Protestants." Mr. Pollard also writes:

The people are, many of them, very desirous that missionaries should come and reside among them. And the progress of the work, as manifested by the success of the school and in other respects, seems to demand this. Though circles of children are collected and taught in different neighborhoods, there is, at present, among the Armenians, no such school as that of the Protestants. It will doubtless continue to take the lead, provided we have the means to sustain it. Respecting the Catholics, since our return we have heard that the Catholic vartabed of this place has received a letter from a Catholic of Malatia, urging that a vartabed may be sent there soon, and saying that, otherwise, all the people will become Protestants.

Now while the door is so open, when the masses of society are heaving, and the ground seems to have been prepared for us in a wonderful manner by the hand of the Lord, is it not time that we

should be up and doing, casting in the good seed before the enemy has time to sow more of his tares?

Former Opposition.

Another consideration of much importance, which shows the progress of the work in that city and urges the speedy supplying of the place with missionaries, is the fact that opposition, which has been so great at times heretofore, seems now to have ceased. The readers of the Herald will remember what persecutions have been endured there, at different times, within a few years. The imprisonment for taxes; the cursing and anathematizing of Protestants by the vartabed in the Armenian church; the efforts made, two years since, to drive our helper Margos from his own hired house by violence; and especially the trials of our departed brother Hachadore; the tearing to pieces of his books by a priest; his wife and family being caused to leave him, and his various other trials, are still fresh in our minds. And even after the death of our brother, about a year since, a party of rude fellows came to the house of the afflicted family by night, and threatened to disinter the body and bring it to their door, unless they turned back to their old faith.

Promising Change.

What a change may now be seen! There is, at present, no Armenian vartabed in the place; and the priest who, of all others, was most opposed to the progress of the truth, has been obliged to leave and has gone to Constantinople, the people not wishing him to remain. This is the priest who tore in pieces Baron Hachadore's book; and at one time in the church, before the assembled people, said to them, in reference to the Protestant school: "Will you take your lambs, and send them to the wolves to be devoured." But the more he opposed, the more the people sent their "lambs" to us for instruction.

And how is it with the other priests? Not one of them now makes a breath of opposition. Finding it more for their advantage to comply with the wishes of the people than to oppose them, one priest recently, in the Armenian church, said to the people: "Send your children to school; it is important that they be instructed, and *you can send them where you please.*" Another priest, Hohannes by name, has several times requested our native helper to make him the gift of a Testament. Hoping that the reading of it may open his eyes and cause him to be no longer a "blind leader of the blind," we granted his request.

Thus we have made known some of the facts recently brought to our knowledge respecting Malatia; and it is our duty to make them known to our brethren, that they may judge respecting the place, and whether more ought to be done for it. We fear, somewhat, lest the Prudential Committee, feeling the pressure of last year's debt and the importance of retrenching as far as possible, may not consider it expedient to grant our request for a small sum for chapel and school-house, and thus that the work there will be hindered. But if the Committee knew the importance and encouragements of that work, they would be pained to do this. We know it must often be as trying to them to refuse the appeals for aid, in this or that branch of the work, as it is for the missionaries and those depending on them to be refused.

Our appeal must be to the patrons of the Board—the Aarons and the Hurs who are to hold up the hands of the Committee and of the missionaries, by their contributions. When Sevastopol had fallen into the hands of the allies, and they could easily retain entire possession of it if only supplies were sent them from England and France, had their friends at home refused these supplies, or neglected to send them, and had they, in consequence of this,

been obliged to surrender the place again to the enemy, would it not have been an irremediable error and an enduring source of regret? This catastrophe did not happen; but we very much fear that ground which *we* have gained, at Malatia and elsewhere, may be lost if assistance is not afforded at this crisis. We cannot believe that our friends in America will regard the subject with indifference.

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ESKI ZAGRA.

LETTER FROM MR. BYINGTON, NOVEMBER 22, 1859.

It was announced in the Herald for January, that Mr. Byington had secured a house at Eski Zaara, as Mr. Riggs prefers to spell the name, or Eski Zagra, as Mr. Byington spells it, in the Bulgarian portion of the field, and that he probably reached that place with his family about the 26th of October. In this letter he mentions some incidents connected with his visit to Sophia, in October, when on his tour with Mr. Riggs to decide upon his location, and some facts in regard to the place selected, where he has commenced his labors. A few extracts are given here, which may serve, in some measure, to exhibit the character of the people and the condition of the field.

*Religious Ignorance—Attention to Education.*

At a village where he spent the Sabbath, before reaching Sophia, he found the people surprised that he should refrain from traveling out of regard to the sacredness of the day, and had occasion to notice how little they regard it, though there was a Bulgarian church and a regular service in the village. He writes:

I inquired of one, how he expected to secure the salvation of his soul? This question I have asked several times, of Bulgarians of different degrees of intelligence, and I have never heard, in reply, the name of Jesus mentioned. They will speak of their prayers, their giving of alms, their moral lives, but never of the cross of Christ and faith in his name. When their attention is specially directed to Christ they will

acknowledge him as the Savior of the world; but practically he is set at nought. Their system is one of self-righteousness, and only that. Do they not then stand in as great need of the missionary as the most benighted heathen?

On reaching Sophia, Mr. Byington called on the Bulgarian teacher, by whom he was cordially received. This man had charge of a boys' school numbering 400, and there was also a girls' school in the place, with 120 pupils, for which the people were inclosing a building. He remarks: "It is a very interesting fact, particularly when we remember that we are in Turkey, that the Bulgarians are not confining their praiseworthy efforts in behalf of education to the male sex. It is a hopeful sign that they are learning to assign to women their true position."

*Eski Zagra and the District—Productions.*

At Eski Zagra, after Mr. Riggs left, Mr. Byington was kindly assisted in his search for a house by a Bulgarian teacher, whose "public countenance," he says, "has been and will continue to be of great service." He was also aided by a resident Greek physician. Respecting the place and the district he writes:

Eski Zagra is situated at the northern extremity of a beautiful plain, which brings forth abundantly all kinds of grain, and on the east and west, the hill-slopes are covered with vineyards. According to a little book which the Bulgarians of this place have published, forty millions of pounds of corn, and twenty millions of pounds of wheat are yearly produced, within a circumference of one hundred miles. I am sorry also to add, that this district manufactures and exports rum, made from the grape, to the amount of \$80,000 or \$90,000 annually, also wine to the amount of \$3,000. According to this book, there are in the district 40,000 cattle and 200,000 sheep; and they export wool, annually, to the amount of \$30,000. Though these figures may be larger than the truth would warrant, they show, at least, what a garden this land may become under a pure Christianity,

and that civilization which is its offspring. The population consists of about 10,000 Bulgarians, 8,000 or 9,000 Turks, and a few Jews.

#### *Schools—The Teachers.*

In Eski Zagra there are six Bulgarian schools for boys, with 800 scholars; and four schools for girls, with 135 scholars. In the surrounding villages there are eleven schools, with 300 scholars. For their two principal schools they have two fine, spacious buildings, which would not disgrace even a New England town. The teachers are very gentlemanly men, and manifest much enthusiasm for their work. The higher class of Bulgarian teachers have generally received their education abroad, and Russia seems to be their favorite place. This may arise chiefly from the fact that they can secure an education there without expense. These teachers are the men of influence, and they are earnest in their efforts to introduce a higher civilization. The spirit they are now manifesting in preparing and publishing school-books, reflects honor upon the Bulgarian name and nation. With them it is no money-making operation, but the contrary; and thus it must continue to be for some time to come; but the books are needed, and therefore they exert themselves. And it is by them that we have every where received the most cordial welcome. How different the character of the priests.

#### *Kind Reception.*

The Metropolitan Bishop, residing in Turnovo, had sent word to the ecclesiastics

of this place that we intended coming here, and had warned them against receiving us; yet we have met with a cordial reception from the people. Scarcely a day has passed without a visit from some one, and to some we have been enabled to preach Christ and him crucified, in the plainest manner.

At first we shrank from thrusting ourselves upon a people who had neither invited us to come, nor desired our presence; but when we see the spiritual darkness in which they are groping their way—the blind leading the blind; when we see their ignorance of Biblical truth, and their dependence upon the deeds of the law, by which no man can be justified; when we see our Savior practically denied, and the renewing and sanctifying work of the Holy Ghost disregarded; then we feel that those who love the Lord Jesus should be up and doing—that here is a work from which they must not shrink nor turn aside.

And how are these interesting people to be converted to God. Bibles may be circulated, and the truth presented by the preacher; the treasury may be full; but all this is not enough. The truth must be wielded by the Spirit. Then it is mighty, but not until then. We feel that prayer is our mightiest weapon, and cannot this weapon be used as effectually in America as on missionary ground? I verily believe that the widow's mite, with the wrestling prayer for the blessing of the Lord to accompany it, will secure more precious results than hundreds given by those who think that in giving, their chief duty has been discharged.

### Miscellany.

#### MOHAMMEDANISM.

By Rev. H. H. Jessup, of the Syria Mission.

#### *Mohammedan Schools.*

IN order to present a more vivid picture of the life of the Mohammedan man, we will

take him in his boyhood, and follow his course onward to manhood; tracing his experience step by step; marking the influences which are brought to bear upon him, in business, education, and religion. We say in his *boyhood*; for in matters of religion, as in every other matter, the Oriental man is the only

true representative. To speak of a girl, or a woman, as the religious representative of the East, would be regarded by the people themselves as the most gross impropriety. The assertion that "woman has no religion," meets with almost universal approbation; and in the picture we purpose to draw, the boy and the man, not the girl and the woman, must be the object of attention and furnish our illustrations. The Mohammedan boy, then, stands before you. Because he is a boy, he must be sent to school; for in every Moslem city or town there is a medrice, or school, for the instruction of the boys in Arabic reading, writing, grammar, and generally arithmetic. The religion of Islam is a religion of *one book*, the *Koran*; and to read and recite the *Koran*, is the first duty of every believer. Sitting on the floor, with his teacher and his comrades, he learns the Arabic alphabet, from a little tablet of tin, or a card of paper, and then labors on, day after day and month after month, committing to memory chapters and verses, until sometimes it happens that the boy is able to repeat the whole of that book. Many learn to read without knowing the alphabet, simply learning the sounds of words from their appearance, without knowing the constituent elements of which they are composed. A Moslem school is conducted entirely "viva voce." Each scholar studies aloud, and shouts at the top of his voice, so that a school-room is a scene of the greatest clamor and confusion. The reason assigned for this is, that the difficult guttural sounds of the Arabic language are only to be learned by constant practice, and that the boys progress more rapidly in pronunciation when using the language continually.

Let us now suppose this boy to go forth into the street, among boys of his own age. He meets a group of lads engaged in their sports. They are Greeks, Maronites, Druzes, and Jews. The Moslem boy passes by them, in sullen contempt, or, perhaps, greets them with a curse, calling them dogs and infidels; having been taught to regard all persons excepting those of his own faith, as wretched infidels, and children of perdition. He never hears the law of love inculcated upon his mind. "Love thy neighbor as thyself," is a rule he has never known. "Love thine enemy," he regards as utterly monstrous. It is the duty of the true Moslem to hate and curse all infidels.

#### *Mohammedan Homes.*

The boy returns to his home. Is it to the abode of love, and peace, and kindly feeling; of domestic purity and happiness? By one who understands the constitution of the Mohammedan family, this is hardly to be expected. Perhaps the father was united in marriage to a woman whom he had never seen until the hour of marriage; and a union commenced without a basis of affection, is continued in distrust, alienation, and growing bitterness and strife. Perhaps he is the husband of several wives, and the home amid whose influences the boy is reared is one of jealousy, discord, and contention. He sees the contempt and severity with which his father treats his mother, and not unnaturally, he imitates the father's example. If his mother is his father's servant, because she is a woman, why should she not be his servant, because *he is to be a man*? Thus, by a logic

of his own, he learns to treat his mother as a slave. His sisters he knows will one day become the slaves of some man, and hence he looks down upon them with coldness, if not with cruelty and contempt.

Amid such influences as these the boy grows up. In the school, in the mosque, in the street, in the shop, and at home, he is receiving his education. On every side there is lying and blasphemy, and impure conversation; and he learns to regard religion as a mere outside formality, having nothing to do with the heart or the life.

We may now suppose this boy to have reached the age of twenty-one, when his educational course is completed, and he is ready to enter upon the active duties of life. According to the custom of his sect and country, he must be married. And to whom? To a person whom he has probably never seen, though the marriage contract may have been made by his parents years before. Married thus without affection, or even acquaintance, it cannot be expected that the new home formed will be one of love and peace and purity.

#### *Pilgrimages.*

Perhaps at this time, or soon after, the Moslem youth becomes settled in business for life, and proposes to perfect himself in obedience to the requisitions of his religion, and to perform the pilgrimage to Mecca. This pilgrimage is the duty of every true believer. If one cannot perform it himself he must do it by proxy—hiring some one to do it for him, he himself taking all the merit of the act. If, however, he be able to go, and if he lives on the east coast of the Mediterranean, he will take the French or Austrian steamer down the coast, to Alexandria in Egypt. Thence he will go by railroad up the Nile to Cairo, or on to Suez; thence by sailing vessel down the Red Sea to the port of Mecca; and then by the long, slowly winding caravan, across the desert, to the sacred city of Mecca itself. Here he remains for days, and even weeks. He fasts, he prays; he performs his ablutions, his prostrations, his vigils; he makes the seven circuits around the Black Stone; he kneels, he bows, he repeats long prayers and extracts from the *Koran*, until he has fulfilled, to the last letter, every requisition of that book, as interpreted by Mohammedan doctors and priests. And now he returns to his home, well satisfied with his own fidelity to his faith. Henceforth he is everywhere known as *Hadj*, or holy pilgrim; and in every Mohammedan city or town, you will hear the great part of the Moslem male population addressed as *Hadj* Mustapha, *Hadj* Ibrahim, *Mohammed* or *Ali*.

As our Mohammedan man has now completed the pilgrimage, and is mature and perfected in his acquaintance with the faith and practice of his religion, we will interrogate him as to what he believes.

#### *Doctrines of Faith.*

In the first place he will tell you, with a dignity and solemnity of manner which is always impressive: "I believe in the existence of God. There is no God but God. 'La illah illa Ullah.' There is one God—the Great, the Omnipotent, Omniscient, Omnipresent; the Wise, the Truth, the Way, the Enlightener,



the Opener, the Revealer, the Good, the Merciful, the Infinite, the Eternal;"—and so on until he has repeated the whole one hundred names of God. You exclaim at once: Of a truth this man must have a remarkably clear and full apprehension of the character of God. He who can speak thus of the names of God, must understand his nature. But nothing is more deceptive in Oriental religion, than the language of the lips. When the Moslem asserts the Unity of God, he denies the Trinity; when he claims that God is one, he denies that Christ is God. The infinite and eternal God is to him but an impersonation of attributes. He has no idea corresponding to the Christian idea of a Heavenly Father. He *knows nothing of a spiritual God*. He has no idea of holiness, or a holy God.

The second point in the faith of Islam, is a belief in the existence of angels. Angels are divided into two classes, the good and the evil. Their whole idea of these, good and evil, is evidently taken from the Scriptures, and from the old floating traditions of Arabia, and the Jewish talmudic writings.

In the common, every-day life of the people, very little thought is given to the existence or agency of good angels; but the popular mind is full of dark superstitions about the influence of evil spirits. The djans, or evil spirits, are everywhere. The caverns in the mountain side are inhabited by them. Hidden treasures are guarded by them. Is there an earthquake? The evil spirits have been shaking and heaving the earth. Is the sun or moon eclipsed? Some evil spirit is devouring the orb of light; and when the shadow begins to steal over the face of the bright luminary, the whole population turn out, with kettles and drums, to frighten away the cruel monster, who is swallowing the very source of light itself; and as the shadow begins to withdraw, they think that they have succeeded in their object. Does disease enter the family, or any accident occur? All is ascribed to the agency of evil spirits; and women and children bear charms of black stone on their necks, to frighten away these spirits.

In the city of Tripoli, there is a large building, erected originally for an oriental bathing establishment. It is paved within, with marble mosaics, and highly adorned. Yet the doors and windows are closed up with solid masonry, and when, in May, 1857, the wall had fallen, and it became necessary to rebuild it, no one was permitted to enter. Why? Because there is a tradition among the people, that many years ago a person was bathing there and an evil spirit came and carried him away. Hence it is now haunted, and it would be wrong and dangerous for any person to enter. This fear of evil spirits runs through the whole life of the people.

The next point in the faith of the Mohammedan is a belief in the divine origin of the Koran. He believes that the Koran was treasured up in the seventh heaven from all eternity, and was revealed to Mohammed by the angel Gabriel. It was written by the finger of God; man is not its author. It is a sin and a crime to translate it or to print it; and although it has been printed by Moslems in Egypt, the orthodox Moslems of Syria regard the act with abhorrence. They write it in letters of gold and bright colors, on the cornices and lintels of their rooms, but *never along or near the floor*. No Moslem will ever carry a copy of the Koran below his waist, or

lay it on the floor. It must be laid on the shelf, or on an elevated cushion. They carry it written in elegant manuscript, handsomely bound, and commit large portions of it to memory. They say that it is the last and perfect revelation from God, a sufficient guide for the soul of man. If the Moslem approaches to idolatry in one respect more than in another, it is in his regard for this book. In one sense it is the Moslem's God.

The next point is a belief in the divine mission of the prophets. The whole number of the Mohammedan prophets is 200,000, but there are six who are pre-eminent, superior to all the rest; standing like beacon lights on the mountain summits of history; sending out their light to the generation around them, and flashing it forward down the vista of the ages. These prophets are *Adam, Noah, Abraham, Moses, Christ, and Mohammed*. Each succeeding one is greater than each and all of the preceding. Moses is greater than Abraham, Christ is greater than Moses, and Mohammed greater than Christ—greater than all.

No people profess a greater reverence for the old Testament prophets than do the Mohammedans. So far do they carry this, that to curse the name of a prophet is a greater crime than to curse the name of God.

In the spring of 1856, a Maronite, or Syrian Papist, who professes to believe that Christ is God, was passing along in the streets of Tripoli and came to a group of Mohammedans, who profess to believe that Christ is only a man—a prophet. The Maronite openly cursed the name of Jesus. The Mohammedans heard it, and were greatly enraged to hear the name of their prophet blasphemed. They seized the Maronite, imprisoned him, scourged him, and wrote to Constantinople, asking permission to have him beheaded. These Mohammedans return to their business satisfied that they have performed a highly religious act, and yet, while conversing with each other, and informing others of what they have done, they are cursing the name of God in every breath. You are amazed at this inconsistency, and ask them for an explanation. They tell you that if you curse the name of God, God can hear; God is merciful and will forgive; and though you curse him a thousand times in a day, he will forgive a thousand times. But when you curse the name of a prophet, the prophet cannot hear, cannot forgive, and hence the sin will remain unforgiven. No greater crime is conceivable, to a Moslem, than cursing the name of Mohammed.

The next point is a belief in the doctrines of the *resurrection* and the *final judgment*. Their views on these subjects are chiefly taken from the Jewish and Christian Scriptures, together with some of the traditions of the Arabian Jews. The Moslem Paradise is a place of mere sensual delight. All who reach it must cross a bridge made of the edge of a drawn sword, and no infidel can cross it.

The last point in the Moslem faith, is a belief in the doctrine of *fate*. This is not a mere abstraction; it is a dark reality. It has a fearful and crushing influence upon the popular mind, tending to freeze the affections and dry up the fountains of kindly emotion and sympathy. It makes man a mere dead, lifeless machine. "It was fated!"—"God had decreed it," are the keys for solving every

difficult problem of life's experience. It is said, that during the life of Mohammed, a man once said to him: "If diseases are fated, why then have medicines and physicians?" The Prophet replied: "Doctors and medicines are also fated, and if disease comes, so must the physician." In these latter days, the Moslem seems in many cases to have forgotten the teaching of his prophet. When the Sultan proposed to establish quarantine to check the progress of the plague, the old Moslems opposed it with the greatest tenacity. What, said they, shall we resist the decree of God? And in like manner they resisted the introduction of vaccination, which had been assigned as a preventive of another violent disease. When the cholera prevails, the greater part of the Moslems refuse to take medicine, exclaiming that it is the decree of God. There is no affection in the East stronger than that between the father and his eldest or only son, and yet, let death invade the family and remove that son, and the father manifests not the least emotion. Not a tear is shed, not an expression of sorrow uttered. 'It was fated'—'God decreed it.' Thus those tender expressions of sympathy and love which Christianity cherishes are stifled, checked and rebuked. The doctrine of fate is repulsive in its character, withering and blighting in its consequences.

#### *Religious Practice.*

You have thus a brief outline of what the Mohammedan believes—of his *faith*. Let us now inquire what must one *do* who holds this faith? What is his practice? The first great duty of the Mohammedan is *prayer*. Five times every day, at sunrise, at noon, an hour and a half after noon, at sunset, and an hour and a half after sunset, the crier, or muezzin, on the high minaret, calls the faithful to prayer. With high, shrill voices, elevated on these towers, at intervals such as to make their call heard in every house and by every person in the town or city, they proclaim, "La Illah illa Ullah,"—There is no God but God; "Wa Mohammed Resoul Ullah"—and Mohammed is the Apostle of God; "Ullah Akbar"—God is great; and various other short, pointed expressions, giving forth the very centre and life of their religion. When the true believer hears this call, he begins at once to repeat his prayers. No matter where he may be—in the house, in the shop, in the street, or visiting a friend—nothing must be allowed to interrupt his prayer. Sometimes when men are calling upon us they hear the call. Immediately, spreading a robe upon the floor and facing towards Mecca, the man will begin his prayer. But if any one is engaged in any narration, or in telling a story, the Moslem will say: "Go on with the story; I can hear just as well; I shall not lose the thread of the discourse." And perhaps when his prayer is ended, he will ask a question about a word here and there which he has missed, but he has not failed to preserve the continuity of the whole conversation.

The Mohammedan knows little of the true nature of prayer. To him it is not an offering of the heart, it is not a spiritual act, it is not communion with God. It is a mere form—a mechanical process. The Moslem prays just as a clock runs down when it has

been wound up. It is a motion of the lip, with which the heart has nothing to do. It is cold, lifeless, emotionless. Yet there is something impressive in the daily call to prayer. Suppose that in every town and city in this Christian land, there were erected at suitable intervals high towers, from the top of which there should be proclaimed every day, in tones which should penetrate every house and every ear, the most pointed and sententious utterances of the Gospel: "Believe in the Lord Jesus Christ, and thou shalt be saved." "He that believeth shall be saved, and he that believeth not shall be damned." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself!" What an impression would be made upon the minds of young and old alike! How a stranger would be impressed! The Moslem children cannot help learning the very vital, essential points of their religion. They see their religion acted out, *prayed* out, and constantly displayed before them, so that they cannot forget it if they would. Five times a day, all are compelled to hear the greatest truths of their system echoed in their ears. And the institution of criers, to proclaim from the minarets, is, to my mind, one of the strongest proofs of the profound sagacity, and shrewd insight into human nature and the springs of human action, which characterized Mohammed, the author of this marvelous system of religion. On Friday, the Moslem Sabbath, an extra half hour of prayer precedes the prayer at noon, and this is the only mark to distinguish their Sabbath from the other days of the week. There is no cessation from labor.

The second duty of the Moslem is to *give alms*. In Mohammedan towns and cities, the blind, the lame and the destitute, are supported chiefly by the alms of the faithful. A blind Moslem beggar does not hold out his hand in vain to a brother Moslem. Almsgiving is one of the chief duties of the pilgrim on his way to Mecca. The reason why they are so willing to give, is generally this; giving is an *act of merit*. For every gift conferred upon another, the believer is to receive ten-fold in return of the delights and joys of Paradise. Hence it may be a mere selfish, mercenary act, prompted by no higher motive than this—"Give, that you may receive." And further—the Moslem gives alms to Moslems alone.

The third duty of the Moslem is *fasting*. For thirty days in every year, during the month of Ramadan, every believer must abstain rigorously, during the whole day, from food and drink and all the delights of the senses. From the time when it is light enough in the morning to distinguish between a white thread and a black one, until sunset, not a drop of water nor a morsel of food can pass his lips. I have seen laboring men engaged in their severe toil, carrying heavy sacks of grain on their backs, wading through the salt water to the little Arab vessels at anchor near the shore, with a hot sun blazing upon their heads; yet they toiled on from morning until night with little cessation, without a drop of water or a morsel of food; and all for their religion. Perhaps they were uttering the most frightful blasphemies, and telling unnumbered falsehoods; yet they must fast, because their religion requires it.

But the moment the gun upon the castle announces the setting of the sun, every Moslem betakes himself to his home, where he spends the night in feasting; thus making up by night what he loses by day. And at two o'clock in the morning the watchmen in the streets go through the Moslem quarter of the city, to awaken the faithful, that they may prepare themselves for the fasting of the day. Yet no one indulges in the use of intoxicating liquors. The Moslem never drinks an intoxicating beverage. Whatever his religion requires, he most faithfully performs; and if commanded to fast, he fasts from the first moment until the last.

The fourth and last duty of the Moslem is the *Pilgrimage to Mecca*. But of this we have already spoken, and it is not necessary to repeat the statement.

This, then, is the *faith* and the *practice* of the Mohammedan—what he *believes*, and what he *does*. Now what is the private,

moral character of a man with such a faith and such a *religious* practice? It is just what you would expect in a religion which makes no appeal to the conscience, and has no restraining influence upon the life. Islamism is not a spiritual faith. It has no way of reconciliation with God. It does not teach love, either to God or man. And the Mohammedan is a man of unrestrained passions, full of falsehood and blasphemy, impure in his private character, jealous, unforgiving, uncharitable. He has no love to God, and no hope of heaven. And the moral character of the Moslem is a fair representative of the character of *all* the different religious sects of the East. They are all, alike, corrupt and immoral. Not one of them gives evidence of a saving knowledge of Christ. They have all forsaken the "fountains of living waters," and hewn out to themselves broken cisterns, which can hold no water.

## Proceedings of Other Societies.

### PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

THE following summary view of the operations of this Board is gathered from its last Annual Report.

|                                                    |       |
|----------------------------------------------------|-------|
| No. of missions,                                   | 24    |
| " stations, not far from                           | 50    |
| " American ministers,                              | 69    |
| " Am. lay teachers and others, males,              | 27    |
| " " " " females,                                   | 101   |
| Total from America,                                | 197   |
| No. of native ministers,                           | 4     |
| " " lay teachers and others, (returns incomplete,) | 52    |
| " communicants, (returns incomplete,)              | 1,162 |
| " pupils in schools,                               | 2,340 |

The missions are distributed as follows:—In Africa, 3 or 4; India, 2; Siam, 1; China, 3; Chinese in California, 1; Japan, 1; South America, 3; North American Indians, 9. The Board has also a missionary to the Jews, in New York, and assists various Protestant societies laboring among Roman Catholics in Europe.

In closing their Report the Committee say:

The foregoing Report brings to view many facts of deep interest to those who pray and labor for the extension of the Redeemer's kingdom. The people of God have been called upon to mourn no afflictive dispensations nor distressing revolutions, like those that were permitted to befall the missionary work of the preceding year. On the other hand, the missionaries, in all the various fields of labor, have pursued their work in quietness and peace; and with one painful exception, they have been spared for the

work of the Lord. They have witnessed many tokens of the divine favor in connection with their labors. Among the Indian tribes, the cause of truth and virtue has been making decided progress, and each successive year furnishes new proof of the power of the Gospel to improve their condition. The stations among the Chipewas, the Creeks, the Chickasaws, and the Choctaws, have been specially favored by the outpouring of the Holy Spirit, resulting in the accession of a large number of hopeful converts to the churches in these different places. The missions in South America have not been without tokens of good. The opposition excited by the Romanists against the missionaries in Bogota, for the present at least, has been put down, and the rights of religious toleration in that city have been fully sustained, both by the government and the people. In Africa, the missionary work has been prosecuted with energy, and the prospects of the missions in this part of the world, with the exception of the threatened interference at Corisco by the Spanish government, were never more encouraging than at present. The church at Sinou has received to its communion upwards of twenty persons, whilst the missionary brethren at Corisco have been permitted to witness the hopeful conversion of a number of the most promising young men on the island. Peace and order have been restored in northern India, and not only are the signs of the times under the new government more favorable to the progress of the Gospel, but our missionary brethren are already gathering rich fruit from the very ground that was so terribly scorched in the great rebellion. In China, the great missionary field, not only have



most of the barriers to the spread of the Gospel been taken out of the way, but the people themselves are giving evidence of their readiness to receive the Gospel. The mission at Ningpo especially has been favored with tokens of the Spirit's presence and converting power.

It will also be seen, upon examination of the Report, that measures have been adopted for enlarging the area of missionary labor, by the establishment of three new missions. One of these is to be located in Brazil, another among the natives of Western Africa, and the third in Japan, and the missionary brethren designated to commence these new enterprises will all be on their way, Providence permitting, in the course of a few weeks. They and their work are commended to the prayerful remembrance of all who love the Lord Jesus, and pray for the advancement of His kingdom.

But the great feature of interest, that has been developed by the providence of God during the past year, in connection with the cause of missions, is the wonderful openings which have been made in most of the heathen nations of the earth for the spread of the Gospel. It is within the memory of many now living, when Africa, China, Japan and many other portions of the pagan world, were sealed countries, so far as the introduction of the Gospel was concerned. For some years past, most of these countries have been showing some signs of relaxation under the pervading and controlling power of God's providence. But the past year will always be regarded as the great missionary epoch of the age, in which the interpositions of Divine Providence were too signal to be misapprehended, and the doors have been opened too wide to allow of any doubt about God's purposes of mercy toward these benighted nations. It remains to be seen whether the church will gird herself for the discharge of those solemn responsibilities which have thus been laid upon her by the providence of God.

The new missions spoken of as about to be commenced are included in the summary on a preceding page. Respecting two of these, one in Africa and one in South America, the Report speaks as follows:

#### *Contemplated Enlargement in Africa.*

The Executive Committee have for a long time past been very desirous of doing more for the spiritual improvement of the aboriginal population of Liberia than has been done, but they have hitherto been prevented by the want of suitable agents. The native population within the nominal bounds of Liberia, is generally estimated at 200,000, twenty to one of the Americo-African population, and connected at the

same time, by tribal, linguistic and commercial relations, with millions of the same race farther in the interior. In conducting missions in this wide and very difficult field, it is necessary to have well educated and thoroughly pious men—such as will be able to study out and reduce to writing these barbarous dialects, and make them the channels of conveying divine truth to the minds of the people, and at the same time to exert a commanding influence upon the minds and character of those benighted millions. The climate of this part of the country has been so peculiarly unfavorable to the European constitution, that it has been regarded as very difficult to effect anything of importance through the agency of white men. At the same time, it has been found not less difficult to get colored men of suitable qualifications, who were willing to engage in this department of labor. This felt want of qualified laborers is likely to be removed by the encouraging results now being developed by the Ashmun Institute, in this country, and the Alexander High School, in Liberia. This latter institution is itself conducted, to a considerable extent, by one who has been educated in its own bosom, while several of its pupils are engaged in teaching, and one, at least, is exclusively engaged in conducting a boarding-school for native children.

The Ashmun Institute, though it has been in operation but a short time, has brought forward a number of colored young men, who promise to be useful in the ministry. Three of these are under appointment by the Board, to labor among the natives, and are expected to embark for their field of labor early in May.

#### *Proposed Mission to Brazil.*

The Christian community have had their attention directed to Brazil for some time past as an inviting field of missionary labor, and as having special claims upon the evangelical churches of this country.

With a territory greater than that claimed by the United States, a climate alike varied and healthful, and a soil capable of yielding abundantly all the products, both of temperate and tropical climes, Brazil has as yet but a comparatively small population, and her rich and varied resources are still in a great measure undeveloped. Influences are at work, however, both in Europe and Brazil, that are rapidly drawing a large immigrant population to the latter country; and the day is probably not far distant, when Brazil will take rank among the most important nations of the earth in population and all the other elements of national greatness. It is a matter of great moment both to her present and future well being, that the mind of the nation be thoroughly imbued



with sound religious views and principles; and these must proceed, in the first instance, from the evangelical churches of this country. There probably never has been a more favorable time than the present for the undertaking. Roman Catholicism, it is true, is the established religion of the country, but liberal views are entertained by the Government, and by a large portion of the more intelligent classes, whilst religious toleration has been established by legal enactment.

One missionary, Rev. A. G. Simonton, a member of the Presbytery of Carlisle, and a recent graduate of the Theological Seminary of Princeton, is under appointment, and expects to sail for this new field of missionary enterprise in the early part of the summer. The mission must of necessity be somewhat experimental. His first object will be to explore the ground, ascertain by what means the native mind may be most successfully reached, and test the question how far the legal enactment in favor of religious toleration can be maintained. Should these investigations prove favorable, as there is every reason to suppose they will, the mission may afterwards be enlarged to any extent that circumstances would seem to justify.

#### AMERICAN BAPTIST MISSIONARY UNION.

THE following extracts from the last Annual Report of the Union relate to a subject of much importance—the raising up of native preachers and pastors to carry on the work of evangelization where it has been begun.

##### *Maulmain Karen Mission.*

*Theological School.*—This has been carried on as in former years, under the superintendence of Dr. Wade, assisted by Mr. Hibbard, Pahpoo and Sha shoo, Mrs. Wade also rendering valuable service. The course of studies, and other exercises for the improvement of the pupils, have been as heretofore. The term for 1858 commenced on the first of May with thirty-two pupils, including two still connected, in part, with the normal department, and eleven who had been connected with the graduating class of the previous year. "All the students," writes Dr. Wade, "have given us the fullest satisfaction, both in regard to their conduct and their assiduity in study. Not a single case of misconduct has occurred to our knowledge."

Of the value of such a school and its past usefulness, Mr. Hibbard thus expresses his estimate: "Such a school, embracing, or at least alongside of, a high literary department, it seems to me is of very great importance, both to the stability of the Karen churches, and to the progress of the Gospel among those who are still heathen. Not that this or any other general school would or could be expected to

educate all the preachers; 'but it could educate a large number who would become pillars in the various missions, lights, and guides, and balance-wheels, to those less highly favored; and especially so, if there was sustained, in connection with it, a high literary department. The school has hitherto been doing most important service in this respect. The graduates of this seminary are not wanting either in a knowledge of the Scriptures, in piety or in efficiency. We know that many of them, and we have reason to believe the great majority, are now efficient evangelists and pastors. That all should prove such, we can not expect; but I am confident that the proportion is as great as in our best Theological Schools at home."

##### *Toungoo Mission.*

*Instruction in the Scriptures.*—Dr. Mason is giving his earnest attention to the training of native preachers, and lets no opportunity pass unimproved for rendering their knowledge of the Word of God more accurate and comprehensive. The following account sets forth one species of his efforts in this department.

"No feature of the work among the Karens appears so full of promise as the eagerness with which the young preachers seek for information on Biblical subjects. During the three or four weeks spent with our Associations, whenever I sat down to eat, they were always more or less around me, seeking information on difficult subjects; and when I strolled into the forest at evening, a long peripatetic train questioned me at every step. Sometimes I would seat myself to rest on a granite rock, overtopping the plains, thousands of feet below, when all around would quietly seat themselves, a crowd of young men, with their open Testaments, each eager to ask me concerning some passage or other which he found difficult to comprehend."

In addition to this "extemporaneous" method of imparting a knowledge of divine things, Dr. Mason has, during the year, initiated a more formal and systematic plan. Under date of October, 1858, he writes: "I have taught a school for the assistants these rains, three or four months, embracing over forty pupils, most of whom are employed as preachers and teachers, and could not be absent long from their congregations. Some could attend school a month, others two, and others three; and I adapted my school to the wants of my pupils, and let them come and go so as best to further the interests of the churches. \* \* \*

"It is astonishing to see the progress these men make under the most unfavorable circumstances, when they are really called of God to the work; or, if that language be too old-fashioned, when they are in earnest."

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**NORTHERN ARMENIANS.**—Mr. Schaufler still reports many cases of interest among Mohammedans. He mentions the baptism of one, on the 21st of December, a person of some standing, who became deeply serious several months since, and whose statements in regard to his Christian experience were very satisfactory. "When he went home," (after his baptism,) Mr. Schaufler writes, "he communicated to his wife the change in his religious relations; on hearing which, she asked: 'Have you only a soul to save? Have not I too a soul? I desire to be saved, and I wish you to communicate to these friends my desire to profess my faith in Christ.' This he has done, and we shall probably have to converse with her soon, with a view to ascertaining her preparation for the ordinance." Another person, an old man, in a position of influence with a large body of men, now in an attitude towards Christianity which is very hopeful, who "appears to be spiritually minded, humble, and deeply serious," "came up with this man, somewhat in the hope of being baptized with him. Finding that the rite could not now be administered to him, he meekly submitted, and begged that the proper measures might be taken for his reception into the Christian church." There are also four or five others, Mr. Schaufler says, belonging to the same body, who will apply for admission as soon as this one is baptized.

In another letter, Mr. Schaufler speaks of the late conspiracy as having been brought about by "the multitudes of literary idlers, in the shape of professors, lecturers, students, and other loafers," connected with the mosques and dervish establishments. He states that Government is taking efficient measures to reduce the power of these establishments.

Mr. Herrick, who arrived at Constantinople, December 2, writing on the 2d of January, mentions some of his first impressions. "The arrival of the 'Armenia' at her anchorage was in the darkness of the night; and having left Boston at noon of one of the most beautiful days of last autumn, the contrast struck my excited imagination as emblematical of the spiritual condition of the two metropolitan cities; and I thought, as the dawn

revealed the great, ancient, oriental city, right before me, and minarets, like church spires, built on slender towers, rose thick almost as forest trees—Is this venerable and beautiful city to be once again all luminous with the holy light of God? Lord, *when* shall this be?"

Speaking of the Turkish department in the seminary, with which he is to be connected, he writes:

I wish to bespeak for it a place—an *abiding* place—in the warm sympathies and earnest supplications of praying souls in America. We know not "whereunto this will grow," but the Lord seems to be preparing work for us in those serious and frequent stirrings in the Mohammedan population, in which his hand is often plainly traceable, but the nature, and extent, and tendency of which, we cannot always estimate. This much those experienced in the work are assured of;—quite a number of Mohammedans have left their religion, have embraced Christianity with the heart, and are exhibiting consistent—some of them singularly beautiful—Christian lives; many more are soberly inquiring after light and truth in the Gospel; and many others are turning, unsatisfied, from a religion which cannot save, or doubting and wavering in a merely nominal devotion to Islamism. That which is most striking in what does come to light is the clear evidence, often, of the work of God's Spirit or providence, in individual cases and in general movements. Surely we may regard the Turkish department of the seminary with a real and watchful interest, wisely cherishing it, and expecting and praying for its increase, and purity, and success.

Mr. Trowbridge, (January 5,) mentions some adverse facts. The young Turkish officer taken to Constantinople, from Adrianople, whose case was described so fully and hopefully by Mr. Morse, in a letter published in the Herald for August last, turns out to be "a most dishonest man." And, more painful still, all the girls who were thought to be converted some time since in Miss Willett's Jewish school at Constantinople, "have returned to the religion of their fathers, and Miss W. has now no hope that even one of them was truly converted."

Mr. Greene writes from Nicomedia, December 19. He mentions the continued illness of Mr. Parsons, from fever, but hopes "he is slowly gaining strength;" speaks of attending an interesting quarterly meeting of native preachers at Adabazar, and says:

The members of the church in Adabazar are distinguished for the harmony which prevails among them and for their faithful attendance on the ministrations of the sanctu-

ary. It is certainly worthy of commendation, that scarcely a prayer meeting is held at which all the members of the church are not present. A few persons from the old communion have recently joined the congregation. \* \* \* We have at last prevailed upon one of our native helpers, who is a very suitable man, to go to the city of Chengiler, to labor for the perishing thousands about the Lake of Nice. To us the Lord appears to have opened the door of entry for the Gospel in that region, and we trust and pray that his work may now go forward there. We have sent this native brother forth *in faith*, trusting in God for the means to support him the coming year.

The most encouraging item of intelligence I have to send you now, is in respect to Koordbeleng. Three weeks ago we sent one of our native preachers to spend the Sabbath at that place. Hitherto the congregation there has numbered only twelve or fifteen, but on the occasion of our preacher's visit, at three public services, between seventy and eighty persons were present, and all observed good decorum and listened with the closest attention. The house where the meetings were held was not sufficient to contain all who came, and some stood without. We cannot sufficiently praise the Lord for the unexpected and cheering intelligence that comes from that stronghold of Satan. Yet, while God is working, the great adversary is also at work, and even now the enemies of the truth are threatening with violence both our native helper and those who attend the Protestant meetings.

Mr. Parsons writes at a later date, (January 7,) that the helper sent to Chengiler did not succeed. "The time has not yet come. There are several persons enlightened, and somewhat interested in the truth, but they are not prepared, for its sake, to suffer persecution." The Protestants at Baghchejuk, assisted by friends in America, have procured a bell for their meeting-house, which has been hung, and Mr. Parsons says, "will be a great blessing to the place."

Mr. Pettibone writes from Erzroom, November 4. He left Constantinople for that place immediately after the last annual meeting of the mission, and found it "a sad sight" to look upon the desolations occasioned by the earthquake; but, with Mr. Dunmore, immediately commenced repairing the mission premises, to have them in readiness for Mr. and Mrs. Winchester, who had also been appointed by the mission to that place. "In the mean time," he says, "we found in the city much to encourage us to labor." In September they made a tour to Erzangan, which "has an Armenian population of at least 7,000 or 8,000," and which "seemed so important a post that Mr. Dunmore at once decided to make it his residence for the coming winter." They had recently learned of a change of arrangements, by which Mr. and Mrs. Winchester were to remain at

Sivas for the winter, Mr. Parsons having been obliged to return to the United States, while the Committee of the mission would approve, under the circumstances, of their leaving the Erzroom field and going, for the winter, Mr. Pettibone to Sivas and Mr. Dunmore to Cesarea. They decided, however, to adhere to their previous arrangements, and remain, one at Erzangan, the other at Erzroom. That station Mr. Pettibone regards as very important, from its "geographical extent," its being "in Armenia proper," and also because "it borders on Russia, the home of hundreds of thousands of the same race." The truth, he says, has already entered Russia. "Our religious books are circulated there, and there are many who have come to a knowledge of the truth." He trusts Erzroom will not be again abandoned, but that "the Lord will stir up his people to fill his treasury, and consecrate their sons and daughters as missionaries of the cross of Christ."

Mr. Ladd writes from Smyrna, December 30:

A young Armenian, who has a wife and two children, has just united with the Protestants. He has for several months attended our preaching service quite frequently, and seems to be a sincere inquirer, if not already truly converted. His wife is unenlightened as yet, and their Armenian neighbors, during his absence from his house, have filled her mind with all sorts of calumnies about the Protestants; all to induce her to leave him, if he persists in his course. To-day he determined to leave that neighborhood, and live nearer to us, and there is a great commotion among the Armenians, who have concealed his wife and children from him for the present, and refuse to let him see them. But the head man of the Protestants here is looking after the matter, and all will be put to rights, doubtless, very soon. The progress of the truth must necessarily be accompanied by such excitements among the people, and there will be many such, and ten times greater, I trust, in Smyrna. The close of the year shows advancement in our work; but we wish to see it much more rapid. Two men, heads of families, are to be received to church fellowship next Sabbath, on profession of their faith. One is an Armenian, the other is Mr. Freeman, a converted Turk, baptized by Mr. Schauffer, some time ago, at Constantinople. His wife is already a church member.

GREECE.—Dr. King writes from Athens, December 29:

Believing that the years of my pilgrimage on the earth are nearly numbered, I have been laboring, I think I may truly say, with all my might, to finish the work which God in his providence has given me to do, and be ready for my departure from this world. In addition to my regular service in Greek, on the Lord's day, and the distribution of the



sacred Scriptures and other books as usual, I have been occupied with the preparation and printing of five volumes of my own writings, one in French, and four in Modern Greek. These five volumes I print at my own expense, (it amounts to a considerable sum,) and the preparation of them for the press, copying, correcting, &c. has cost me a great deal of labor. I have performed it cheerfully, however, with the hope that they will be useful to many in these regions, after my decease.

With regard to books distributed by me during the present year, I have sold, I believe, seven or eight hundred copies of the New Testament in Modern Greek, and sold and distributed, in Athens and its immediate vicinity, about five thousand copies of the Ten Commandments. Several schools also, as well as various individuals, have been supplied not only with the sacred Scriptures, but with various other books, moral and religious. I have just printed another five thousand copies of the Commandments, and have in the press a new edition of Baxter's Saint's Rest, in Modern Greek.

His trial, upon charges on which it was announced in the December Herald that he had been unexpectedly summoned to appear before the judicial authorities, he now says, will not come on before February.

SYRIA.—A letter from Mr. Benton, dated December 5, mentions a visit of Hon. James Williams, United States ambassador at Constantinople, to Syria. Mr. Benton says this visit led to a pleasant settlement of the difficulty growing out of his expulsion from Zahleh, and adds: "Indeed, all the entanglements of every case, at Jaffa, Damascus, and Zahleh, seemed to disappear at his presence, and the impression of his visit is peace everywhere."

NESTORIANS.—Dr. Wright, (November 30,) confirms the report, "which has long been current," that Russian agents, (Greek Church missionaries,) are to be sent to the Nestorians, and remarks, that "the increasing desire on the part of Russia to extend her influence among the Christians in these countries" is "heartily reciprocated by the mass of Christians, who are groaning under Muselman rule." He also writes:

Mar Shimon, the Nestorian Patriarch, is in circumstances of great trial. Since the subjugation of the mountains by the Turks, he has been held responsible for the taxes of some of the mountain tribes. A portion of these he has collected, and paid over to the Turks, but no year the full amount demanded. The Turks are now demanding the arrears of past years, and hold Mar Shimon responsible for them. They were planning to seize him, when he and his whole family fled in the night from the Patriarchal residence to the rugged ravine of Diss, where a large body of the mountain tribes assembled immediately to defend him. It is said that the Turkish authorities in Koordistan have informed the

Porte that he is in rebellion, and suggested that a sufficient body of troops be dispatched to subdue him and his people. There is a report, that in case the Turks proceed to extremities against them, they intend to quit their mountain fastnesses and in a body proceed to Russia, Mar Shimon at their head.

MADURA.—Mr. Tracy (Oct. 29) mentions the death of a former pupil and, subsequently, native teacher in the seminary, who had been eminently a man of prayer, and whom all regarded as "an uncorruptible and sincere Christian," though "for the past two or three years his mind, from overworking, had been partially deranged." "Since the commencement of the year, eleven persons have been admitted to the church, on profession of faith."

SHANGHAI.—Mr. Bridgman, in a letter dated October 3, refers to the death of Messrs. Macy and Aitchison, and to the defeat of the English and the failure as to the expected ratification of the English and French treaties, and says:

All these local affairs, and the reports, from month to month, of the small and tardy contributions to your treasury in Boston, with the hope deferred of seeing new laborers, have made me exceedingly sad, and must in part account for my unusually long silence. The fact is, Mrs. Bridgman and I both have so many things to do, that often we hardly know which way to turn, or which to do first.

Now these afflictive providences, and these "untoward events," it may not be possible for us fully to understand; but what we know not now we shall know in God's own good time. He does all things well, is his own interpreter, and in his own best method will lead his elect to honor and glory and endless blessedness. Out of all these dark clouds he will cause light to break forth, and bring forth good from what now seems sad and disastrous. The day of China's redemption draws nigh. \* \* \* If I am not wholly wrong in reading the signs of the times, the day is not very distant when China shall be opened in good-faith, and her sons and her daughters, *in large numbers*, become obedient to the faith of Jesus.

Yesterday the number of communicants in our church was doubled, there being now, in all, fourteen who have avouched Jehovah to be their God and Jesus to be their Savior. Of these last seven, two were pupils; one was the only son of the late evangelist, Liang Afah; while the others were all members of one and the same household. A solemn and joyous Sabbath day it was, and especially interesting was it to me, it being the last day of thirty years' service under the direction of the American Board; my commission, as a missionary to the Chinese, bearing date October 30, 1829.

Respecting the Lo family, and the son of Liang Afah, it would be pleasant to trace out the successive steps by which they have been brought to Christ. As they seem to be genuine converts, we rejoice over them, though it be with much fear and trembling. They are as the feeble, tender lambs of the



fold, especially needing watchful care and effectual and fervent prayer; for it is only by God's grace that they can stand and be saved. Little do our friends in Christendom know to what temptations and trials the first converts are here exposed, from what evil influences and depths of sin they have been rescued, or what are the anxieties which come upon those who have to watch for their souls.

Mr. Blodget, (November 22,) mentions that he baptized one person, a widow woman, in October. In regard to the present aspect of affairs he writes:

For the past few months our prospects in China have been clouded. Beginning with the disaster at the North, in the early part of the summer, there followed the uncourteous treatment of the American Legation, and then the outbreak of hostile feeling at Shanghai and the vicinity, in consequence of the kidnapping of coolies. This resulted in the violent death of several individuals, in the stoning or otherwise injuring of several others, among whom were two or three missionaries, and, what is much to be deplored, in an alienation of feeling, and suspicion, which it must require some time to remove. Two chapels were attacked, and one so injured that the walls were only left standing. Under these circumstances, and on the eve of a recommencement of hostilities the issue of which, whether in the complete overthrow of this government and in the establishment of Western rule in the now open ports, as a defence against anarchy, or, while the present government is still upheld, in the enlarged rights and privileges of foreign residents, is hidden from our view, it behoves all who pray, "Thy kingdom come," to send up their constant supplications that God would prosper his own cause in this country, and show his salvation to this poor, proud, ignorant, and blinded people.

SENECAS.—A letter recently received, indicates that the Lord is graciously answering prayer at Cattaraugus, and the brethren there "ask his people for a continued and deepened interest in their supplications." Writing February 6, Mr. Wright mentions that nine hopefully converted persons had just been admitted to the church.

OJIBWAS.—Mr. Wheeler wrote, January 12:

Our meetings are very well attended, and we have a good school. Our Indian payment, which took place the last of September, was one of the quietest we have ever had. Not an Indian did I see drunk, and no depredations were committed. A majority of the Indians have taken up their eighty acres of land, (allowed them in the treaty,) on which to make permanent homes. Many things look like substantial progress among our people. They are certainly much more industrious, temperate, and enterprising than formerly. There is evidently a growing desire to own individual property, and make permanent homes for themselves and their children; and now that they have come into possession

of the land promised them in the treaty, they have a fresh stimulus to exertion in this direction. Personal religion, too, is becoming more a matter of independent, individual inquiry. They seem to have, also, more discernment of what spiritual religion is, and what it requires. Our native church members are holding on their way, as a whole, and some of them are making decided progress in stability and consistency of Christian deportment. Many are constant hearers of the Word, and a few, we trust, are inquiring, with no little solicitude, what they must do to be saved.

## Home Proceedings.

### EMBARKATION.

REV. ALVAN B. GOODALE, M. D., of Potsdam, N. Y., and Mrs. Mary Ellen Goodale, of Millville, Orleans Co., N. Y.; Rev. William F. Arms, of Norwich, Conn., and Mrs. Emily M. Arms, of Greenfield, Mass.; Rev. Zenas Goss, of Waterford, Vermont; Rev. Amherst L. Thompson, and Mrs. Esther E. Thompson, of Amherst, Mass.; Miss Adelaide L. Mason, of Chelsea, Mass.; Miss Anna J. Beach, of Madison, N. Y.; and Miss Harriet Newell Crawford, of Perry, Illinois, sailed from Boston, February 13, in the bark Smyrniote, Capt. Weston, for Smyrna.

Dr. Goodale and wife and Mr. Goss are to join the Southern Armenian mission, Mr. and Mrs. Arms the Northern Armenian, Mr. and Mrs. Thompson, Miss Beach and Miss Crawford, the Nestorian, and Miss Mason the Syria mission.

Dr. Goodale is a graduate of Amherst College, received his medical education at the New York Medical College, and his theological at Union Theological Seminary. Mr. Goss is a graduate of Dartmouth College and Andover Theological Seminary; Mr. Arms of Yale College and Andover Seminary; and Mr. Thompson of Amherst College and Andover Seminary. These all go, with the unmarried females mentioned above, in pursuance of arrangements made sometime since, to supply vacancies in the several missions occasioned by sickness and death.

## DONATIONS.

### RECEIVED IN JANUARY.

#### MAINE.

|                                            |              |
|--------------------------------------------|--------------|
| Cumberland co. Aux. So. H. Packard, Tr.    |              |
| Freeport, (of wh. from Mrs. H.'s fam. 10;) | 35 03        |
| Portland, 3d cong. ch. and so.             |              |
| 41, 18: State st. ch. 5;                   | 46 18        |
| Scarboro', Cong. ch. to cons. LIT-         |              |
| TLE STORER an H. M.                        | 115 00       |
| South Bridgton, A friend,                  | 5 00         |
| South Freeport,                            | 25 00—£26 21 |

|                                                 |              |
|-------------------------------------------------|--------------|
| Kennebec co. Conf. of chs. B. Nason, Tr.        |              |
| Monmouth, Rev. H. S. Loring,                    | 10 00        |
| Brown's Corner, Friends,                        | 4 00—14 00   |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr. |              |
| Bath, Central ch. and so. 335,40; m. c.         |              |
| 32,77; Winter street cong. ch. and so.          |              |
| m. c. 40;                                       | 408 17       |
| Penobscot co. Aux. So. E. F. Duren, Tr.         |              |
| A debtor,                                       | 6 00         |
| Bangor, Hammond st. cong. ch.                   | 73 25        |
| Brewer, 1st cong. ch.                           | 5 81         |
| Dedham, Cong. ch. m. c.                         | 36 19        |
| Kenduskeag,                                     | 1 50         |
| Orono, Cong. ch. and so.                        | 21 05        |
| Old Town, do.                                   | 22 65        |
| Stockton, do.                                   | 10 00—176 45 |
| York co. Conf. of chs. Rev. G. W. Cressey, Tr.  |              |
| Buxton Centre, Rev. G. W. C.                    | 10 00        |
| Newfield, Cong. ch.                             | 5 60         |
| Kennebunkport, South cong. ch.                  | 9 75         |
| York, Rev. S. H. P.                             | 1 00—25 75   |
|                                                 | 850 58       |
| Belfast, 1st cong. ch.                          | 10 00        |
| Calais, Cong. ch. 223,67; ded. prev.            |              |
| ack. as fr. Castine, 138,48;                    | 85 19        |
| Camden, Cong. ch. and so. wh. and               |              |
| prev. dona. cons. JOSEPH STETSON                |              |
| an H. M.                                        | 20 47        |
| Deer Isle, Cong. ch.                            | 8 00         |
| Machias, do. m. c.                              | 44 00        |
| Turner, Cong. ch.                               | 4 00—171 66  |

1,022 21

## NEW HAMPSHIRE.

|                                              |              |
|----------------------------------------------|--------------|
| Cheshire co. Aux. So. D. W. Buckminster, Tr. |              |
| Keene, A friend,                             | 10 00        |
| Stoddard, Rev. N. M. S.                      | 5 00—15 00   |
| Grafton co. Aux. So. W. W. Russell, Tr.      |              |
| Canaan, Cong. ch. and so.                    | 12 00        |
| Hanover, 1st do.                             | 41 00        |
| Orford, West cong. ch. and so.               | 10 50        |
| Wentworth,                                   | 25—63 75     |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.     |              |
| Bedford, Pres. ch. 100; la. 21,80,           | 121 80       |
| Brookline, Cong. ch.                         | 22 50        |
| Amherst, Gent. 168,43; m. c. 43,73;          |              |
| wh. cons. FRANCIS P. FITCH and               |              |
| CHARLES DAVID H. M.; la. wh.                 |              |
| cons. Mrs. HARRIET FISK an H.                |              |
| M. 103; a family Christian present           |              |
| to cons. Miss MARY C. B.                     |              |
| BOYLSTON an H. M. 100;                       | 415 16       |
| Manchester, D. Mark, 20; D. K.               |              |
| Mark, 20;                                    | 40 00        |
| Nashua, Pearl street ch. to cons.            |              |
| LEONARD W. NOYES and SAM-                    |              |
| UEL M. FREELAND H. M.                        | 223 16       |
| New Ipswich, 1st ch. m. c.                   | 28 00—850 62 |
| Merrimack co. Aux. So. G. Hutchins, Tr.      |              |
| Concord, South cong. ch. and so. to          |              |
| cons. HENRY E. SAWYER an H.                  |              |
| M. 100; West par. cong. ch. and              |              |
| so. 15;                                      | 115 00       |
| Fisherville, Rev. A. W. Fiske,               | 10 00—125 00 |
| Rockingham co. Conf. of chs. F. Grant, Tr.   |              |
| Candia, Cong. ch. and so.                    | 50 36        |
| Chester, A friend,                           | 10 00        |
| Derry, 1st cong. ch. 47,64; m. c.            |              |
| 27,72;                                       | 75 36        |
| Epping, Cong. ch. and so.                    | 23 60        |
| Exeter, A friend,                            | 3 00         |
| Londonderry, A few indiv.                    | 4 00         |
| Windham, J. H.                               | 1 00—167 32  |
| Stratford co. Conf. of chs. E. J. Lane, Tr.  |              |
| Great Falls, 1st cong. ch. wh. and           |              |
| prev. dona. cons. W. W. NASON                |              |
| an H. M.                                     | 77 00        |
| Rochester, Cong. ch.                         | 50 00—127 00 |

1,348 69

## VERMONT.

|                                            |            |
|--------------------------------------------|------------|
| Addison co. Aux. So. A. Wilcox, Tr.        |            |
| Cornwall, Cong. ch. and so.                | 64 00      |
| Ripton, do.                                | 9 00—73 00 |
| Caledonia co. Conf. of chs. E. Jewett, Tr. |            |
| St. Johnsbury, Friends, 200; 2d cong.      |            |
| ch. and so. m. c. 66,28;                   | 266 28     |

|                                              |               |
|----------------------------------------------|---------------|
| Chittenden co. Aux. So. E. A. Fuller, Tr.    |               |
| Hinesburg, Cong. ch. m. c.                   | 5 00          |
| Jericho Centre, La. cent so.                 | 10 00         |
| Woodbury, Mrs. Sarah King,                   | 1 42—16 42    |
| Franklin co. Aux. So. C. B. Swift, Tr.       |               |
| Swanton, D. B.                               | 2 00          |
| Orange co. Aux. So. Rev. J. C. Houghton, Tr. |               |
| Thetford, 1st cong. ch. (of wh. fr.          |               |
| a friend for ed. in Gaboon m. 10;)           | 86 18         |
| West Randolph, Cong. ch. and so.             | 23 00—169 18  |
| Orleans co. Aux. So. Rev. A. R. Gray, Tr.    |               |
| Barton, Cong. ch. 14,90; m. c. 6,50; 21 41   |               |
| Coventry, Cong. ch. and so. 25,75;           |               |
| m. c. 2,25; M. P. 1;                         | 29 00         |
| Derby, Cong. ch. and so.                     | 8 50          |
| Holland, do.                                 | 5 00—63 91    |
| Rutland co. Aux. So. J. Barrett, Tr.         |               |
| Brandon, Cong. ch. and so. 35,75;            |               |
| m. c. 121,48;                                | 157 23        |
| West Rutland, Cong. ch. and so.              |               |
| to cons. HORATIO MEAD an H.                  |               |
| M.                                           | 191 23—348 46 |
| Windsor Co. Aux. So. J. Steele, Tr.          |               |
| Bridgewater, Cong. ch.                       | 3 00          |
|                                              | 882 25        |
| Granby and Victory, Cong. ch. and so.        | 4 42          |
| Rupert, do.                                  | 9 00—13 42    |
|                                              | 895 67        |

## MASSACHUSETTS.

|                                           |              |
|-------------------------------------------|--------------|
| Barnstable co. Aux. So. W. Crocker, Tr.   |              |
| Centerville, Cong. ch. and so.            | 27 19        |
| Eastham, B. Freeman,                      | 2 00         |
| South Dennis, Cong. ch. and so.           | 24 00        |
| Waqoit, do. m. c.                         | 6 00—59 10   |
| Berkshire co. Aux. So. H. G. Davis, Tr.   |              |
| Glendale, Miss S. Perry,                  | 10 00        |
| Pittsfield, A friend, to cons. Miss       |              |
| SARAH D. TODD an H. M.                    | 160 00       |
| Sandisfield, Indiv. in cong. ch.          | 7 00         |
| Windsor, Cong. ch. m. c.                  | 9 00—126 00  |
| Boston, S. A. Danforth, Agent.            |              |
| (Of wh. from Miss F. B. Banister, 50; a   |              |
| friend, 50; a fem. friend, 50; unknown,   |              |
| 20; a friend, 5;)                         | 4,800 58     |
| Essex co. North Aux. So. J. Caldwell, Tr. |              |
| Newburyport, Whitefield cong. ch.         |              |
| to cons. Mrs. MARY FORBES an              |              |
| H. M. 100; united m. c. 54;               |              |
| North ch. 39,75; a lady, 50c.;            | 194 25       |
| Rowley, Cong. ch. and so. wh. and         |              |
| prev. dona. cons. Miss SARAH              |              |
| HALE an H. M.                             | 95 20—289 45 |
| Essex co. South, C. M. Richardson, Tr.    |              |
| South Danvers, Cong. ch. and so. m. c.    | 66 00        |
| Essex co.                                 |              |
| Lynn, 1st cong. ch.                       | 5 00         |
| Lynnfield, 2d do. m. c.                   | 5 00         |
| North Beverly, Cong. ch. m. c.            | 39 74        |
| North Andover, Trin. cong. ch. and        |              |
| so. wh. and prev. dona. cons. S.          |              |
| H. PARKER an H. M.                        | 50 00—99 74  |
| Franklin co. Aux. So. Lewis Merriam, Tr.  |              |
| Ashfield, 2d cong. ch. and so.            | 10 65        |
| Buckland, Cong. ch.                       | 34 00        |
| Conway, do. m. c.                         | 109 65       |
| Greenfield, 1st do. which and prev.       |              |
| dona. cons. ELISHA ARMS and               |              |
| ROSWELL W. COOK H. M. 67,81;              |              |
| 2d do. 81; m. c. 25; a friend,            |              |
| 50;                                       | 223 81       |
| Montague, Cong. ch. gent. and la.         |              |
| 37,60; m. c. 50;                          | 87 60        |
| Northfield, Trin. cong. ch. and so.       | 10 36        |
| Shelburne, Cong. ch. gent. 47,40;         |              |
| la. 33,80; to cons. STEPHEN               |              |
| FELLOWS an H. M.                          | 81 20        |
| Wendell, S. D.                            | 1 00         |
| West Hawley, Cong. ch.                    | 2 00         |

560 27

Ded. paid for printing, 10 00—550 27

|                                          |       |
|------------------------------------------|-------|
| Hampden co. Aux. So. J. C. Bridgman, Tr. |       |
| Chicopee, 3d cong. ch. and so. wh. and   |       |
| prev. dona. cons. J. W. HITCHCOCK an     |       |
| H. M.                                    | 50 00 |

|                                                                                                                                          |          |
|------------------------------------------------------------------------------------------------------------------------------------------|----------|
| Hampshire co. Aux. So. S. E. Bridgman, Tr.                                                                                               |          |
| Amherst, L. H. 1; North ch. and so. 2,30;                                                                                                | 3 30     |
| Belchertown, Benev. so.                                                                                                                  | 40 00    |
| Easthampton, Payson cong. ch. and so.                                                                                                    | 224 29   |
| Granby, m. c. 70,16; a friend, 5;                                                                                                        | 75 16    |
| Northampton, 1st cong. ch. gent. benev. so. 226,50; gent. coll 300; m. c. 50,75; Edwards ch. m. c. 17,24; a friend in Hampshire co. 100; | 694 49   |
| Plainfield, Cong. ch. and so.                                                                                                            | 40 00    |
| Westhampton, m. c. 80; A. G. J. 2;                                                                                                       | 82 00    |
| Whately, 1st cong. so.                                                                                                                   | 31 18    |
| Worthington, Gent. 48,20; m. c. 19,57;                                                                                                   | 67 77    |
| Williamsburg, Gent.                                                                                                                      | 67 36    |
| Middlefield, Cong. ch.                                                                                                                   | 26 10    |
|                                                                                                                                          | 1,351 65 |

## Ded. disc.

1 66-1,349 99

|                                                                                                                                         |               |
|-----------------------------------------------------------------------------------------------------------------------------------------|---------------|
| Middlesex co. North and vic. C. Lawrence, Tr.                                                                                           |               |
| Boxboro', Cong. ch. and so.                                                                                                             | 6 00          |
| Fitchburg, Calv. do. m. c. a new year's off'g, 149; Relig. char. so. 1; Mrs. R. Briggs, 20;                                             | 170 00        |
| Groton, Union ortho. ch. and so. m. c.                                                                                                  | 55 62         |
| Littleton, Cong. ch. and so.                                                                                                            | 40 00—261 62  |
| Middlesex South.                                                                                                                        |               |
| Concord, Evan. cong. ch. m. c.                                                                                                          | 71 73         |
| Holliston, Cong. ch.                                                                                                                    | 58 00         |
| Marlboro', Union ch. and so. (of wh. to cons. Rev. SYLVESTER F. BUCKLIN an H. M. 50;)                                                   | 66 00         |
| Natick, 1st cong. ch.                                                                                                                   | 100 00        |
| Sudbury, Cong. ch. and so. 119,50; m. c. 47,50;                                                                                         | 167 00        |
| Weston, Mrs. M. A. H. Bigelow,                                                                                                          | 30 00—492 73  |
| Middlesex co.                                                                                                                           |               |
| Brighton, Evan. ch. m. c.                                                                                                               | 21 02         |
| Cambridge, Miss E. Harlow,                                                                                                              | 13 00         |
| Cambridgeport, 1st evan. cong. ch. indiv. and m. c.                                                                                     | 124 71        |
| East Cambridge, Evan. cong. ch. m. c.                                                                                                   | 16 09         |
| Lowell, Miss Sarah V. Hosmer, for Village teacher and beneficiary Nestorian m. 50; 1st cong. ch. m. c. 46,50; Kirk st. ch. m. c. 53,83; | 150 33        |
| Reading, Old South ch. (of wh. to cons. EDGAR DAMON an H. M. 100;) 119; m. c. 37;                                                       | 156 00        |
| West Newton, Cong. ch. and so. (of wh. from Mrs. B. F. Whittemore to cons. Mrs. S. G. BURNAP of Holliston an H. M. 100;)                | 330 00        |
| Winchester, 1st cong. ch. and so. (of wh. to cons. JOSEPH HUSB an H. M. 100;)                                                           | 151 28—932 54 |
| Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.                                                                                              |               |
| Brookline, E. P.                                                                                                                        | 10 00         |
| Dorchester, Miss Winifred Atkins, to cons. CHARLES WILLEY, of South Windsor, Ct. an H. M.                                               | 100 00        |
| E. Medway, 1st cong. ch. and so. m. c.                                                                                                  | 16 61         |
| Stoughton, Sanford Gay,                                                                                                                 | 100 00        |
| Roxbury, Elliot ch. and so. m. c. 10,07; Vine st. ch. m. c. 15,73;                                                                      | 25 80         |
| West Roxbury, Evan. ch. m. c.                                                                                                           | 24 50         |
| Wrentham, 1st cong. ch. and so.                                                                                                         | 45 00—321 91  |
| Old Colony Aux. So. H. Coggeshall, Tr.                                                                                                  |               |
| Cohasset, Cong. ch. and so.                                                                                                             | 74 00         |
| South Dartmouth, do.                                                                                                                    | 10 03—84 00   |
| Palestine Miss. So. E. Alden, Tr.                                                                                                       |               |
| Braintree, 1st cong. ch. and so.                                                                                                        | 70 00         |
| North Weymouth, 1st ch. m. c.                                                                                                           | 19 00         |
| South Weymouth, 2d do. 65; m. c. 9,35;                                                                                                  | 74 35—163 35  |
| Pilgrim Aux. So.                                                                                                                        |               |
| Marshfield, 1st cong. ch. m. c.                                                                                                         | 10 46         |
| Plympton, A friend,                                                                                                                     | 1 00—11 46    |
| Taunton and vic.                                                                                                                        |               |
| Attleboro', 2d cong. ch.                                                                                                                | 14 00         |
| Pawtucket, Cong. ch. and so. gent. (of wh. to cons. SPENCER B.                                                                          |               |

|                                                                                                                |              |  |
|----------------------------------------------------------------------------------------------------------------|--------------|--|
| Mowry an H. M. 100;)                                                                                           | 205,50;      |  |
| la. (of wh. to cons. Mrs. RACHEL T. POTTER an H. M. 100;)                                                      |              |  |
| 201,10; m. c. 217,88;                                                                                          | 624 48       |  |
| Raynham, 1st cong. ch. and so.                                                                                 | 12 00—650 48 |  |
| Worcester co. North Aux. So. C. Sanderson, Tr                                                                  |              |  |
| Westminster, Friends,                                                                                          | 25 00        |  |
| Worcester co. South Conf. of chs. W. C. Capron, Tr.                                                            |              |  |
| Millbury, 1st cong. ch.                                                                                        | 30 00        |  |
| Upton, Cong. ch.                                                                                               | 3 34         |  |
| Uxbridge, Evan. cong. ch. to cons. Mrs. CATHARINE B. CAPRON an H. M.                                           | 100 00       |  |
| Whitinsville, G. W. D.                                                                                         | 5 00—138 34  |  |
| Worcester co. Central Asso. W. R. Hooper, Tr.                                                                  |              |  |
| Northboro', Rev. W. Fay, D. D.                                                                                 | 15 00        |  |
|                                                                                                                | 10,497 56    |  |
| A lady,                                                                                                        | 3 00         |  |
| Chelsea, Broadway ch. and so. m. c. 37,38; IRA CHEEVER to cons. him an H. M. 100; Winnisimmet ch. m. c. 31,01; | 168 39       |  |
| Nantucket, 1st cong. ch.                                                                                       | 22 00—193 39 |  |

10,690 95

|                                                                                                             |                   |
|-------------------------------------------------------------------------------------------------------------|-------------------|
| Legacies.—Andover, Rev. L. Wood, D. D., by Rev. Dr. Woods, Ex'r,                                            | 100 00            |
| Montague, Mrs. Maria T. Richards, wh. cons. DAVID BRADFORD an H. M.                                         | 100 00            |
| Northampton, Miss Sally T. Clapp, by A. S. Wood, Ex'r,                                                      | 50 00             |
| Salem, Miss Lydia Webb, by George Hodges, Ex'r, 100; Miss Lydia E. Fowler, by George E. Knapp, Ex'r, 3,000; | 3,100 00—3,350 00 |
|                                                                                                             | 14,040 95         |

## CONNECTICUT.

|                                                                                                                                                                                        |               |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| Fairfield co. West Aux. So. C. Marvin, Tr.                                                                                                                                             |               |
| Easton, Cong. ch. and so.                                                                                                                                                              | 80 00         |
| Greenfield Hill, do. wh. with prev. dona. cons. WILLIAM B. MOREHOUSE an H. M.                                                                                                          | 43 00         |
| Greensfarms, Cong. ch.                                                                                                                                                                 | 5 00          |
| Greenwich, 2d cong. ch. bal.                                                                                                                                                           | 5 00          |
| New Canaan, Cong. ch. miss. asso. 60,59; m. c. 49,74;                                                                                                                                  | 110 33        |
| Norwalk, 1st cong. ch. and so. 200; South so. Rev. D. Platt and wife, 10;                                                                                                              | 210 00        |
| Southport, Cong. ch. and so. (of wh. fr. ZALMON B. WAKEMAN, wh. cons. him an H. M. 100; F. M. to cons. WILLIAM D. BLACK, of New York, an H. M. 100;)                                   | 252 16        |
| Westport, A friend,                                                                                                                                                                    | 12 00—717 49  |
| Hartford co. Aux. So. A. G. Hammond, Tr.                                                                                                                                               |               |
| Bristol, Miss L. B.                                                                                                                                                                    | 50            |
| East Avon, Cong. ch. m. c.                                                                                                                                                             | 8 00          |
| Farmington, 1st cong. ch. 375,61; X. Y. 50;                                                                                                                                            | 425 61        |
| Hartford, Centre ch. m. c. 8,35; Calvin Day, wh. cons. G. WELLS ROOT an H. M. 100; a friend, 5; South ch. Seth Terry to cons. Rev. EDWIN P. PARKER and Mrs. LUCY M. PARKER, H. M. 170; | 283 35        |
| Manchester, 1st cong. so. 146; 2d do. 5,40;                                                                                                                                            | 151 40        |
| Pequonnock, Cong. ch. m. c.                                                                                                                                                            | 3 00          |
| Unionville, Ch.                                                                                                                                                                        | 42 55         |
| Windsor, 1st ch.                                                                                                                                                                       | 26 56—940 97  |
| Hartford co. South Aux. So. H. S. Ward, Tr.                                                                                                                                            |               |
| Newington, Cong. ch. and so.                                                                                                                                                           | 198 38        |
| Wethersfield, do.                                                                                                                                                                      | 219 63—418 01 |
| Litchfield co. Aux. So. G. C. Woodruff, Tr.                                                                                                                                            |               |
| Cornwall, North, Benev. asso. to cons. Rev. CHARLES WETHERBY an H. M. 52,71; South cong. ch. 56,85;                                                                                    | 109 56        |
| Litchfield, Cong. ch. 5; m. c. 2,50;                                                                                                                                                   | 7 50          |
| Salisbury, do.                                                                                                                                                                         | 120 40        |
| Sharon, Cong. ch.                                                                                                                                                                      | 27 00         |
| Winstead, 1st do.                                                                                                                                                                      | 104 54—369 03 |

|                                               |               |
|-----------------------------------------------|---------------|
| Middlesex Asso. R. Selden, Tr.                |               |
| Chester, Cong. ch.                            | 94 74         |
| Hadlyme, Gent. and la. 43,60; m.              |               |
| c. 16,40;                                     | 60 00         |
| Hamburg, A friend,                            | 5 00          |
| Millington, Cong. ch.                         | 8 00          |
| West Chester, do. 64,29; m. c.                |               |
| 10,71;                                        | 75 00         |
| Old Saybrook, Cong. ch. 41,55; m.             |               |
| c. 61,33;                                     | 102 88—345 62 |
| New Haven City Aux. So. F. T. Jarman, Tr.     |               |
| New Haven, North ch. 512,45; m. c.            |               |
| 15,62. 3d ch m. c. 67,95; South ch.           |               |
| m. c. 8,84; Chapel st. ch. m. c. 17,59;       |               |
| Centre ch. 149; m. c. 16,48; Davenport        |               |
| chapel. m. c. 2,12; College st. ch. m.        |               |
| c. 20,18; Yale college, a friend, 10;         | 820 23        |
| New Haven co. West Conso. A. Townsend, Tr.    |               |
| Bethany, Cong. ch.                            | 37 40         |
| Mt. Carmel, do.                               | 44 12         |
| West Haven, do.                               | 70 70—152 22  |
| New Haven co. East Aux. So. F. T. Jarman, Tr. |               |
| Branford, Cong. ch.                           | 50 09         |
| Clinton, do. m. c.                            | 96 10         |
| East Haven, do. gent. 46,50; la.              |               |
| 48,19;                                        | 94 69         |
| North Branford, Cong. ch.                     | 63 45—304 23  |
| New London and vic. and Norwich and vic.      |               |
| Aux. So. F. A. Perkins & C. Butler, Trs.      |               |
| Griswold, Jewett City, 25,25; m. c.           |               |
| 22,35;                                        | 47 60         |
| Lebanon, 1st cong. ch. la. 34; Exe-           |               |
| ter so. m. c. 5,22;                           | 39 22         |
| Ledyard, Coll.                                | 30 00         |
| New London, 1st cong. ch. and so.             |               |
| 2,15; L. L. 40; a friend, 2;                  | 257 00        |
| Norwich, 1st cong. ch. and so m.              |               |
| c. 5; 2d do. 10,20. Broadway ch.              |               |
| (of wh. fr. W. A. Buckingham,                 |               |
| to cons. Miss ELIZA C. BUCKING-               |               |
| HAM and Miss ELIZABETH P.                     |               |
| RIPLEY H. M. 200; Caleb B.                    |               |
| Rogers to cons. Rev. HIRAM C.                 |               |
| HAYDEN an H. M. 50;) 358,25;                  |               |
| m. c. 12,51;                                  | 385 99—759 81 |
| Tolland co. Aux. So. E. B. Preston, Tr.       |               |
| Coventry, 1st cong. ch. and so. 60;           |               |
| m. c. 13;                                     | 73 00         |
| Gilead, Cong. ch. gent. 29,50; la.            |               |
| 32 50;                                        | 62 00         |
| Marlboro', Cong. ch. and so. to               |               |
| cons. Rev. ALPHEUS J. PIKE an                 |               |
| H. M.                                         | 55 00         |
| Rockville, A friend,                          | 1 00          |
| Union, Cong. ch. and so.                      | 23 00—211 00  |
| Windham co. Aux. So.                          |               |
| Canterbury, Cong. ch. and so. 66,35;          |               |
| m. c. 15;                                     | 81 35         |
| Chaplin, Cong. ch. and so. 55,08;             |               |
| m. c. 33,11;                                  | 88 19         |
| Plainfield, 1st cong. ch. 46,35; m. c.        |               |
| 27,53;                                        | 73 88         |
| Willimantic, Cong. ch. m. c. 10,50;           |               |
| Miss J. M. 1;                                 | 11 50         |
| Woodstock, West, Cong. ch. a —,               |               |
| 1; South, cong. ch. 26,46; m. c.              |               |
| 21,54;                                        | 49 00—303 92  |
|                                               | 5,342 50      |

|                                  |              |
|----------------------------------|--------------|
| Legacies.—Canterbury, Mrs. C. M. |              |
| D. Wolcott, by S. Paine, Ex'r,   | 100 00       |
| New Haven, John B. Barnard, by   |              |
| N. A. Bacon, Ex'r, (prev. rec'd, |              |
| 5,404,32;)                       | 645 00       |
| Westford, Mrs. A. W. Lummis, by  |              |
| A. G. Hammond, Tr.               | 57 70        |
| West Hartford, Mrs. A. P. Tal-   |              |
| cott, by J. E. Cone, Trustee,    |              |
| (prev. rec'd, 470,04;)           | 79 90—882 60 |
|                                  | 6,225 10     |

## RHODE ISLAND.

|                                    |        |
|------------------------------------|--------|
| Little Compton, A family offering, |        |
| 18; united cong ch. 20,49;         | 38 49  |
| Newport, United cong. ch. and so.  | 460 00 |
| Providence, High st. cong. ch. (of |        |
| wh. fr. A. C. Barstow to cons. A.  |        |
| WINSOR and JOSEPH T. SNOW          |        |
| H. M. 20;)                         | 285 19 |

|                                        |                 |
|----------------------------------------|-----------------|
| Slatersville, Cong. ch. wh. with prev. |                 |
| dona. cons. HIRAM S. YOUNG, Mrs.       |                 |
| JOHN TRAFTON, Mrs. GEORGE W.           |                 |
| HOLT, Rev. E. A. BUCK, Mrs. E.         |                 |
| A. BUCK, Mrs. HARRIET JOHN-            |                 |
| SON, Mrs. L. ELIZABETH W. SEA-         |                 |
| GRAVE H. M.                            | 400 00—1,183 68 |

## NEW YORK.

|                                               |              |
|-----------------------------------------------|--------------|
| Buffalo and vic. Aux. So. J. Crocker, Agent.  |              |
| Buffalo, 1st pres. ch. coll. and m. c.        | 515 87       |
| Lancaster, Pres. ch.                          | 23 00—538 87 |
| Chautauque co. Aux. So. S. H. Hungerford, Tr. |              |
| Ripley, 2d pres. ch.                          | 11 00        |
| Westfield, 1st do.                            | 83 34—94 34  |
| Geneva and vic. Aux. So.                      |              |
| Albion, Pres. ch.                             | 83 00        |
| Canandaigua, 1st cong. ch. 69,48;             |              |
| gent. (of wh. fr. Rev. Q. E.                  |              |
| Daggett, wh. with prev. dona.                 |              |
| cons. MARY DAGGETT an H. M.                   |              |
| 25;) 195; la. 148,69; fem. sem.               |              |
| 15; m. c. 142,11;                             | 570 28       |
| Dansville, Pres. ch.                          | 62 00        |
| Huron, do.                                    | 13 00        |
| Lockport, Cong. ch.                           | 33 28        |
| Middleport, Pres. ch.                         | 13 24        |
| Medina, Mrs. Bayne,                           | 10 00        |
| Romulus, Pres. ch.                            | 92 00        |
| Rushville, Cong. ch.                          | 36 00        |

912 80

Ded. disc. 1 00—911 80

|                                               |          |
|-----------------------------------------------|----------|
| New York and Brooklyn Aux. So. A. Merwin, Tr. |          |
| (Of wh. fr. Mrs. A. H. W. 250; Am-            |          |
| brose K. Ely, 200; Broadway Tab.              |          |
| 106,98; a friend, a thank off'g, 33,33;       |          |
| W. G. Lambert, 50; Theolog. sem. m.           |          |
| c. 1.)                                        | 1,225 02 |

|                                                   |        |
|---------------------------------------------------|--------|
| St. Lawrence co. Aux. So. Rev. C. T. Hulburd, Tr. |        |
| Brasher Falls, Pres. ch. 12; avails               |        |
| of penny a week, 8; indiv. 15;                    | 35 00  |
| Canton, Mrs. J. W.                                | 1 00   |
| Gouverneur, Cong. ch. m. c. 32,81;                |        |
| indiv. 122;                                       | 154 81 |
| Hopkinton, Cong. ch. 15,13; m.                    |        |
| c. 29;                                            | 44 13  |
| Pierpont, Rev. P. M.                              | 2 00   |
| Parishville, Cong. ch.                            | 7 00   |
| Potsdam, Indiv.                                   | 17 00  |

260 94

Ded. for printing, &amp;c. 11 50—249 44

|                                         |       |
|-----------------------------------------|-------|
| Syracuse and vic. Aux. So. S. Mead, Tr. |       |
| La Fayette, Cong. ch.                   | 25 14 |
| Lysander, Pres. ch.                     | 23 50 |
| Chaplin, do. youth's miss so.           | 15 00 |

63 64

Ded. disc. 31—63 33

3,082 80

|                                      |        |
|--------------------------------------|--------|
| Amenia, Pres. ch. m. c.              | 12 50  |
| Arkport, J. P. Case,                 | 2 00   |
| Aurora, Pres. ch. m. c.              | 50 00  |
| Batavia, Pres. ch.                   | 162 60 |
| Beekmantown, do.                     | 15 00  |
| Binghamton, A friend,                | 2 00   |
| Bridghampton, Pres. ch.              | 30 00  |
| Candor, Cong. ch.                    | 28 00  |
| Cazenovia, "Steward,"                | 100 00 |
| Chester, Pres. ch.                   | 6 31   |
| Clinton, K.                          | 4 00   |
| E. Bloomfield, Cong. ch. and so.     | 20 00  |
| Flatbush, P. L. C.                   | 3 00   |
| Greenport, a lady,                   | 2 00   |
| Hannibal, Cong. ch.                  | 4 57   |
| Harpersfield, Rev. H. Boies, 5; Miss |        |
| S. H. 10; L. H. 3;                   | 18 00  |
| Horse Heads, 1st pres. ch.           | 23 00  |
| Hudson, do. female miss. asso. to    |        |
| cons. Mrs. PHEBE BEEKMAN an          |        |
| H. M. 100; m. c. 59; pres. ch. for   |        |
| Dea. John Hermantz, Oroomiah,        |        |
| 35;                                  | 194 00 |
| Huron, Unknown,                      | 10 00  |
| Keeseville, Cong. ch. m. c.          | 30 00  |



|                                               |                |
|-----------------------------------------------|----------------|
| Kingsboro', Pres. ch.                         | 3 00           |
| Lowville, do.                                 | 30 00          |
| Milford, do.                                  | 13 00          |
| Mount Morris, do.                             | 11 21          |
| New Road, Cong. ch. la.                       | 10 00          |
| Ogdensburg, E. Thompson, a thank<br>off'g,    | 70 25          |
| Orient, Cong. ch.                             | 35 00          |
| Palmyra, 1st pres. ch. 80; less exc.<br>2,39; | 77 61          |
| Patchogue, Cong. ch. bal.                     | 10 00          |
| Pleasant Valley, Pres. ch.                    | 10 00          |
| Port Jervis, do. m. c.                        | 8 25           |
| Poughkeepsie, do. do.                         | 10 00          |
| Somers, Pres. ch.                             | 28 48          |
| South Gilboa, H. M. R.                        | 5 00           |
| Stony Brook, Miss H. M. A.                    | 1 00           |
| Vernon, Mt. Vernon pres. ch.                  | 30 00          |
| Wading River, Cong. ch. m. c.                 | 15 00-1,084 81 |
|                                               | 4,167 61       |

|                                                                                                   |                   |
|---------------------------------------------------------------------------------------------------|-------------------|
| Legacies.—Albany, Anthony Gould,<br>by William Gould, Ex'r, (prev.<br>rec'd, 3,000;)              | 500 00            |
| Buffalo, Jabez Goodell, by H.<br>Shumway, Ex'r, 2,009; less exc.<br>10; (prev. rec'd, 62,568 81;) | 1,999 00-2,499 09 |
|                                                                                                   | 6,666 61          |

## NEW JERSEY.

|                                                                                                                                                     |                                                                                                                                         |
|-----------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------|
| Hanover, Pres. ch.                                                                                                                                  | 68 00                                                                                                                                   |
| Newark, 1st do. fem. miss. so. 190; 50;<br>2d do. (of wh. fr. young people's<br>miss. so. wh. with prev. dona. cons.<br>CALEB S. WARD an H. M. 50;) | 237,95; South Park pres. ch. (of<br>wh. with prev. dona. to cons. Mrs.<br>MARY C. HARRISON an H. M. 59;<br>a lady, 20; ) 248,28; 676 73 |
| Orange, 1st pres. ch. E. Starr,                                                                                                                     | 50 00                                                                                                                                   |
| Parsippany, Fem. evan. so.                                                                                                                          | 13 00                                                                                                                                   |
| Princeton, Prof. A. Guyot,                                                                                                                          | 25 00                                                                                                                                   |
| Rockaway, Pres. ch. 48,71; Mrs. C.<br>King, 20;                                                                                                     | 68 71                                                                                                                                   |
| Springfield, Rev. O. L. K.                                                                                                                          | 10 00                                                                                                                                   |
| Trenton, Pres. ch.                                                                                                                                  | 24 04-935 48                                                                                                                            |

## PENNSYLVANIA.

|                                                                                                                |              |
|----------------------------------------------------------------------------------------------------------------|--------------|
| By Samuel Work, Agent.                                                                                         |              |
| Philadelphia, Clinton st. ch. 170;<br>Miss Lennard, 30; Pine st. ch.<br>m. c. 5,15; Arch st. ch. Mrs.<br>W. 5; | 210 15       |
| Kensington, Pres. ch.                                                                                          | 17 25        |
| Northern Liberties, 1st pres. ch.<br>to cons. HORATIO B. LINCOLN<br>and JOHN B. STEVENS H. M.                  | 250 00       |
| West Chester, Pres. ch. 19,50; J.<br>Atwood, 25; Mrs. McDonald,<br>20;                                         | 64 50-541 90 |
| E. A. S.                                                                                                       | 5 00         |
| Bell Valley, B. R.                                                                                             | 4 00         |
| Carbondale, 1st pres. ch. to cons.<br>GEORGE FOSTER an H. M.                                                   | 100 00       |
| Chester, G. Hood,                                                                                              | 10 00        |
| Danby, M. E. C.                                                                                                | 1 00         |
| Edinboro', 1st pres. ch.                                                                                       | 5 00         |
| Gibson, Pres. ch.                                                                                              | 8 00         |
| Great Bend, 1st do. m. c.                                                                                      | 5 00         |
| Lewiston, F. J. Hoffman,                                                                                       | 10 00        |
| Montrose, Pres. ch.                                                                                            | 50 00        |
| Pittsburg, 3d do m. c. 411,66; BEN-<br>JAMIN P. BAKEWELL, wh. cons.<br>him an H. M. 100; D. O. J. 3,75; 5,5 41 | 5 00         |
| Summit Hill, Welsh cong. ch.                                                                                   | 5 00         |
| Ulysses, Pres. ch. and so.                                                                                     | 2 00-720 41  |
|                                                                                                                | 1,262 31     |

## DELAWARE.

|                                   |       |
|-----------------------------------|-------|
| Wilmington, Hanover st. ch. m. c. | 63 44 |
|-----------------------------------|-------|

## DISTRICT OF COLUMBIA.

|                                 |       |
|---------------------------------|-------|
| Washington, 4th pres. ch. m. c. | 49 51 |
|---------------------------------|-------|

## VIRGINIA.

|                                      |      |
|--------------------------------------|------|
| French Creek, A. B. 1; Mrs. M. P. 1; | 2 00 |
|--------------------------------------|------|

## OHIO.

|                                                                                         |             |
|-----------------------------------------------------------------------------------------|-------------|
| By G. L. Weed, Tr.                                                                      |             |
| Cincinnati, 3d pres. ch. m. c.                                                          | 16 75       |
| College Hill, Pres. ch. m. c.                                                           | 6 73        |
| Columbus, 2d do. 27,88; m. c. 5;                                                        | 32 88       |
| Dayton, I. A. I. I.                                                                     | 10 00       |
| Dresden, Pres. ch.                                                                      | 11 00       |
| Granville, Bal.                                                                         | 6 00        |
| Homer, Pres. ch. indiv.                                                                 | 6 00        |
| Ironton, do. m. c.                                                                      | 45 00       |
| Jersey, Pres. ch. (of wh. for Choc.<br>m. 2,52; ) 20,60; m. c. 16,55;<br>C. M. P. 6,73; | 43 88       |
| Johnstown, Pres. ch. 33,56; Rev.<br>E. Garland, 13;                                     | 46 55       |
| Lockland, Pres. ch.                                                                     | 4 52        |
| Monroeville, do. m. c.                                                                  | 5 38        |
| Newark, A. Sherwood,                                                                    | 20 00       |
| Sharon, Pres. ch.                                                                       | 2 00        |
| Walnut Hills, Mrs. J. Bates, 5;<br>Lane sem. ch. m. c. 8,01;                            | 13 01       |
|                                                                                         | 269 71      |
| Ded. disc.                                                                              | 75-268 96   |
| By T. P. Handy, Agent.                                                                  |             |
| Brighton, Ch.                                                                           | 2 00        |
| Conneaut,                                                                               | 13 30       |
| Cleveland, La. miss. so.                                                                | 54 00       |
| Grafton and Eaton, Chs.                                                                 | 20 00       |
|                                                                                         | 89 30       |
| Ded. dis.                                                                               | 1 93-87 37  |
| By E. De Witt.                                                                          |             |
| Brownhelm, Pres. ch.                                                                    | 3 00        |
| Elyria, do.                                                                             | 17 00-20 00 |
|                                                                                         | 376 33      |

|                                                                                                                                                                                                                                                                                               |             |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|
| A friend.                                                                                                                                                                                                                                                                                     | 5 00        |
| Ashtabula, I. M. G.                                                                                                                                                                                                                                                                           | 5 00        |
| Cleveland, Elisha Taylor, wh. cons.<br>Rev. DAVID J. YERKES, of Pitts-<br>burg, Pa., Rev. ALFRED TAYLOR,<br>Holidaysburg, Pa., Rev. JOHN T.<br>SEELEY, Syracuse, N. Y., and NA-<br>THANIEL E. GOODWIN, Columbus,<br>Miss. H. M. 300; s. a. by F. C.<br>Keith, for ed. in Bebek sem.<br>37,50; | 337 50      |
| Freedom, Mrs. A. Taylor,                                                                                                                                                                                                                                                                      | 10 00       |
| Hudson, Bible class miss. asso.<br>9,06; Rev. H. Coe, 9;                                                                                                                                                                                                                                      | 18 06       |
| Maumee City, 1st pres. ch. m. c.                                                                                                                                                                                                                                                              | 37 42       |
| Streetsboro', Ch.                                                                                                                                                                                                                                                                             | 7 54        |
| Vienna, Pres. ch. and cong.                                                                                                                                                                                                                                                                   | 30 00       |
| Warren, 1st do. wh. with prev. dona.<br>cons CHESTER BIDWELL an H. M. 79 90                                                                                                                                                                                                                   | 6 00-536 42 |
| Willoughby, L. Lloyd,                                                                                                                                                                                                                                                                         | 912 75      |
| Legacies.—Dayton, Miss F. J. Snodgrass,<br>by Michael Dougherty, Trustee, interest,                                                                                                                                                                                                           | 179 10      |
|                                                                                                                                                                                                                                                                                               | 1,091 85    |

## INDIANA.

|                             |             |
|-----------------------------|-------------|
| By G. L. Weed, Tr.          |             |
| Anderson, Pres. ch.         | 5 00        |
| Bainbridge, do. m. c.       | 2 77        |
| Logansport, do. m. c.       | 6 80        |
| Indianapolis, 4th do. m. c. | 15 00       |
| Vandalia, Pres. ch.         | 10 00-39 57 |
| Indianapolis, A. D. Wood,   | 10 00       |
|                             | 49 57       |

## ILLINOIS.

|                                                                      |             |
|----------------------------------------------------------------------|-------------|
| By Rev. C. Clark.                                                    |             |
| Canton, Cong. ch.                                                    | 45 60       |
| Chicago, Theolog. sem. Rev. Dr.<br>Haven, 15; Mrs. F. 2;             | 17 00       |
| Farmington, Cong. ch.                                                | 8 61        |
| Fulton, do. m. c.                                                    | 34 15       |
| Lee Centre, Cong. ch.                                                | 17 00       |
| Rockford, 1st do.                                                    | 65 34       |
| Westminster, Pres. ch.                                               | 8 59-196 29 |
| Belvidere, 1st pres. ch.                                             | 35 00       |
| Carlinville, Pres. ch. m. c.                                         | 10 00       |
| Chicago, A friend of the New Eng-<br>land ch. 100; 2d pres. ch. 100; | 200 00      |

|                                        |             |
|----------------------------------------|-------------|
| Freeport, 1st pres. ch. s. s. for Dea. |             |
| Joseph, Oroomiah,                      | 50 00       |
| Galesburg, 2d pres. ch. m. c. 7; cong. |             |
| ch. m. c. 17, 13;                      | 24 13       |
| Galena, 1st pres. ch.                  | 24 20       |
| Jacksonville, A friend,                | 30 00       |
| Kewanee, Cong. ch.                     | 4 25        |
| Malden, 1st do.                        | 41 70       |
| Mendon, Cong. ch.                      | 30 80       |
| Port Byron, do.                        | 6 50        |
| Rockford, La. miss. so. (of wh. for    |             |
| ed. in Mrs. Bridgman's sch. Sbang-     |             |
| hai, 10;)                              | 30 60       |
| Rushville, Pres. ch.                   | 17 00       |
| Sheffield,                             | 2 09        |
| Tolono, W. K.                          | 9 00        |
| Waukegan, 1st pres. ch. wh. cons.      |             |
| Rev. GEORGE L. LITTLE an H. M.         | 68 38       |
| Wayne Centre, Rev. E. W. K. 1, 90;     |             |
| m. c. 1, 10;                           | 3 00—586 05 |
|                                        | 782 34      |

## MICHIGAN.

|                                 |              |
|---------------------------------|--------------|
| By J. S. Farrand.               |              |
| Birmingham, Pres. ch.           | 13 70        |
| Detroit, A friend for Gaboon m. | 25 00        |
| Royal Oak, Cong. ch.            | 2 55         |
| Troy, Pres. ch.                 | 4 50         |
| Wing Lake, do.                  | 6 35         |
|                                 | 52 10        |
| Ded. disc.                      | 18—51 92     |
| East Saginaw, W. C. S.          | 6 00         |
| Flint, 1st pres. ch.            | 139 00       |
| Jackson, Cong. ch.              | 15 00        |
| Three Rivers, Pres. ch.         | 31 24—191 24 |
|                                 | 243 16       |

## WISCONSIN.

|                                      |              |
|--------------------------------------|--------------|
| Beloit, Pres. ch.                    | 16 99        |
| Delavan, Cong. ch. (of wh. fr. J. S. |              |
| Officer to cons. Mrs. P. D. KEN-     |              |
| DRICK an H. M. 100;)                 | 147 00       |
| Fall River, J. Q. Adams and wife,    | 25 00        |
| Fulton, 1st cong. ch.                | 8 72         |
| Kenosha, do.                         | 26 33        |
| Plattville, Cong. ch. 16, 57; m. c.  |              |
| 16, 62; ded. disc. 69c;)             | 32 50        |
| Somers, Pres. ch.                    | 11 00—267 54 |

## IOWA.

|                                  |            |
|----------------------------------|------------|
| Cedar Rapids, 1st pres ch. m. c. | 20 00      |
| Clermont, Pres. ch.              | 1 76       |
| Grinnell, Cong. ch. and so.      | 18 63      |
| Kossuth, 1st pres. ch. m. c.     | 3 00       |
| Postville, Cong. ch.             | 1 30       |
| Roberts' Creek, do.              | 1 08       |
| Staceyville, do. m. c.           | 2 00       |
| Troy, J. H. Beck,                | 5 60—52 77 |

## MISSOURI.

|                          |       |
|--------------------------|-------|
| St. Louis, 1st pres. ch. | 70 35 |
|--------------------------|-------|

## KENTUCKY.

|                         |      |
|-------------------------|------|
| Louisville, E. Needham, | 5 00 |
|-------------------------|------|

## TENNESSEE.

|                                  |            |
|----------------------------------|------------|
| Chattanooga, Pres. ch. 3, 45; J. |            |
| Cameron, 25;                     | 28 45      |
| New Canton, L. H. R.             | 5 00       |
| Rockford, Pres. ch.              | 40 00      |
| Spring Place, do.                | 3 50—76 95 |

## TEXAS.

|                       |      |
|-----------------------|------|
| San Antonio, S. M. N. | 5 00 |
|-----------------------|------|

## CALIFORNIA.

|                                    |        |
|------------------------------------|--------|
| San Francisco, 1st cong. ch. m. c. | 111 81 |
|------------------------------------|--------|

## MINNESOTA.

|                                     |            |
|-------------------------------------|------------|
| Hastings, 1st pres. ch.             | 7 50       |
| St. Anthony, 1st cong. ch. 8; m. c. |            |
| 2, 45;                              | 10 45      |
| Stillwater, Germans,                | 2 00—19 95 |

## FOREIGN LANDS AND MISSIONARY STATIONS.

|                                              |        |
|----------------------------------------------|--------|
| Bennington, Choc. m. Coll.                   | 70 25  |
| Danville, C. E., Cong. ch. m. c.             | 6 00   |
| Eaton, Cong. ch. and so.                     | 27 00  |
| Hazlewood, Min. H. D. C. 10; coll. 8, 50;    |        |
| m. c. 3, 41;                                 | 21 91  |
| Pajutazee, Rev. T. S. Williamson, a thank-   |        |
| off'g, 19, 30; J. M. C. 5; A. W. W. 2;       |        |
| Mrs. A. 1, 25;                               | 27 55  |
| St. Stephens, N. B., Cong. ch. and so. m. c. | 69 60  |
| Tuscarora, Coll. 3; Mrs. H. 1;               | 4 00   |
|                                              | 226 41 |

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

|                   |          |
|-------------------|----------|
| MAINE,            | \$92 72  |
| NEW HAMPSHIRE,    | 17 00    |
| VERMONT,          | 63 31    |
| MASSACHUSETTS,    | 53 48    |
| RHODE ISLAND,     | 1 00     |
| CONNECTICUT,      | 75 70    |
| NEW YORK,         | 11 25    |
| NEW JERSEY,       | 5 00     |
| PENNSYLVANIA,     | 87 07    |
| DELAWARE,         | 70 00    |
| OHIO,             | 20 12    |
| MICHIGAN,         | 41 91    |
| INDIANA,          | 13 20    |
| ILLINOIS,         | 20 16    |
| WISCONSIN,        | 6 16     |
| IOWA,             | 148 60   |
| IN FOREIGN LANDS, | 65 83    |
|                   | \$782 51 |

|                                |           |
|--------------------------------|-----------|
| Donations received in January, | 30,570 18 |
| Legacies,                      | 6,910 70  |

\$37,480 88

|                                         |              |
|-----------------------------------------|--------------|
| <del>625</del> TOTAL from August 1st to |              |
| January 31st,                           | \$122,913 53 |

## THANK-OFFERINGS FOR THE DEBT.

RECEIVED IN JANUARY.

|                                          |          |
|------------------------------------------|----------|
| MAINE.—Bath, Winter st. cong. so.        | 10 00    |
| NEW HAMPSHIRE.—New Alstead, L. S.        |          |
| B. Smith,                                | 2 00     |
| VERMONT.—Ascutneyville, A. B. K.         | 10 00    |
| MASSACHUSETTS.—Boston, A friend, 10;     |          |
| Easthampton, Mrs. Coleman, 2; South      |          |
| Deerfield, a friend, 11; Westford, Rev.  |          |
| E. R. H. and wife, 3; Whitinsville, Miss |          |
| A. E. Fletcher, 3; Woburn, a new year's  |          |
| offering, 20;                            | 49 00    |
| CONNECTICUT.—New Haven, A friend,        | 1 00     |
| NEW YORK.—Binghamton, A. M. Hull,        |          |
| 10; Kiantone, M. E. C. 2; New Lebanon,   |          |
| S. Churchill, 6; North White Creek, A.   |          |
| Eldredge, 10; Whitehall, 1st pres. ch.   |          |
| s. s. 17;                                | 45 00    |
| PENNSYLVANIA.—Philadelphia, Clinton      |          |
| st. ch. a family,                        | 5 00     |
| OHIO.—Dayton, I. A. S. I. 5; Willoughby, |          |
| L. Lloyd, 4;                             | 9 00     |
|                                          | 181 00   |
| Previously received,                     | 2,028 40 |
|                                          | 2,169 40 |

## DONATIONS IN CLOTHING, &amp;c.

|                                             |       |
|---------------------------------------------|-------|
| Chelsea, Ms. Furniture, &c. fr. J. O. Mer-  |       |
| rill,                                       | 2 94  |
| Cleveland, Ohio, Pres. ch. for the bell for |       |
| Baghchejuk,                                 | 20 00 |
| Fairfield and Westport, Ct. for do.         | 28 00 |
| Derby, Vt. A box fr. ladies, for Mr. Glea-  |       |
| son, Seneca,                                | 27 50 |
| Newburyport, Ms. Turkish Aid So. wearing    |       |
| apparel and bedding, for Mrs. Goodell       |       |
| and Mrs. Schaufier, Constantinople,         | 89 00 |
| Philadelphia, Pa. Ladies of Buttonwood st.  |       |
| ch. a sewing machine, for Cher. miss.       | 35 00 |

THE  
MISSIONARY HERALD.

VOL. LVI.

APRIL, 1860.

No. 4.

American Board of Commissioners for Foreign Missions.

Northern Armenian Mission.—Turkey.

CONSTANTINOPLE.

LETTER FROM MR. SCHAUFFLER,  
NOVEMBER 16, 1859.

*"Shall a Nation Be Born at Once?"*

REPEATEDLY, of late, letters from Constantinople and the vicinity have alluded to important movements in progress, which would be revealed in due time. One such movement is spoken of in this communication from Mr. Schauffler, and certainly the statements made are not a little remarkable and encouraging. What the end will be man may not say, but we may at least indulge the hope, (a hope which should prompt to fervent prayer and earnest effort,) that this will prove to be, indeed, "the Lord's doing, and marvelous in our eyes." Mr. Schauffler, not referring to these things only, but speaking generally, says: "The progress of the work here is so extraordinary, that the plainest statement of it will partake of the romantic. If some of the encouraging prospects looming up should not prove to be, at the end, what they promise to be at the beginning, I can only say that *my* views of them are often considerably behind those of some of my brethren, making me appear rather in the light of a man 'of little faith.'" Were not the church at large of so 'little faith,' more extraordinary movements would be seen; and those which appear wonderful in their beginnings would more frequently prove to be, at the end, all, and more than all, that they had promised.

The publication of the letter has been delayed because of doubts as to the expediency of publishing; and it is now thought best to omit several passages, and all names of persons and places, though by so doing the interest of the statements is greatly diminished.

*Remarkable Movement.*

I must now call your attention to a movement among the Turks which can hardly remain without some very serious and extensive consequences. About fifteen months ago, we heard of a commotion among them. A new sect had started up, and the heresy was to be put down. We took no cognizance of it, nor did I ever refer to it in word, or by correspondence; for it did not concern me, and the rumors going about are many. The leader was an old and otherwise inoffensive man, a doctor of Mohammedan theology, and a lecturer in a theological school.

Mr. Hamlin has doubtless written to you, of his visit to Brusa, with Mr. Williams. Soon after their return, several Mohammedans called on Mr. Williams and stated that they were of the so-called sect; that their leader had written to them, after what he had heard of his (Mr. W.'s) remarks at Brusa, telling them to go to him and hear what doctrine he

preached, and to let him know. After conversation and prayer, they seemed to be greatly delighted; and declared to Mr. Williams, that these were the same views their teacher had communicated to them, with this difference only, that he proved his doctrine out of the Bible, and their teacher proved his out of the Koran. This looks strange enough at first sight, but it can be accounted for sufficiently, on closer examination. A number of these persons have, ever since, come regularly to divine service here [on the Sabbath]; have visited Mr. Williams and us, frequently, on other days; have spent evenings and nights in our houses; and the only topic of conversation is divine truth and the way of salvation.

Before I proceed, I must define a little more accurately the apparent religious posture of their minds. It appears, from what they say, that all they know of the Gospel and of Christ is the result of reading the Koran, and of the religious, prayerful meditations of their teacher. Several months since, he began to teach, more openly than before, doctrines closely allied to those of Christianity, though his mind began to wake up to his present views some ten years ago. Neither he, nor his followers, had ever read the New Testament. They were not among the purchasers of the thousands of New Testaments in Turkish, which have been selling at such a rapid rate for three or four years past. And yet, they not only acknowledge the divinity of Christ and the work of the Holy Spirit, but profess to be mere *beginners*, ready and anxious to find the full truth concerning Christ and salvation, from the Word of God itself.

Since they came into connection with us, both their leader, and those with whom we have come in contact here, have accepted, eagerly, the Word of God, and are studying it with apparent delight.

#### *Testimony of the Koran to the Scriptures.*

Upon a closer examination of their case, there is nothing inconsistent in all

this. It is, rather, strange that such a movement should not have arisen before. It is a fact that the Koran, received by the Mussulman as a divine revelation, testifies to the divine character of the Old and the New Testaments in unequivocal terms, and so repeatedly that this forms, in fact, one of the chief tautologies of that tedious book. From one end of it to the other, from the second sura, or chapter, to the ninety-eighth, near the close of the book, you find scattered along, no less than one hundred and twenty-seven commendations, or indorsements, of the Law and the Gospel, as the Word of God. They (i. e. the Old and New Testaments) are sometimes even called "*Furcan*," or the "*Distinction*" (of good and evil),—the highest title claimed by the Koran. And as this testimony is borne through nearly the whole Koran, so does it extend also through Mohammed's whole life. For in the suras pretended to have been revealed at Mecca, before the Hegira, there are sixty-five such passages; and in those dictated at Medina, after the Hegira, there are sixty-two. *Nor is there a single passage in the Koran in which the purity of the Scripture text is called in question.* The charge of corruption is an after-thought of Mussulman doctors, and belongs to their tradition, which has of late fallen much into discredit, and its religious injunctions into desuetude. The Koran, farther, acknowledges the miraculous conception and birth of Christ, and his prophetic character; and ascribes to him the judgment of the quick and the dead at the last day. Much is said of the Holy Spirit, of faith, and of the fear and the love of God. I might mention other things, but I forbear. Of course the sonship of Jesus, (in the coarse sense suggesting the assumption of the Virgin into heaven,) the doctrine of the Trinity, and various other points of Christian doctrine, are opposed in the Koran; and all is mixed up and confounded in the crazy way in which that book was dictated, and ultimately arranged.



Still, with almost naïve inconsistency, it insists on the divine character of the Bible, and often treats with irony, or with indignation, those who reject it, threatening them with eternal ruin and frightful torments.

Now while there is abroad, generally, a spirit of religious inquiry, and has been, among the Mussulmans, ever since 1855; while many are turning infidels, and still more are looking towards the Gospel, with inquisitive glance and candid interest; is it so very strange, that a serious old man should begin to think of Jesus—his miraculous birth, his miraculous power, his prophetic office, his death, and his coming to judgment? Should it be pronounced impossible for him to seek that divine Spirit, of which the Koran speaks repeatedly, and, aided by his inward light, to see and experience more than it was ever intended by the false prophet to convey? And would it be any more than must be expected in these days of revivals and divine power, if these newly awakened inquirers should come by thousands to the text, and the undiminished doctrine of the sacred Scriptures? Surely not.

#### *New Teachings—Results.*

Well, some months ago this man began to preach what he knew of Christ, in the houses of his disciples, and the result, as stated by these persons, is stupendous. In five months, they say, there were some 10,000 decided adherents to his doctrine, and some 20,000 who sympathized with his views, known or supposed to exist. That these are round numbers, for the accuracy of which they cannot vouch, these men frankly confess. They think there must be as many as that. I need not say that they may be very far beyond the reality; but that the movement is a great one there can be no doubt, from other considerations than their statements or estimates.

The individuals referred to, with whom we are having intercourse, have been con-

versed with by missionaries, by brethren from the Armenians, and by all the Osmanlee brethren; and there is but one impression about them. They are serious, humble, affectionate, confiding, prayerful, and anxious for divine truth; and they very much bear the aspect of young converts. They desire to enlighten and save others also. They have secret meetings for prayer and conversation. They—at least many of them—have ceased going into any mosque. They suppose that this is a work which God has commenced, and which he will carry eastward into Asia. They are on the most affectionate terms with the baptized and professing Mussulman Christians, look with entire confidence to the missionaries, and have declared, repeatedly, that they are children in knowledge, and are ready to be set right on all points, in the light of divine truth.

Mr. Schauffler closes his letter with an appeal to the Prudential Committee to “make haste and furnish men and means” for the work in Western Asia; “that the harvest, vast and white, fall not to the ground.”

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LETTER FROM MR. BLISS, JANUARY 26, 1860.

#### *Support of Their Own Pastor by the Church in Pera.*

MR. BLISS sends a translation of a letter to the missionaries from the Evangelical Church in Pera, which announces, in very pleasing terms, the exceedingly gratifying fact, that the church has taken “upon itself the entire responsibility of its pastor’s support.” The importance, and value to the missionary cause, of such a step in advance is well presented by Mr. Bliss, and his letter furnishes a most appropriate introduction to the letter from the church. He writes:

On the other half of this sheet you will find the translation of a letter lately received by us from a committee of the Protestant Armenian Church in Pera. You will rejoice to hear of this decided step in advance on the part of one of our young churches. We hail it as “the beginning of the end.” We trust that the noble and most praiseworthy ex-

ample set by this church will in good time be followed by others; it can hardly fail of exerting a powerful influence upon all. The Pera church has for some years been paying part of its pastor's salary. This last decision, however, is quite an advance upon what it has heretofore done, and the execution of the decision will necessitate no little self-denial on the part of its members; for they are still few in number and, as a body, poor in this world's goods. But they are hopeful and courageous. Their present movement has in it all the elements of success. It was undertaken not from any special pressure on our part, but as a matter of principle, for the good of the church itself, and for the promotion of the interests of Christ's kingdom in the land; and we believe that, by the favor of God it will succeed, and bring great blessings in its train.

The letter of the church gives evidence that its members are already experiencing some of the happy results of their new position, in the more intimate and more endearing relations into which they are now brought with their pastor. May no root of bitterness ever spring up to trouble them. Their pastor, the Rev. Simon Eutyjian, is an able minister of the New Testament, much loved and honored by us all. One of the deacons of the church is the veteran disciple Vertanes, once a priest in the Armenian church. Having been brought to the knowledge of the truth nearly thirty years ago, through the instrumentality of the tract, *The Dairyman's Daughter*, he has from that time to this, through much persecution and many trials, continued steadfast in the service of Christ. Among the younger members of the church, also, are some most excellent brethren. We commend them all, particularly in reference to their present enterprise, to the special prayers of their Christian friends in America.

We commend, also, the fact that churches on missionary ground are, one by one, (slowly indeed,) becoming self-

supporting churches, and then, by another step in advance, themselves missionary churches, to the consideration of those at home who seem to look with so much dismay upon the ever-expanding demands of the missionary work. There will be some subtractions amid the many additions to the burdens which the claims of a dying world, from year to year, roll upon the church of Christ.

### *Letter from the Church.*

(Translation.)

To the Missionaries of the American Board at Constantinople:

*Reverend and Beloved Brethren in Christ Jesus*,—You are already well aware, that it has long been the desire of our church to secure for itself an (independent) existence as a Christian body, by establishing and strengthening within itself those God-given principles which would not only insure that (independent) existence, but which would also be its present life and strength.

But not only have our poverty and the smallness of our number prevented the immediate realization of our desire, but, in the very nature of the case, it was necessary that we should pass the youthful and inexperienced portion of our existence under the watchful care of guardians.

From the depths of our hearts do we bless the Providence which, through the infinite goodness of God, has visited us, and through the instrumentality of your society, has placed us in our present happy enjoyment of Gospel privileges; and not only so, but put it into your hearts to exercise paternal care over us in our necessities, to the present time.

Wherefore, reverend brethren, being assured that it has also been your most earnest desire from the beginning to see these young churches in a state of maturity—self-governed and self-supporting—we hasten to communicate to you the decision of our yearly meeting in reference to this matter, which is that, commencing with the year 1860, the Pera church promises to take upon itself the entire responsibility of its pastor's salary, instead of doing this only in part, and depending for the rest upon aid from your treasury.

We wish also, on this occasion, to communicate to you, and through you to your society, the assurance of our heartfelt gratitude and lasting appreciation of the kind aid which you have to this time rendered us, and which has made it easy for us to attain to our present happy position.

We already taste the sweet and precious influences of the holy pastoral relation.

The pastor is ours—we are his. He labors and plans for us, and we care and provide for him. Blessed relation!

Finally, dear brethren, be assured that the cessation in this respect of our relations with you, does not look at all towards any separation in our holy bond of union; but the rather do we hope that, through the blessing of the Father of mercies, it will be the occasion of strengthening and increasing more than ever the strong bond of Christian love and brotherly affection between us.

Receive this as the assurance of the lasting gratitude of [our] hearts.

We remain very faithfully yours, in  
behalf of the Evangelical Church in Pera,

E. VERTANES.  
HOVSEP HAROUTUNIAN.  
HAGOP MATEOSIAN.

*Pera, Dec. 31, 1859.*

PHILIPPOPOLIS.

LETTER FROM MR. MERIAM, JANUARY  
17, 1860.

### Getting Established.

THE Herald for March contained a letter from Eski Zagra, one of the new stations in European Turkey, among the Bulgarians. Labors were commenced at Philippopolis, by Messrs. Meriam and Clark, a few days before Mr. Byington established himself at Eski Zagra, and in this letter Mr. Meriam gives some account of the place and the circumstances under which they enter upon their missionary work.

After mentioning that just a year had passed since he left New England, and briefly sketching the way in which that year had been passed, gratefully acknowledging the divine goodness, and speaking of his study of the language, first with Mr. Riggs, at Constantinople, for some weeks after his arrival, and then at Adrianople, he writes :

A desire to reach our own field soon disturbed again our quiet study, and I left Adrianople for Philippopolis on the 18th of August, with the purpose of securing a house. This proved to be no easy matter, as the Greek priests were ready to do what they could to oppose my taking any of the very few empty houses in the city. It was only after a second journey to Philippopolis, and much trouble, that a house was finally

secured on the 14th of October. October 22, Rev. J. F. Clarke and wife arrived, accompanied by Mrs. Meriam. In process of time all our goods arrived safely, and it was a joyful work to unpack, arrange, and settle down into regular life. Our house we hired for one year, and, although it was small for two families, Mr. and Mrs. Clarke and ourselves determined to occupy it together.

### *The City and People.*

We find Philippopolis to contain about 12,000 houses, or from 60,000 to 65,000 inhabitants. As far as we can ascertain, this population is divided as follows: Bulgarians, 25,000; Mohammedans, 18,000; Greeks, 15,000; Jews, 2,000. French, Armenians, Gypsies and others, make up the remainder. Surrounding the city, within a circuit of perhaps twenty-five miles, are three hundred and sixty-four villages, including a large population, the great proportion being Bulgarians. These villages are easy of access, and some of them afford a health retreat in summer. There are resident here Vice Consuls of Russia, France, Austria and Germany. We find no representative of England. A few French traders, introduced by the French Vice Consul, do business here. The bazaars and shops are mostly occupied by Greeks and Turks. The Bulgarians are mostly laborers, cartagees, gardeners, wood-choppers, water-carriers, &c.

*Education—Religion.*

Except among a small class of wealthy Bulgarians, and a still smaller class of Mohammedan clergy, there is little here that can be called education. There is a Turkish school for the training of Mohammedan priests; and there are three schools for Bulgarian and Greek boys, where the Greek and French languages are taught; but the great mass of the people are wholly ignorant of books. Women and girls receive no instruction. The majority, probably, of the Bulga-

Berkeley, Calif.

rians of the laboring class cannot read. All listen with astonishment as we tell them of free public schools and Sabbath schools in America.

The city contains from forty to fifty Mohammedan mosques, and eight nominally Christian churches. Of the latter, six are under the control of the Greeks and two under that of the Bulgarians. It is needless to say that the church service of the Greeks and Bulgarians is a mere superstitious ceremony—a dead and fruitless formality. The Christian churches here are twice dead. The priests are ignorant and worldly, and the people, degraded picture-worshippers. We are laboring as in a valley of dry bones, and yet not without some encouragement. The threatened anathemas of the Greek clergy have not prevented many of the people from conversing with us. Many have shown us kindnesses, and from unexpected quarters we have been encouraged.

#### *Preparation for the Missionary Work.*

It has rejoiced our hearts to find here a state of preparation, in some sense, for missionary work. True, gross ignorance, degradation and sin abound. True, superstition and idolatry, and worship of the false prophet, enslave and darken thousands of souls. As the waters rise in winter and cover the plain, and surround the city, so virtual heathenism has overwhelmed this people; yet, as there are granite ledges lifting themselves, and the houses built upon them, out of the water, so there are some minds rising out of this heathenism and inquiring for better things. We have been providentially brought in contact with some of this class; with some who sigh for education, books, schools, the advancement of civilized nations, and perhaps for true spiritual life. Among the better class of Bulgarians there is a strong and growing desire for a school for girls, and more schools for boys. A number of Greeks show a seeming eagerness to understand just what the

New Testament teaches. These things encourage us, while they cause us to feel that other than inexperienced laborers are needed here.

#### *Helpers—Labors.*

We have, already, two to labor with us, one, a native helper, a Greek from Asia Minor, and the other a colporter, also a Greek, whom we found here. Our native helper seems to be a pious and efficient man. He certainly has entered upon the work with much of his heart in it. Our colporter has been in our employ only since January 1. He speaks Bulgarian and Turkish as well as Greek.

We have had, as yet, but a small supply of books. The Bulgarians do not purchase the Testament of us now, owing to the anathemas of their ecclesiastics, but for other books there is a demand exceeding our ability to supply. From the first, we have maintained, with the aid of our native helper, a service in Turkish, every Sabbath. We have never been without one or more attentive listeners to the words spoken by our helper. Sometimes as many as six or seven have attended. It only remains to be said, that we are all pursuing the study of our different languages with such means and powers as we can command. Mr. Clarke has secured the services of a young, well-educated Bulgarian, and is making rapid progress in that language. My own teacher in Turkish is a Mussulman, who has nearly completed his study preparatory to becoming an Imâm. He has become quite interested in the New Testament, and says he shall be better fitted for his future labors if he understands that book as well as the Koran. He occasionally brings other Turks with him when he comes to give us instruction. I find the language difficult, but pre-gnable.

With the exception of colds, induced by an almost constantly damp atmosphere, we are all enjoying good health.



## CESAREA.

LETTER FROM MR. FARNSWORTH, JANUARY 13, 1860.

*Jubilee Offering to the American Board.*

WILL not such a movement as is here spoken of, by one of the feeble mission churches of Asia, provoke some in the United States to good works? Mr. Farnsworth writes:

The people of Cesarea are much interested in the project of a "Jubilee offering," and have contributed according to their ability. We observed the first Monday of the year as a day of fasting and prayer for the conversion of the world. It was faithfully observed by nearly all our people, the public exercises at the chapel were well attended, and a good degree of interest was manifested in all the exercises. At the morning prayer meeting, the duty of doing good to all men as we have opportunity was presented, and some of the ways in which those present might do good were pointed out. Among others, the matter of a Jubilee offering to the American Board was named. At the close of the meeting, one man came forward and offered two dollars as a beginning of such a contribution. In the course of the day, several others came to me and expressed a desire to give. At the monthly concert in the afternoon, a committee was appointed to visit all the members of the congregation, and give them an opportunity to subscribe. The result is a subscription to the amount of \$26.40. The list is not quite full, and I hope it will be made up to \$30. You will remember that this is a *special* offering, entirely distinct from our monthly concert collection, which for January is \$1.75. It was a pleasure to see the anxiety of these poor people to have a part in this Jubilee offering, and it is a great pleasure to them to bring a special gift at this time to the society, which, under God, has been the means of leading them from darkness into marvelous light. Besides, they all seemed to want some part in the good

work which the Board is doing in all parts of the earth. Feeling that it is *their* duty to send the Gospel to those who are sitting in the region and shadow of death, they are glad of this opportunity to fulfill the Lord's command.

*Examples of Liberality.*

I have seen some examples in Cesarea which are worthy the attention, it may be, of more favored Christians in America. One woman said: "I am extremely anxious to give, but have nothing. I will, however, give anything that I can earn by any work that I can find." Another—once in, better circumstances, but now very poor—brought, as the only thing which she could spare, a pin; a little ornament worth some eight or ten cents. One, and she not a member of the church, who does washing when she can find an opportunity, at from 15 to 20 cts. a day, brought 50 piasters (about two dollars) and said: "I am willing to give the earnings of one day every week to send the Gospel to those who know not Jesus." Men who are often in great perplexity to know how they shall procure bread for their families, brought from twenty cents to two dollars.

Shall not the example of these brethren and sisters in Cappadocia, so lately gathered from a corrupt and ignorant Armenian community, provoke their brethren and sisters in more favored lands "to love and *good works*?" If all those who contribute to the funds of the Board will give, in proportion to their ability, as these have done, not only will the debt of the Board be entirely cleared off in 1860, but your Jubilee meeting in Boston will find an abundance in the treasury; the financial concerns of the society will be in harmony with the providence of God, which is so distinctly saying: "Go up and possess the land." May the Lord cause his people to come up to the noble work which he has prepared to their hand; and may his Spirit also bless the means used, and this be a year memorable through eternity, for the conversion

of multitudes of those who sit in darkness.

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ARABKIR.

LETTER FROM MR. RICHARDSON, DE-
CEMBER 31, 1859.

Statistics.

WRITING at the close of the year, and having just completed a tabular view of his station, Mr. Richardson sends some statistics which, when it is remembered that Arabkir has been occupied as a station but little more than six years, will be regarded as most cheering, and some general statements in regard to the field around that city. He says:

We this year report eight out-stations. Our average congregation on the Sabbath shows a slight increase. The number of new members added to our four churches, on profession of faith in Christ, has been 23. The number added last year was 17; making the present membership 89, or in all, from the beginning, just 100. Our common schools, though diminished in numbers, show an aggregate increase of pupils; and what is encouraging, as showing that public opinion is changing on the subject of female education, this relative increase has been greater in the number of girls, than in that of boys. The number of persons employed in various capacities, as helpers, has been 18; including five students from the Theological school at Kharpoot, who are spending their winter vacation as teachers and colporters. No helpers are now employed who are not members of the church. The Protestant civil community numbers ninety houses, including 417 persons.

Villages around Arabkir.

After speaking of the sale of Bibles and other books, of missionary touring during the year—which had amounted to sixteen trips, and 1,545 miles of horseback travel, occupying 170 days—and of communion seasons at the station and out-stations, he adds:

I propose to occupy the remainder of my sheet with a brief account of the Armenian villages of Arabkir, a tour

among which I have just completed. These are all situated at distances of from two to eighteen miles south and south-east from the city—(Turkish *schehr*, a word much resembling our Saxon *shire*; and, indeed, in Bible and Oriental usage, “city and its villages” much resembles what we understand by the term *shire-town* and its dependencies.) The Christian villages of which I am speaking are fourteen in number; containing from four to 140 families each; or an aggregate of about 500 houses,—a Christian population of say 2,500. With two or three exceptions, each of the villages, which I have denominated *Christian*, has more or less of Turks. And indeed, these, together with the exclusively Turkish villages in the same district, make up a Mussulman population which must considerably exceed the Christian. At the largest of these Armenian villages, *Mashkir*, which contains 140 Armenian and 15 Turkish houses, we have had, for several years, a flourishing church and congregation. At another, *Shapik*, exclusively Armenian, containing forty houses, there is a church of thirteen members, and an average congregation of forty-five or fifty. At the time of my last visit I called at most of the principal houses on Saturday. On the Sabbath there were about eighty persons present at the communion service; all of whom paid good attention to the preaching and other exercises. At two others, *Vank* and *Agn*, situated only one hour apart, there are a number of tried friends of the truth, whom we hope, ere long, to gather into a little union church. Of *Dsak*, a village of sixty houses, we have taken possession the present winter, in the midst of many difficulties and much opposition.

At *Kooshna*, I recently called on the head man who, having beaten, drove away two of our colporters last summer. We have hope for the man and his village. At *Ehnetsik* we were kindly entertained by B. who had been servant to an English gentleman, and went home with him to Glasgow in 1855. This

young man had also resided for a time at Antioch, and was acquainted with our brethren there. He has a good supply of books in Armeno-Turkish, and came home a Protestant; but he frankly told us, that so great was the opposition and so many the annoyances on the part of his neighbors and friends, that he had yielded and gone to the church. At each of the other villages, *Vakshun, Zabolvar, Gráni, Hasguni, Horoch, Samoogan, Anshertik, and Ambergan*, there are a few who more or less fearlessly show some attachment to the truth. Like Paul, who was unexpectedly met by brethren at the Three Taverns, we also, whenever we go abroad, meet with some for whom we thank God and take courage.

Southern Armenian Mission.—Turkey.

MARASH.

LETTER FROM MR. WHITE, JANUARY 2, 1860.

MR. WHITE had been at Marash just seven months when he wrote, and expresses the feeling that, "though many times sore perplexed, troubled on every side, and cast down," the Lord had indeed been a present helper, and goodness and mercy had followed him. He writes briefly, but communicates pleasant intelligence.

Religious Interest.

When I last wrote you, November 22, I was in much sorrow on account of the state of our congregation; not that there were any outward turmoils or troubles, but because a deep sleep seemed to have settled down upon us, and there were no signs of spiritual life. Happy am I now to be able to say that God, in his great mercy, has not left us. He has taken away that slumber, and is granting us his Spirit; as yet, only a beginning, we trust, of a great refreshing from on high.

In the latter part of November, the city was divided into twenty districts, and two brethren appointed in each district, to labor for its spiritual welfare. These brethren visit all they can among

the families under their care, and gather them together one evening in the week for prayer and religious conversation. We feel that they are a means of great good.

Two weeks ago yesterday, notice was given, that if any wished to converse respecting their souls' welfare, we would be happy to see them in the study every Monday morning. The next day nine came, and last Monday fifteen. It is a pleasing sign, that of those who came, about one half are members of the church. Of those who are not members, three or four give good evidence of having recently given their hearts to Christ. We rejoice in these evidences of the presence of the Spirit of God, and our earnest, longing prayer is, that it may so pervade our congregation that not one heart shall remain unsubdued to Christ. Next Thursday has been appointed as a day of fasting and prayer, to plead for the outpouring of the Spirit.

Additions to the Church—School.

Examinations for church membership were begun November 22, and continued two weeks. Thirty-four came, of whom five women and eight men were received; making the total number received this year, fifty, and the total membership of the church, one hundred and forty-four. Of the twenty-two not received, a number gave some evidence that a work of grace had been begun in their hearts, but it seemed best to defer their reception for the present. The thirteen were received Sabbath before last, and the Lord's supper was administered yesterday.

I am very happy to be able to say that, *at last*, a teacher, Killisli Avedis, has been secured from Aintab to give instruction in "*the higher branches*," and that our young men are now being initiated into the mysteries of Arithmetic, Geography and Grammar. This, we trust, is the germ of a Marash High School, and the dawning of a new day to our young men and women.

Protestant Honesty—Temperance.

Mention is often made of the integrity and honesty of the Protestants in Turkey. Let me narrate an incident which occurred here last week. Every one who has lived in the East knows with what hatred the custom-houses are regarded, and how every one, who by lying or stealth can avoid paying duty, feels that he is thus doing God service. One of their rules here is, that goods taken to be sold in the Marash villages pay no duty, while those for other villages do. A Protestant, while trading in the Marash villages, crossed over the line, and sold in the Aintab district. On returning to Marash, he went at once, of his own accord, to the officer, and paid him forty-eight piasters—the customs due on the goods he had sold in the Aintab district. The officer was amazed at such an act of honesty, and handed him back one-third of his money. Possibly, in all Turkey, no Armenian or Catholic could be found who would do such a deed.

Before the Gospel came to Marash, nearly every family used more or less wine; but, although many of our people still own vineyards, last week not a quart of wine could be found in a Protestant house, for the communion!

*Syria Mission.—Turkey.**DEIR EL KOMR.**STATION REPORT.*

IN reporting his station for the year 1859, Mr. Bird speaks of the Sabbath congregation, the attendance on evening prayers, and the Bible class, as having increased, though the congregation now averages but about 25. "A few consciences have been awakened, and an instance of conversion has rejoiced our hearts." A native helper, who had made himself very useful, has thought it his duty to leave the place. "The schools are more than usually prosperous." The average attendance at the girls' school is now 35. "The boys' school has been greatly augmented of late. In fair weather the attendance exceeds 100." "In adjacent villages, five schools have been in operation, containing from 120 to 150 scholars."

General Progress.

In concluding the report Mr. Bird says:

In general, it may be added, that the work in this part of the field has progressed more than usual. Every department shares in this progress. We rejoice in the evidence that light is spreading and bigotry melting away. There is an increased demand for schools and for religious instruction; the necessity for laborers, both native and from abroad, is more urgent than ever; and the efforts of the enemy here have failed of success, to a degree beyond my most sanguine expectations. Many of the patrons of the Board, and readers of the Herald, cannot, from their stand-point, appreciate the value of what seem to them scanty results. Every gain here has ten-fold the moral power that it would have in America. We are to take into consideration the tenacity with which this people cling to ancient customs and hoary superstitions. The attempt to introduce the Gregorian Calendar among the Greek Catholics is a good illustration. *Nominally*, this sect hold to the infallibility of the pope and the Romish church. *Nominally*, they class the Greeks, who still remain firm, among damnable heretics. Yet, when their infallible head requires them to abandon certain forms peculiar to the Greek church, and adopt those of Rome in their stead, the great majority rebel. With the strangest inconsistency, rather than change some of their old non-essential rites, at the instance of the successor of St. Peter, they prefer to cast off their allegiance to him, and if possible, become an independent sect. Yea, sooner than yield, they will rush for refuge and repose into the detested embraces of their former, but heretical mother. Such is the supremacy of *form over creed*.

The Board's Jubilee—Appeal.

The approaching year is to be a *Missionary Jubilee!* Will it simply be a fact that half a century has passed since the organization of the A. B. C. F. M.? Are

we only to read glowing accounts of anniversaries, celebrations, stirring speeches, and "sitting in heavenly places?" Shall a bow of promise fling its arch over the American churches, and celestial scenes appear portrayed with all the vividness of reality to our imaginations, and yet, shall the beautiful vision fade as a dream? Nay, verily, that cannot be. We confidently look for joyful results. A new era must some day dawn upon the cause; and has not the time now fully come? Will not the mites of the poor and the donations of the rich pour an overflowing, golden tide into the treasury of the Lord? Will not the snow-white wings of commerce exultingly bear to every clime the Gospel heralds? Will not prayer, united and earnest, as never before, rise towards the throne, of sweeter odor, far, than the incense clouds of Mount Moriah? Then may we expect the windows of heaven to be opened, and our eyes to behold more than our feeble faith was wont to imagine.

For years have we, as individuals and as a mission, by every method in our power, endeavored to secure necessary success. How have our hearts ached over the sad breaches made in our number! How would they have leaped for joy to welcome to these shores fresh heralds of salvation! Is not such joy in store for us this year? You will not disappoint us. Give to benighted Syria, special cause to celebrate a *glad Jubilee*.

Nestorian Mission.—Persia.

LETTER FROM MR. COCHRAN, NOVEMBER 30, 1859.

Meeting of Graduates.

IN a letter from Mr. Coan, published in March, reference is made to an interesting meeting of graduates from the seminary for young men at Oroomiah. Mr. Cochran, who now has charge of the institution, gives the following account of this meeting, and of the cheering results of past efforts in the school, which was formerly under Mr. Stoddard's care.

We have long had in contemplation a general meeting of the alumni of our seminary, but circumstances have prevented its being held until the present autumn. To our invitation—exclusively to those who had completed their full course—a prompt response was given, and, personally or by proxy, the whole number of graduates, (sixty-two,) were represented. A meeting of two days was held, which proved a rare intellectual and social treat. All personalities and unpleasant reminiscences, so far as there might have been any, were carefully avoided; and with all the ardor of youthful feeling and oriental temperament, the young men gave themselves up to the enjoyment of this intellectual and fraternal festival. Addresses on subjects assigned were committed, and pronounced with animation and propriety; and several topics for voluntary discussion and remark were taken up with promptness, and discussed with a courtesy and dignity of manner far exceeding our expectations. Whatever deficiency may have appeared in other respects, there was certainly evinced no lack of fluency in speech, or happy adaptation of language and address.

Among the several practical subjects discussed, that of pastoral labors and responsibility was made specially prominent. The trials and various experiences of the several speakers were freely rehearsed, and different methods for increasing the efficiency of their labors were suggested. A short and characteristic speech of Pastor John, of Geog Tapa, giving his sad experience in attempting to carry on matters of trade in connection with pastoral and revival labors, produced, as it is hoped, more than a momentary impression. In the evening a sermon was preached adapted to the occasion, from Rom. xiv. 7. "For none of us liveth to himself."

Considerable time was spent in presenting personal narratives and reports. Not only statements respecting their employments, but in regard to their per-

sonal piety and experience, their domestic relations, family devotions and the like, were freely made by the graduates. In one or two instances the impenitent sinner stood up, in turn with the hopeful believer, to relate what he seemed to feel was wanting in his experience. The frequent allusions, in this connection, to the sainted Stoddard, were often affecting, even to tears.

What has been Attained.

These reports exhibited much that is encouraging in our labors for the youth of this people. It will be borne in mind, that we are obliged to receive, in general, not only the impenitent, but those who have enjoyed almost no religious instruction. In this respect we must undertake their education "upon speculation." This is a simple necessity, as no other youth are to be found; but we are happy to feel that the undertaking is not without some ground for assurance of a profitable result. Of the 62 graduates, 56 are now members of our communion and give credible evidence of piety. Two or three of the remaining six are also indulging hopes. Forty of the whole number are laboring as preachers in their respective villages, and fifteen others are employed as teachers and preachers a portion of the year. They are generally young men of good abilities, having been selected from a large number of candidates, and many of them are distinguished for ardent and decided piety. Altogether, they are a group of young men from whose instrumentality and influence we may expect much for the elevation and salvation of this people.

The occasion was one long to be remembered by them, and we cannot doubt all pressed the parting hand with better purposes, and higher resolves for usefulness. The afternoon of the second day was devoted to the examination and ordination of six of the young men, as evangelists and pastors of their respective flocks.

Madras Mission.—India.

LETTER FROM MR. WINSLOW, DECEMBER 26, 1859.

Examination of the Schools.

MR. WINSLOW gives, in this letter, a very full account of the annual examination of the school in which he has long been so deeply interested. The narrative must be considerably abridged for use in the pages of the Herald; but the more important parts are given, and will, it is believed, answer the purpose designed by the writer more fully than if the whole letter were published.

The annual examination of our English and Vernacular Grammar School was held in the Chintadrepettah church, on the 22d instant, from five to half past seven o'clock. Unexpectedly the "Dove-ton College," and the "Military Female Orphan Asylum," at the latter of which the Governor presided, held their anniversaries at the same time. This prevented many of our friends from being with us who had expressed their intention of coming. We had, however, a very large assembly of natives, and a respectable gathering of English ladies and gentlemen; among whom were the adjutant general of the army, the chief engineer, the senior Scotch chaplain, and many other ministers.

W. Elphinstone Underwood, Esq., collector of sea customs at Madras, presided. There were present 68 girls and 140 boys, from the vernacular school, and 197 lads of the grammar school; or a little more than 400 pupils. There are also 20 girls and 180 boys at Royapuram. The schools had all been carefully examined in private, so that it was necessary to do little more than read the reports of the examiners and distribute the prizes.

Particulars of the public examination of the different classes are given, and then "the substance of the reports of the private of examiners," which were read in public. A few extracts only will be given here from these reports.

The Rev. Stewart Wright, Junior Chaplain of the Scotch Church, who examined differ-

ent classes on various portions of the Scriptures, says: "I was much pleased with the intelligence of the boys, and the knowledge displayed by many of them, of holy things." Of the first and second classes he remarks: "They answered very well, but yet, regarding the examination as a whole, I should have been glad to see them a little more perfect in their knowledge." "The third class did remarkably well, displaying a proficiency most pleasing. I examined them in St. Luke's Gospel, confining their attention to the parables. These they were not only able to remember and repeat without a mistake, but what is more to the purpose, on being questioned thereon, they showed that they understood the meaning of what they were repeating. Of the remaining two classes which I examined, one in St. Matthew's Gospel, the other on 'Scripture Lessons,' I have pleasure in reporting favorably. Of course, as in all other classes, a few boys stood prominently forward in excellency; yet all of them showed that they had not been unmindful of their lessons, or inattentive to the instructions of their teachers."

The Rev. George Hall examined classes in history, and says of the first and second classes: "I very closely examined them on portions of the book, [a history of India,] taken up at random, and far removed from each other, and their answers were both ready and correct; they have a very intelligent knowledge of all the principal events in the history of their own country." Respecting portions of English history to which they had attended he reports: "Here, as in the history of India, I was greatly pleased with the correctness of the answers of nearly all the students. I can confidently say, that the examination of these classes in history was highly creditable, both to their teachers and themselves." Col. Maitland states, that he "was much pleased with the examination of the mathematical classes." "The first class appeared well instructed in the first book of Euclid. In Algebra, they were a little backward, and slow in working the problems." "The second class acquitted themselves well in the first part of practical Geometry and the definitions in Algebra." "The other classes—with the exception of the fourth, in the compound rules and reduction—did not appear to advantage."

Superintendent's Statement.

In connection with the reading of these reports of examiners, the superintendent made the following statements.

"This is the fourteenth examination

of these schools, in their present form. There have been vernacular boys' schools from the commencement of the mission, in 1836; an English school was begun at Royapuram the next year, and also a girls' school about the same time.

"When a report of the mission was printed in 1843, there was an English school at Chintadrepettah, containing 45 lads. This was the germ of the present grammar school. At the public examination of the schools in 1848, there were 80 lads in that school, and from all the schools 747 pupils were present, of whom 300 were girls, most of them from respectable families. Want of expected missionaries, and of funds sufficient to maintain all the schools, has led to their decrease, while the call was, and is, constant for enlargement. Less than three rupees a year will educate a boy, and four rupees a girl in one of the vernacular Christian schools; where the pupils, who would otherwise be without instruction, or taught in the presence of an idol and only from heathen books, filled with absurd fictions and polluting legends, may be educated in useful human knowledge, and especially in the Word of God, which is able to make wise unto salvation."

Present State of the Schools.

"The pupils in the grammar school are now 197, of whom 175 are Hindoos—of all castes, from the Brahmin to the Pariah, (though of the latter the number is not large,) 13 Protestant Christians, 8 Romanists, and one Mohammedan. All classes mingle together on the same forms and seats. The pupils, except a few excused on account of poverty, pay an entrance fee of four annas; and the same monthly, for tuition. This may lessen the number in attendance, but it increases the respectability of the school, and tends to insure regularity. The parents of the lads, however it may be with the boys themselves, do not like to lose what they have paid for.

"The students in the grammar school,

and the girls and boys in the vernacular schools, all attend church on the Sabbath, and nearly all also attend a Sabbath school, for an hour before the service commences. The vernacular schools, teachers and children, also come to the station once a week, on a week day, as Bible classes; and the girls attend daily on Mrs. Winslow, for instruction in needle-work and in the Scriptures. Mrs. W. also hears one class of the English school, in the Bible."

Great Object Sought.

"The superintendent spends one hour every morning in the Christian instruction of the grammar school, connected with Scripture reading and prayer. Conversion of the soul to God is the great object kept in view, but the importance of whatever may be preparatory to that, or even of temporal benefit, is not overlooked. The native children and youth, in all well managed mission schools, are entirely different from those in schools without the Bible, and altogether more hopeful. Many of the Hindoos are sensible of this. A respectable native in a government office, who has a brother in this school, lately wrote that he wished him to go to the University, but first to be thoroughly grounded in *morality* in this mission school.

"Still, while we would rejoice in being permitted to do any preparatory work, if it be but to break up the fallow ground or cast in the seed, we mourn when there is no harvest. We mourn when precious youth, who seem almost ready to enter the kingdom, are kept out, and are still slaves to sin and to soul-destroying idolatry. There has been no baptism in the English school this year. Of those connected with the vernacular schools, three male teachers and one female have been received to the church; the latter, and one of the former, by baptism. Another female, who collects girls, has also asked for baptism. She is by birth a heathen of a caste family, but formerly taught in the school."

Encouragements.

"We have encouragement from the past, in the evidence that more than a dozen hopeful conversions have taken place in the school, or soon after the individuals left it—two or three of whom are now native preachers; and from the fact that large numbers of the pupils have obtained desirable situations in various government offices, where they may have influence, or are employed in schools or in mission service.

"Three girls have been admitted to the church, one of them by baptism. She is about to be married to a native preacher, a candidate for ordination by our Wesleyan brethren. Many others, of both sexes, have been brought in a measure under the influence of truth, and better fitted for their duties in life. It is matter of congratulation, that in Madras, generally, we have known but little of the evils talked about in Calcutta, and perhaps in Bombay, of bringing forward educated young men to *oppose* Christianity. They almost all, here, respect the Bible, however they may be prevented from following all its injunctions. Missionaries are often invited to share in their deliberations in literary societies, and to take the chair at some of their anniversaries. 'Young Madras' is therefore, in some respects, different from 'Young Bengal,' probably because *education* has been much more under the control of missionaries in Madras than in Calcutta."

Before distributing the prizes, the chairman, in an able speech, made some complimentary remarks concerning the school and the superintendent. He was pleased to say, respecting the examination, that he had never known lads do better. "Without discussing the policy of Government in excluding the Bible from their schools, he would only say, that as they now sow, they must hereafter reap. If they teach those whom they are hereafter to employ only a heathen morality, they must expect to find that only in them."

Gaboon Mission.—West Africa.

LETTERS FROM MR. BUSHNELL, NOVEMBER 19 AND DECEMBER 17, 1859.

Difficulties and Trials.

THE letters from which extracts are now given, do not present the aspect of affairs in connection with the Gaboon mission in an encouraging light. For many months nearly all the intelligence received from that field has been calculated to enlist the sympathies and call forth the prayers of the churches, in behalf of the missionaries so often suffering from illness and so tried by the character of the people for whom they labor, rather than to awaken feelings of joy and thanksgiving; and in this respect letters now received do not greatly differ from others. Well may those who are called, under existing circumstances, to bear 'the heat and burden of the day' at the Gaboon, desire to be remembered at the Throne of Grace, in that "effectual, fervent prayer" which we are assured "avail-eth much."

In his first letter, dated November 19, Mr. Bushnell speaks of having been himself very ill, confined to his bed for a month, and says his "convalescence has been very gradual;" and though ever inclined to look hopefully upon the results and prospects of their Christian efforts, he writes:

The mission was established here in accordance with the indications of Providence, and for several years its prospects were cheering; but lately unexpected difficulties have arisen. The field has become a French colony, and French power and influence are extending; and with the demoralizing influences of what is termed "free emigration," the increase of trade, and, consequently, the increase of intemperance, the people are wasting away, and becoming less accessible to Christian influences. Unexpected hinderances to our advance into the interior have been met, the climate does not prove to be as salubrious as we had expected, and our success, in visible results, has not been particularly encouraging.

Apostasy.

But aside from the insalubrious nature of the climate, the greatest discourage-

ment we meet is from the fickleness of native character and the lack of stability in those who profess to be Christians. Recently we have had a most painful case of apostasy. Our first Mpongwe convert, who has been a member of the church more than fifteen years, and for a number of years past a member of the church committee, has married two heathen wives, and relapsed into other heathen customs. His wife, who was educated from early childhood in the mission, has become grossly intemperate, and otherwise immoral. And these are only two of many similar cases. There seems not to be moral stamina enough in most native converts to withstand the temptations and adverse influences to which they are exposed when withdrawn from the direct influence of the missionaries. Pupils, when they leave school, unless employed by the mission, soon degenerate mentally; and converts, when they are thrown upon their own resources, almost assuredly fall a prey to the enemy.

Lights and Shadows.

Writing again December 17, he refers to the feeble health of some of the mission circle, to perplexities in regard to their plans of operation and the stations which they shall attempt to occupy, and says:

The French authorities are having a collision with the natives on the Olombo Mpolo, and I believe several towns have been burned. No Mpongwe boats, or canoes, are allowed to go up there during the present difficulties. The result will probably be, that French authority will be more permanently and generally established in that region.

Our congregations at Baraka are enlarging again. Yesterday the chapel was pretty well filled, and I felt more encouraged than I have for some time past. I fear many come more to please us than from a desire to learn and do the will of God; still, in the midst of abounding wickedness, there are a few cases of seriousness. But if a person manifests

any desire to become a Christian, Satan, by his emissaries, devises some way to divert his attention, or to withdraw him from Christian influence. Such an instance has just occurred. A young man who has been an interested member of my Bible-class, and who has been not far from the kingdom of heaven, has within a day or two been taken away to an English trading factory, some two hundred miles distant, where for months he will be deprived of the means of grace and be under most unfavorable influences. He left me with tearful eyes, promising to read his Bible and pray daily, and to endeavor to seek the Savior. The lamentable fall of our oldest and most intelligent church member, has given the enemies of the Gospel great joy, and enables them to boast that there is no piety in those who remain. But the truth is in the mind of many and it is causing opposition, which may be an encouraging sign.

Micronesia Mission.

EBON ISLAND.

LETTER FROM DR. PIERSON, FEBRUARY 1 AND 18, 1859.

THIS letter is of only a few weeks' later date than others from the island which were received some time since, and published in the Herald for February. It mentions some facts, however, not previously reported, which serve to continue and fill out the history of the mission and its prospects.

Disregard of Taboos.

I closed my last letter by speaking of a disposition on the part of the people to disregard some of their old customs and taboos. You must not infer too much from the language then used, for the traditions and superstitions handed down by their fathers from remote ages have by no means lost their power over the minds of men here, nor are they really much disposed to disregard them. However, there are a few things interdicted by their traditions which they desire; and

in respect to these things they feel their taboos to be a burden. Hence, in view of our encouragement, they are disposed to make the experiment of disregarding them. One of these is the observance of a heathen feast from which women were excluded. The high regard many of the people, and especially the chiefs, have for their wives and daughters, has made them feel that this restriction was burdensome. Yet they did not dare to disregard it, and perhaps would not now; but the feast is not now observed, so that, in this case, the taboo is broken in a kind of negative manner.

Sickness—Congregations.

For a month past there has been a great deal of sickness among the people, principally influenza. Probably not less than one hundred have died upon this island of this disease, during the month. Our mission families were not passed by, all the members of both families having suffered more or less from the disease.

The people here are still as kind and respectful to us as they were when I wrote before, so that, in this respect, we are wonderfully blessed by the good hand of our God upon us. Our Sabbath congregations have not been so large of late as at some previous times; but the attendance is good, and those present are very attentive to what is said. We cannot but believe that they are getting hold of some truths and principles which will yet break the power of superstition, and of the traditions received from their fathers.

18. A few days since, a favorite daughter of our highest chief died; and though we were unable to attend the funeral, and did not communicate with the chiefs upon the subject, most of the heathenish rites and ceremonies usual upon such an occasion were omitted, as they said, because forbidden by Jehovah. The cause does progress in the minds of both chiefs and people. Ask Christians to pray for us, for the field is fast ripening for the harvest.

STRONG'S ISLAND.

LETTER FROM MR. SNOW.

Shipwreck.

MR. SNOW, in a letter dated April 4, 1859, mentions, that of late quite a number of the people at Strong's Island had sickened and died. One thus removed was a female to whom Mr. S. had previously administered baptism and the Lord's Supper, at her own house. "She left quite satisfactory evidence that she died in the faith of the Gospel." The letter, however, has reference mostly to the loss, in that harbor, of the ship Lexington, of Nantucket, on the first of April. "In trying to pass out of the harbor the vessel got upon the lee reef, near the outer end of the passage, where there was a very strong current and a heavy surf, and in a short time became a total wreck." No lives were lost. Mr. Snow, and "the dear native brother Kedukka," exerted themselves to their utmost to save, first lives and then property; but as things began to float ashore from the vessel, the people "seemed almost wild" and "showed themselves most consummate plunderers," so that but little was saved. Mr. Snow is constrained to write: "I feel mortified and humbled; for though I have been here so long, trying to lead this people in a better way, here is the old tree of wickedness and heathenism flourishing in tropical luxuriance. That habit of plundering, which appeared to have been growing sleepy, seems now waked up again to all its native vigor and pristine strength."

But they do not murder the crew, as they would have done, probably, had there been no missionary here. And thanks be to God, all is not darkness. Since this ship came in here, one of our poor people has gone, we hope, to 'the inheritance of the saints in light.' And during this same time, I have found that one of the oldest chiefs has begun a life of prayer, and expresses himself as having turned to God. The indications are that he has abandoned his heathen spirits and heathenish practices, and begun a life of faith in Christ. The first Sabbath in May, I am expecting to receive three, by profession of their faith, to church fellowship; two married women and George, the youngest son, and now the only one on the island, of our dear old king George. So hope for us still and pray for us more."

The captain, and most or all of the crew of the shipwrecked vessel, were to leave in the Vesper, of New London, Captain Bailey, which was at the island.

Zulu Mission.—South Africa.

LETTERS FROM MR. TYLER, NOVEMBER 4 AND 9, 1859.

More Laborers Needed.

IN the first of these letters, Mr. Tyler urges the importance of increasing the missionary force among the Zulus. He writes:

We were gladdened, a short time ago, by the tidings that another missionary is designated to this field. Would that at least six more were on their way. I sincerely wish this colony could be so presented to your view that you would not fail to see our pressing need of a large reinforcement. I think we have never, as a mission, been guilty of exaggerating the wants of our field. The population of Natal, for a few years past, has been increasing with great rapidity. Since the estimate was made that there were 130,000 Zulu Kaffirs within the limits of the colony, the number has doubtless swollen to 200,000, or nearly that. All these heathen are living in peace among fifteen or twenty thousand Europeans, rendering their services as domestics, wagon drivers, sugar planters, arrowroot, coffee and indigo growers, and paying their hut tax annually, without the least rebellion. They are gradually retiring from their best spots of arable land, which are being surveyed by the Government and divided into farms to be sold to English speculators or farmers. I doubt whether any other heathen people in the world can be found who have assisted so cheaply, and with so little grumbling and opposition, the same number of foreign immigrants. I regret to say, that little has been done by their English employers to educate or Christianize the thousands of their heathen servants.

There are many parts of this colony, not far distant from our stations, where we wish at once to locate missionaries. For instance, mid-way between Mr. Abraham's station and my own, there is

a wide "bush," or jungle, through which flows the Umvoti river, and on the banks of this river the native kraals are very numerous. Within a circle as large as that which embraces my own station, there are probably ten times as many kraals as I have about me—most of these kraals having been built within three years past. The most powerful chief in that region formerly lived with Dr. Adams, and has not entirely forgotten all the instructions he received, from his faithful teacher, of whom he speaks in terms of the highest respect. This chief has several times signified to me his wish to have a missionary settle among his people. I am quite sure that the appearance of a teacher among those ignorant and degraded natives would be hailed with joy, and I regard that as a deeply interesting field. On the Tukela river, which is the northern boundary of this colony, a short distance from Pumulo, is another locality similar to the one in the Umvoti "bush," and well adapted for a missionary station. Another still lies between my station and that of Mr. A. Grout. I only write, now, in regard to places in my immediate vicinity where it is very desirable missionaries should be located as soon as possible. Other brethren will doubtless write in regard to the wants of other parts of the colony.

Prospects at Esidumbini.

In the second letter, dated November 9, our brother refers to the state of things at his station as follows:

I have nothing especially interesting to report in regard to my station. Our average congregation is fifty, and considering that this number is from the untutored heathen, none of them acknowledging the least inclination to obey God's word, I have no reason to complain on this point. Some of my regular attendants are men who resided here when I first came to this place. That such are gaining an intellectual knowledge of divine truth I cannot doubt, and it is our constant prayer that this knowledge may be followed by saving conversion. One young man, who has lived in our family a year, has signified a desire to remain on the station and to send for his heathen mother to come and live with him. I cannot believe that he is actuated by a love of "filthy lucre," which induces some (as we have reason to fear) to join our stations. We hope he is feeling after the truth.

I have great occasion to thank God for the enjoyment of good health, while I have been connected with this mission. For six years not a Sabbath has passed, in which I have not been able to stand up and preach to this perishing people.

We find the work of teaching these degraded heathen a thankless, and at times (to human appearance) a hopeless task, but we endeavor to keep in mind the certainty of God's promises and our need of patience, that after having done the will of God we may receive the promise.

Miscellany.

THE MALAKANS.

THE readers of the Herald will remember statements of much interest, in letters from Mr. Dunmore, published in February and October, 1859, respecting a settlement of Malakan Christians, near Kars, in North-eastern Turkey. Mr. Schauffler has forwarded an account of the Malakans, most of which is here published. It seems to have been prepared by one of the Armenian Protestants at Con-

stantinople, to be laid before the Turkish branch of the Evangelical Alliance, and many of the facts were apparently obtained from an individual connected with the community, who was then at Constantinople, and who is referred to in the narrative.

Origin and Progress.

S. Gregoreo states that their history goes back something like ninety years. A Russian consul [Ambassador] residing in Eng-

land, had two servants in his family, a man and a woman, both of whom became pious there. They returned to Russia, leaving the service of their master. The man, Simon Metrejeff, was a tailor by trade. Their house was in the district of Tamboro, or Tamboff; a district of 4,800 square miles, English, with 1,550,000 inhabitants.

Simon Matrejeff did not keep his light under a bushel. He traveled about, earned his support by working, and preached the Gospel as he had opportunity. He trained other young men for the same work, and sent them abroad upon the same errand. Their efforts were blessed immediately, and the natural consequence of this course was *persecution*. The new, so called sectarians, or heretics, were exiled to Siberia, especially their teachers, who were sent there as late as before the Crimean war; and others were sent off towards the Caucasus and settled there, as a living wall against the Circassians. In process of time the settlers in the latter region became numerous, and now there are, about and beyond Tiflis, thirty villages, entirely settled by Malakans, containing 70,000 souls; aside from the other members of this class settled in various callings in Tiflis, and the towns around.

The Malakans are now scattered all over Russia, for persecution never succeeded in preventing some seed from remaining behind. At present, their number in Russia must be above one million, and the work is going on still. A larger proportion of them belong to the region called Small, or Little Russia, viz., the districts of Thiew, Tcherikoff, Pultana and Kharkoff. There are also not a few in South Russia.

Their Present State.

After repeated, long continued, and severe persecutions, even unto bonds, imprisonments, stripes, exile, and "deaths oft," during the ninety years past, this people have obtained some rest since the close of the last war in the Crimea. The better principles of the young Emperor of Russia ought perhaps to receive some credit for this, aside from the fact that the experience of ninety years does not encourage the idea of persecuting, with growing severity, a large body of men, whose feeblest beginnings could not be crushed by the weight of the mightiest Empire of Europe; or of accomplishing, in the light of publicity now shining all over Christendom, what could not be done in the darkness of the Russian Empire, nearly a century ago. It seems, whatever may be the cause, that since the late Crimean war, they are left comparatively unmolested. No government coercion is applied. Even Gregoreo went to Russia last year, furnished with a Turkish passport (being now a Turkish subject,) in which passport, by

the way, the Turkish authorities called him an *evangelical Christian*. He traveled about, especially in the district of the river Volga, his object being to see the Malakan brethren there and to stir them up; and although his nationality, his religion, and his object in visiting Russia, were well known to the police, the officers permitted him to pass unmolested. This good friend, being well acquainted with the subject of *regeneration*, and the necessity of the work of the Holy Spirit in the sinner's heart, in order to make him acquainted, savingly, with Christ, was pressed in spirit to undertake this apostolic tour, because he felt that there were thousands of Malakans who did not know it, and were deceiving themselves with the idea that opposition to idolatry and priestcraft, belief in the Gospel, and good works, would be sufficient to save their souls, without regeneration and the Spirit of grace. He went about to talk to them on this great subject, was most joyfully received, and listened to by all attentively and solemnly; and now they have sent him an urgent request to visit them again, to tell them more of this great truth;—a request with which he intends to comply, Providence permitting.

A remarkable feature in the toleration recently extended to the Malakans is the conduct of the Russian priesthood. Their general way, at present, is to visit those of the Malakans who, afraid of man, sometimes attend a Russian church service. With these they labor, by persuasion, to bring them back. The decided Malakans they leave to themselves entirely. Recently, an archbishop called some of the half-decided men, and examined them as to their faith in the doctrines and practices of the Russian church; and finding them at utter variance with these doctrines, he said to them: "Why do you come to church with us if you do not believe as we do? Go to those with whom you agree in faith, and worship there." Nothing farther was done to them.

Their Faith and Worship.

They are Trinitarians, in the full sense of the word. Their attachment to the Bible is great and exclusive, almost to a fault. The far greater part are unwilling to read any other book, for fear of getting back into their former state. The spirituality of their views concerning the meaning and power of the sacred text depends, necessarily, upon their individual state of enlightenment. It is obvious, however, that they have adopted a manner of explaining the Scriptures which mystifies the text, and leads to results not divinely intended. Their circumstances led them to this, and a necessity was laid upon them to resort to that mode of construing the Bible, which may well be received as an apology. For,

not very long after their fraternity had become consolidated, they were obliged to give up baptism and the Lord's supper; since the laws of the land prohibited them from having their children baptized by any other than a Russian priest, or receiving the communion any where else than in a Russian church. The penalty for transgression of these laws is, even now, very severe. They therefore resorted to the shelter of a purely spiritual baptism and purely spiritual communion, and abstained entirely from the outward rite. Still, when a child is born, they assemble, pray over the child, and commend it to God; and from time to time they assemble for a love-feast, when they eat what they call holy bread. However, some twenty-five years ago, a minority of them, especially those in and beyond Tiflis and in the districts of Tauria, have begun again to baptize their children, but very secretly; and they probably commune in the same manner.

The spiritualizing, or rather mystifying method of explaining the Bible, has led them to understand the whole of the Apocalypse mystically; i. e., as describing, metaphorically, inward conflicts and experiences. Even the millenium is entirely *within*. However, of late, some seem in-

clined to take different and more correct views of the millenium. Their regular worship consists in prayer, reading the Scriptures, and exposition, if there be one present who has the gift of exhortation or of teaching. They pray from the heart; but if one does not feel able to do so, he is permitted to use a little prayer-book in their possession.

A small number, called by their name in a general sense, keep both Saturday and Sunday, because the former is commanded to be kept, they say; and on the latter, Christ arose from the dead. These are more properly called Mardwini. With the so-called Sabotniks, or the Judaizing Russians, the Malakans have no fellowship whatever, as they do not believe in Christ as the Messiah.

This people greatly desire Christian fellowship. They feel the need of farther instruction in divine things. They are ready to hold to the Bible till death, believe all that it says, and greatly desire the whole Bible in the Russian language.

The Malakans now at Tultshi are 300 souls. On the other side of the Danube, in the part of Moldavia lately ceded by Russia to Turkey, there are some sixty families. All these wish for land from the Porte to cultivate, forming one community.

Proceedings of Other Societies.

Domestic.

BAPTIST MISSIONARY UNION.

THE following extracts, communicating intelligence from different missions in Burmah, including the editorial remarks, are taken from the March number of the *Missionary Magazine*.

TAVOY MISSION.

Letter from Mr. Cross.

Mr. Cross, having been prevented by the state of his health from enduring much exposure during the rainy season, remarks that he has given his time and strength principally to writing notes on the Scriptures for the use of the native preachers and pupils in the school. To this work he has been urged by the native preachers, who have assured him that he could do nothing which would, in their estimation, help forward so much the great work among the Karens.

A spirit of inquiry and a disposition to listen to the Gospel has been awakened in a large district south of Tavoy. This district has been utterly barren of any interest till within a year or two, and has been

regarded by me as almost hopeless. I have just received a letter from a young man recently stationed in this district, in which he speaks of a number, and particularly of a number of chiefs, who profess that they are converted, and wish for schools among their people. Quala intends to pass through this region on his way to the South, and I hope God will manifest his power among this people.

After speaking of the desirableness of a school at Tougoo, for the partial training of native assistants, Mr. Cross adds:

The vast regions north and east of Tougoo must be reached by the partially educated men who will be raised up in Tougoo, and the borders of this far off and widely reaching field. These young men will be prepared to act with resolution and success, though they have not been so technically educated as they might otherwise be; and yet the elements of Christian truth and history must be imparted to them in some way, before they can impart the same to others.

Mr. Cross intimates that the climate of Tavoy, on account of its dampness, is less favorable to his health than a dryer region;

and that his removal to higher ground might, perhaps, obviate the necessity of a journey home. At the same time, suggesting that the station should not be left vacant, he says:

This field is not yet able to do without the presence of a missionary; and, indeed, if both Tavoy and Mergui had missionaries, it would not be more than we ought to undertake for the people. But at least we ought not to think of giving up the field yet to the sole care of the natives. They are good men, and many of them wise men; but they ought to have some one able to tell them how they ought to conduct themselves in the church of God. I do not think that all would come to nought, if all the missionaries were withdrawn. But I do believe it would be subjecting these little ones to trials and temptations which, as their ministers and helpers, we have no right to draw them into.

May God help his people in America to feel their responsibility, and come up to the help of the Lord against the mighty, and thus at least escape the curse of Meroz.

MAULMAIN KAREN MISSION.

Letter from Dr. Wade.

During the last year progress has been made in the right direction; but in a twelve-month the change is not very marked even to us; it must be less so to those at a distance.

The native preachers have continued at their posts, though laboring, many of them, with less zeal than we could wish. But few of them receive adequate support, either from their people, or from the mission; and hence they are compelled to minister to their necessities with their own hands.

The members, while many of them are weak and sickly, have for the most part held on their way. We believe the great majority have passed from death unto life. The making haste to be rich has, in years past, proved a stumbling-block to not a few, and is still having a pernicious influence. The Karens of this district are a simple, agricultural people, unused to the possession of great wealth or high authority; and the attainment of either is almost certain to prove a snare to them. As a people, they are by far too indolent. While we endeavor by all suitable means to incite them to be industrious, we would have them, for the most part, continue in their own calling as cultivators of the soil.

Of education, the greater number still entertain very low views. And, while we have succeeded in having schools in most of the hamlets, during the rainy season, the number or per centage of pupils in attendance upon them is very small com-

pared with what it ought to be. Since the removal of the Theological Seminary to Rangoon, we have had no normal school in town. We have, however, attempted to establish three or four jungle schools of a higher order than those commonly taught in the villages; schools where, in time, the higher branches will be taught, answering somewhat to your normal schools and academies. With this as a chief end in view, Mr. Hibbard has visited all the principal out-stations during the past rains. A higher class of teachers has been employed, and three schools started; one for the Pwos, and two for the Sgaus. The Pwo school, located at Dongyan, has had the most prosperous beginning, though that is but a faint image of what we hope to see. The whole attendance upon this school has been thirty-two,—regular attendance, twenty-five. The Sgau schools had only about fifteen and eighteen respectively.

Arithmetic, geography and the Bible constitute, as yet, the higher branches. This is a small beginning; but we have learned not to "despise the day of small things." The teachers are supported by the Maulmain Missionary Society.

All the churches contribute something, and some of them quite liberally, for the support of the Gospel, printing the Scriptures with notes, for schools, &c. There is, however, much room for progress in this respect also.

The number baptized during the year is thirty. Of those baptized, a goodly number are heads of families and from the heathen population. Others are known to be inquirers.

Our prayers for the outpouring of the Holy Spirit have not been answered as we could wish. Our faith has been too weak, our works too imperfect. But He who has appeared for the help of Ireland, Wales and so many other places in Christendom, will He not appear for us also? Our struggling faith tries to say, He will. Lo! our waiting eyes are unto the Lord, whence cometh our help.

HENTHADA MISSION.

Journal of J. L. Douglass.

For the support of native preachers, bro. Crawley is amply furnished with money by the churches in Nova Scotia and English officers in India. He has now five native preachers who give themselves entirely to the work of preaching the Gospel to their countrymen. The Spirit of God attending the word, we may hope that with this force the cause will advance, as every new convert forms a new recruit to advance on the powers of darkness.

Br. and sr. Thomas have here been engaged the past four months, instructing a

school of about sixty-five Karen pupils. They had an examination last week and dismissed about half the pupils, as they had not sufficient means to support the whole number. From what I have seen, I think their school would, in an examination, compare favorably with one of our best normal schools in America. Needlework, and some of the maps drawn by the young women cannot be surpassed. I attended one evening their recitation in music, and was truly surprised, not at the melody of their voices, for this a person can never forget who has once been in a Karen jungle; but the accuracy with which they kept time and sung the different parts, brought vividly to mind evenings that I spent in singing schools twenty years ago. To spend a few hours in this school, and then pass to one of the hundreds of heathen Karen villages yet around us, is like passing from a concert hall of intelligence and joy, to a poor-house of darkness and woe. If Christians in America could see what has here been effected, they would not think that missions were accomplishing little, or regret that they had sacrificed to aid in the work.

I leave this morning for Pandau, a village of six or eight thousand inhabitants, in the north-east part of the Bassein district. We last year, and also two months ago, found there a number of most interesting inquirers; and two weeks ago we sent down two native preachers to instruct the inquirers, and preach to the people of that village until I arrive there on my return.

Pandau, Oct. 5.—I arrived here yesterday evening, and found the native preachers and a number who have been listening to the truth. I started this morning, and have to-day gone the whole length of the town, calling only on those who profess a desire to know the way of salvation. I found five or six who give some evidence of love to God, and trust in the merits of Christ for pardon and salvation, and a number of others who are "halting between two opinions." All are surrounded by relations and neighbors, who increase their opposition and reviling at each step, as those who wish to serve God advance; and none are yet willing publicly, in baptism, to profess love to God, and bear the reproaches that would come upon them.

The last house I visited was that of a man who died three months ago, rejoicing, as even his heathen neighbors declare, in the hope that he would at once arrive in the presence and mansion of the Eternal God. I mentioned his coming to us when here a year ago last August, listening to the truth for a length of time, and obtaining a book concerning which he wished to know, on leaving, if it would teach him all that he must do to be saved, if he should not again meet us. His son brought me

the book to-day, and said that his father gave it to them, as his last gift to the family, charging them to study it and learn the way to heaven. The book is a digest of the Scriptures, and a number of tracts written by different missionaries, and stitched together in one volume. The man, some months ago, obtained somewhere two pieces of tin, and with them and a piece of strong cloth bound the book in a most ingenious manner. The two native preachers from Henthada started back this afternoon, and I must leave to-night. I most deeply regret that there is not a native preacher whom I could locate here. As there is no one, I must leave those who are inquiring, with the word of God, and the hope that as they read, the Holy Spirit will guide them into all truth, and make them wise unto salvation.

Bassein, Oct. 10.—I arrived here on Saturday, and yesterday had a congregation of about thirty in the Burmese chapel. The old man I baptized just before leaving for Henthada, has suffered bitter reviling and persecution from his neighbors, and even from his wife and children; but the more they revile him, the more decided, devoted, and humble he appears. He is one of the most lovely Christians I have ever met. Another man who was received, but delayed his baptism on account of opposition, says his friends continue to oppose, but that he feels he must obey God, and not his relatives.

TELOGOO MISSION.

Letter from Mr. Jewett.

Of Henrietta's life up to the time of her conversion, together with an account of that great change, I will here repeat the principal points. When about eleven years of age she was sold by her mother, and hopelessly doomed to a licentious life among the dancing girls of India. She was rescued by the magistrate and delivered to us; was supported, first by Judge Walker and afterwards by the East Cambridge Sabbath school, (from whom she received the name of Henrietta Reed,) till the time of her marriage.

After her marriage she settled among the heathen, where for three years she was the subject of a great mental struggle—the light struggling with the darkness. Her conscience sided with the Bible against her carnal nature and worldly course of life. The influence of her husband and his relatives and neighbors, was downward; and she tried, at times, to move along the stream and settle down in quiet indifference. But her conscience told her the Bible is the truth of God, and aroused her fears and destroyed her peace.

In this state of mind she came to live in the mission house. At the baptism in March, 1858, she trembled greatly under

the conviction that it is the ordinance of God. A few days after, at an evening prayer-meeting, she said her heart overflowed with joy. In April, she followed her Lord in baptism, well knowing that obedience to him would bring upon her the displeasure of her husband, and close the door of his house against her. She went straight forward in the path of duty. After a few days her husband relented, and opened his house to her again.

From the time she indulged a hope in Christ till her death, eighteen months afterwards, no one had a doubt of her conversion. She loved the house of God and all its ordinances. All took notice of the uprightness of her character. She was a constant witness for Christ, and could not bear what is evil. The profession of godliness, with a loose way of living, was abhorrent to her soul. She often requested the prayers of the church for her husband. While he was far from righteousness, she felt that the only happiness for her was in the hope of heaven. It seems to have been ordered that she must pass through the portals of death as the means of fulfilling her requests for his salvation. When her only child was snatched away and laid by her little brother, who died two years before her, the father exclaimed, "What kind of a God is this, who shows no mercy, who takes away my child?"

The mother, though weighed down with grief, yet felt that the Lord had done it in wisdom and in love. When the pains of death came upon her, she said she was going to her Father, and asked her husband where he was going; adding that she felt concerned for him, but felt no concern for herself.

When the husband saw her lie cold in death, his heart melted like wax. All his heathen relatives stood aloof, through fear, during that dark day of sickness and death; while the Christians flocked around, anxious to afford all the assistance in their power. From that day Rangiah's heart was turned toward them and toward the sanctuary where they worship, and our prayer and hope for him is, that he may soon become a believer in Jesus.

METHODIST EPISCOPAL BOARD.

Bulgaria.

Mr. Long, one of the missionaries who have been stationed at Shumla, has recently removed to Tirnova, from which place he writes, October 27, 1859.

I embrace the present opportunity to give you some further facts concerning this place, and my impressions in regard to its importance in our missionary work in Bulgaria.

Tirnova is very romantically situated

among some detached spurs of the Balkan Mountains, about seventy-two miles west by north from Shumla. The small river Yanthra forces itself through a deep winding passage in the rocks, and the city, being built on both banks of the stream, assumes a very peculiar appearance, which is exceedingly difficult to describe.

The city does not cover so much ground as Shumla, but is much more compactly built, and is estimated to contain at least one third more inhabitants. The brief description of this place in Harper's Gazetteer is singularly incorrect, as the population is at least three and a half times that which is there given, (eight thousand;) and as to the synagogues there mentioned, it has long been the boast of both Turks and Bulgarians here, that Tirnova contains not a single Jew.

Turks and Bulgarians.

So far as I can judge, the population is pretty equally divided between the Turks and the Bulgarians, though many affirm that the latter are more numerous. Although the population is thus divided, Tirnova may be called emphatically a Bulgarian city, since the Bulgarian element controls the business, and manifests itself more decidedly than in any of the other Bulgarian cities which I have visited. Four churches, built of stone and in fine style, and long rows of stone fire-proof warehouses and stores, attest the Bulgarian enterprise, and strike with surprise the traveler who has visited other places in the province finely situated, and having scarcely any of the local disadvantages under which Tirnova labors, but yet far behind it in commercial activity and industrial pursuits.

This Bulgarian influence is steadily on the increase; the Turks are being crowded further and further back every year by Bulgarians, who buy their houses sometimes at a triple price, merely to get them out of the way. The enervate Turk, seeing a chance to convert his property into ready money, sells, and with one third of the cash purchases a more humble dwelling in a retired part of the city, and sits down contentedly to live upon the surplus. But this money, like all other, is perishable, and the time soon comes again when our Turkish friend must again sell, or work for his bread. He chooses the former, and again changes his abode. Thus he goes on until, after a few years, we find him occupying a hovel in a village. Such changes are constantly occurring, and there is perhaps no place in the province where the Bulgarians hold up their heads and feel as independent as here.

Business Relations.

Sometimes we find here a mercantile firm consisting of a Turk and a Bulgarian, the

former supplying the capital and the latter the business tact and energy. This partnership has also an advantage that the Christian can have his business conducted upon the Sabbath without any compunctions of conscience or accusations from any who are over-scrupulous in regard to the observance of God's day. Such partnerships are not wholly unknown even in America. As we are here within *five days* of Vienna, the merchants generally purchase their goods there, and this gives them something more of an idea of European manners. Several merchants now here have also resided some time in Vienna, and their influence is decidedly felt upon the whole city.

School—Opposition.

The Bulgarian School here is in a very flourishing condition, conducted by teachers of very good ability. The principal teacher, Mr. Nikola Michaelovsky, is decidedly the most intelligent and liberal-minded Bulgarian I have ever seen. He is well educated, having studied seven years at Athens and five years at Moscow. His brother is the bishop of the Bulgarian Church in Constantinople, the only native Bulgarian holding that rank.

In reference to the religious condition of the people here, I think greater opposition to the truth may be expected here than in some other places, yet I think we may also expect this people to hold strongly to the truth when they have been once convinced from the Word of God. There is a greater freedom of conversation upon strictly religious topics than I have before met with, and a more general acquaintance with the teachings of their own church, and a desire to investigate the opinions of others.

Movements of Popery.

In my last I gave you some of the reasons which prompted the immediate occupancy of this station. I would now add, that every day I feel more deeply, if possible, convinced of the propriety of this step. I cannot speak positively, but I have reason to believe that the timely occupancy of this place has prevented the entrance for the present of the Roman Catholics, who are now exerting themselves to the utmost in various places throughout the province. This place had been visited, and some preparatory steps taken in regard to its occupancy by the "Lazarists," from Constantinople, a few weeks previous to my arrival. I learn that the intention has suddenly been abandoned, and another place selected.

The Catholics are now trying a new policy, that is, taking advantage of the oppressed spiritual condition of the Bulgarians, they have now offered them *the protection of the Pope*. The Bulgarians are not

to change in the least their ceremonies or dogmas, to have Bulgarian priests and bishops, only acknowledging the supremacy of the Pope, that they may in some mysterious manner, not very clearly designated, but with which *France* is somehow connected, receive the blessed protection of his holiness, and be freed at once from the oppressive tyranny of the Greek patriarchate.

This scheme, flimsy as it is, I am sorry to say is having a great influence upon the simple people, who can not see the hollowness of Roman pretensions.

One town of considerable importance has already declared its readiness to accept the papal proposition, unless the patriarchate grant some conditions stipulated in their declaration. The Bulgarian bishop from Constantinople (above referred to) has been sent out as a pacificator, but it is feared that he will have but little success. The principal teacher of the Lazarist school in Bebek (one of the suburbs of Constantinople) has also gone to the spot, and I see from the Bulgarian journal that his reception there was very enthusiastic, more than a thousand citizens going out to meet him as he approached the town.

What the result of all this will be, cannot yet be known. We would of course regard it as very disastrous to the progress of true religion, should the above scheme succeed; for however many the abuses and corruptions of the Greek Church, those of the Roman Church vastly exceed them in degrading and soul-destroying power. Many of the leading abuses, corruptions, and superstitions found in the Greek Church are not canonical, that is, are not sanctioned by the canons of the Church, but exist in spite of sound and wholesome laws to the contrary.

The abuses and iniquities of Rome, however, are canonical, and sanctioned by the highest authority, which fact cuts off all hope of her reformation.

I can but think there is at least a faint hope for the Bulgarian branch of the Eastern Church, in the tumult which is rising, threatening an ecclesiastical revolution. I pray that it may not come *too soon*, but when it comes, that men of God, both foreigners and natives, will be found to take their positions with firmness and courage, and direct affairs to the honor and glory of God. Our hope is in the great Head of the Church, whom we pray to calm and subdue the passions and prejudices of wicked men, and let in upon their hearts the light of Divine truth, that this land, which so early received Christianity, may again feel the power of vital godliness through all her borders.

Inquiries after Protestant Faith and Practice.

I find that quite a number of the leading men who are opposed to Roman influence,

seem more desirous of cultivating acquaintance with Protestants as an offset to the power of the former. As the Protestant missionaries have thus far disavowed any intention of endeavoring to create a schism in the Eastern Church, but simply to spread abroad a knowledge of Scriptural holiness, and infuse life, if possible, into what we conceive a dead and formal Church, they look upon us with more favor, and I think in many cases will even welcome our co-operation in warding off the attacks of Rome.

I pray that while they are investigating the abuses of the Papal Church, they may be led to see and renounce some errors of their own which they hold in common with her, and that while we, as we are in duty bound, oppose the entrance of still greater errors, we may labor in Christian meekness and humility, to show that we labor not for controversy, but for the salvation of souls and the glory of God.

Foreign.

CHURCH OF SCOTLAND.

France.

THE *Record* of the Church of Scotland for February contains an interesting letter from France, which the Convener introduces by saying: "The following letter to the Convener from the Rev. Philip Boucher cannot fail to arrest our readers. It is not a translation, but is given in that gentleman's own language. M. Boucher is well known in many parts of Scotland, both personally and by reputation. It was his earnest and eloquent pleading which, many years ago, had such a powerful effect on our General Assembly, and secured for the National Church of France that cordial and substantial support which the Church of Scotland has ever since rendered her. M. Boucher has preached in many of our pulpits, and his eloquent sermons are well remembered by many of our congregations. He is now employed as an evangelist, traversing France, preaching, lecturing, exhorting, confronting Popery as a controversialist, stirring up languid Protestantism, and exerting himself in every way for the advancement of the Redeemer's kingdom. He is in the employment of the *Société Centrale de France*, but his salary is defrayed by the Church of Scotland, according to an arrangement sanctioned by last General Assembly, by which the Committee on Correspondence with Foreign Churches engaged to remit £200 annually to the *Société Centrale* for the purpose. The Committee propose, God willing, to appeal to the

Church for a general collection to meet this engagement in the month of May next, and now entreat the members of the Church to keep this in view. A more talented, eloquent, and effective ally in the noble work of evangelization is rarely to be met with, and Philip Boucher well deserves the support both of our prayers and our liberality."

Paris, January 11.

My Dear Brother: Amidst the many instances of the successful labors of our agents located in Roman Catholic places, few, if any, would present more interest than the village of St. Opportune, in Normandy. I was sent there for the purpose of administering the Lord's supper, as well as baptism, under the following circumstances:

Ten years ago there was not a single Protestant, either in the place or in the neighborhood; and now the Romish place of worship is shut for want of worshippers! The whole village, with the exception perhaps of four or five individuals, have become Protestants.

Elbœuf, a large manufacturing city on the Seine, having had a chapel built, and a regular ministry of the word of God under the direction of the *Société Centrale*, some villagers of St. Opportune heard of it, and went to it. Then they asked for the visits of the minister, who answered their wishes, although in a very insufficient manner, on account of the distance—St. Opportune being nearly thirty miles from Elbœuf, and situated in quite a rural district, yet deprived of railway communication. Still, such was the eagerness for the truth, that great numbers insisted upon new visits; and then it became necessary to send them a resident evangelist, who would also fulfill the office of schoolmaster. A proper man was found: I mean proper for the work, but not so for the priests; and, indeed, they began to feel very uneasy about the spreading of the Gospel. Opposition soon rose. As the evangelist was a schoolmaster, and not an ordained minister, the authorities, at the instigation of the priests, ordered the school to be shut, in spite of the official diploma possessed by our agent, and under the usual pretext that there never was a Protestant family known in the country, and, therefore, no need of a Protestant school. In vain was it remonstrated that there were now Protestants, lots of them, and conspicuous enough, for they did not conceal their new and dear convictions; they boasted in them! Still the prohibition was maintained. What was done then? The school-room was turned into a chapel. The adversaries had not thought of this. Their batteries had been all directed against the school, knowing that the agent was a schoolmas-

ter, but knowing not that the love of God and souls may sometimes, nay, and ought sometimes, to transform a teacher into a preacher. Such was the case. Unable to assemble the children, the servant of God and his devoted wife first went from house to house, giving lessons to the young during the whole week; and then, each Sunday, the school was opened, not for the children, but for the adult population, who flocked round a pulpit from which the warm appeal of Gospel truth reached their hearts.

The consequence was that the Romish church was soon deserted. The priest was at last literally reduced to that melancholy condition where the plural becomes impossible in addressing an audience—his beadle having been the only faithful, but last adherent to the Pope! At last, even that noble remainder of a complete wreck disappeared also. In vain did the curé try exhibitions of particular relics; in vain did he multiply promises of indulgence for the past and the future; in vain did the very bishop of the diocese condescend to honor the village with his important and solemn, although not disinterested, presence. The people kept firm; Popery retreated; the church was shut up altogether; small or grand fetes given up; and the place offers now the strange, yet delightful sight, of a small community renewing, in the midst of the nineteenth century, the scenes so often witnessed in the days of the Reformation. I have seen with my own surprised and delighted eyes the useless building of error, with its never-opening doors, and its never-sounding bells! The very path to the entrance gate is covered with grass, growing undisturbed by feet that have learnt another and better way!

I preached three times in the school-room. Then I went to another village, distant three miles, where I administered baptism to the child of new converts; they had desired that I should go to them instead of bringing the child with the others to St. Opportune, where I baptized; and their motive was that they knew people would come to hear me, which was the fact. So, after three services, the communion, and baptism, I had in reality a fourth service to celebrate, for indeed the house was too small, and the orchard had filled with people that listened to my instructions and exhortations!

As we returned home, the evangelist would give me particulars of a very amusing character. Thus he told me, that in the beginning, when the priest was retiring after his solitary mass, two or three peasants did habitually join him, walking either by his side or behind him, and then bowing politely: "How are you, M. le Curé?" "Let me alone." "That is not polite. Not much people at

church to-day." "Let me alone, I say." And then the peasants would continue to walk, four or five of them, before and behind him, always courteous and calm, but throwing from time to time such remarks as these: "Why don't you preach from the Bible? Why don't you perform the services in French, which we all speak, instead of that Latin, which no one understands here?"

Having heard more than once that priests of the surrounding villages were constantly slandering both the evangelist and his doctrines, our agent took the opportunity of a market day to speak to the peasants of these villages in the following manner:

"You have poor people in your quarters, have you not? Well, I will teach you a way to get 1,000 francs for them. I will give 1,000 francs to the man who will get me an hour's public discussion with his priest! I am not rich, yet I can afford to give that sum for the pleasure of proving before his parishioners that M. le Curé speaks and preaches lies before God and man! But the discussion must be a public one!"

The peasants returned to the several villages, and spread the report, but the priests have not answered the summons, being pretty well satisfied that to gain the money they would lose the hearers.

Yet with all this, and although nine years have passed since the people of St. Opportune have fairly given up Popery, the prohibition is maintained against the free exercise of teaching. Oh, for that precious boon of God's favor—Religious Liberty!

Yours, &c., PH. BOUCHER.

FREE CHURCH OF SCOTLAND.

Caffraria.

THE *Record* of the Free Church, for February, says: "The following intelligence from this mission-field is truly cheering. It would seem as if the first drops of the great shower had begun to fall in this distant heritage. When we read, as we do in the following letter, of one, and then of another, and then of little companies of fifteen, coming to pray before the Lord, and to inquire the way to Zion, we are constrained to say, 'Who are these that fly as a cloud, and as the doves to their windows?'

"It is the Rev. John Ross, the senior missionary in Caffraria, who writes to Professor Douglas:"

The Lord's people and servants in this country are rejoicing in the joy of those at home over the heavenly blessings which have been descending so richly, in the con-

version of sinners and reviving of believers, in America, Ireland, Wales, and—blessings the more to Him—in the land of our fathers. I believe the Spirit of light and love has visited a few here and there in this country. In our own mission a goodly number has of late been gathered from among the heathen into the fold on earth, of the good Shepherd. A young woman here, who was baptized in infancy, likewise at Pirrie, was received, a short time ago, into full communion. She had a good report always, and for a long period has afforded grounds for hoping she was renewed in the spirit of her mind. Another young woman and three men were baptized at the beginning of last month. She stood a long probation, though surrounded by the evil influences and bad examples of her mother and brothers, all older than herself. Two of the men may be said to be the first fruits at Knox. They had much to bear, and for a long time. The Lord enable them still to witness a good confession for him, and, having obtained help themselves, to be helpers to others. The third man has lived here since 1853. For a year and a half, if not a little more, an unmistakable change appeared in him. He was roused to the consideration of his state in such a way as I had not heard of. Just about four years previous to his baptism, he was married to one of the catechumens. His conduct was good in the sight of men. The young woman was averse to take him; refused him frequently and long from principle. Her father and mother helped her from other motives. When married, she prayed in the family; he would not, and discountenanced her, if he did not actively oppose. On what grounds, I am not sufficiently informed. At length, the thought came into his mind: As it is not right that a woman should conduct worship, and as I am unfit to do so, I must be guilty. His wife went on till the husband was fitted, both in heart and understanding, to take her place.

It will be gratifying to you to know that the young man, of whom I made mention in February as in a doubtful state, began shortly thereafter to show more hopeful signs. I think it was in May he sought admission into the class of candidates for baptism. This was a more decided step than I expected. I had several conversations with him before he was received into it. I had no objection as to his sincerity

of intention, knowledge, and conduct, but I desired to have a longer trial of his steadfastness, which was continued to August. Since then he is highly respected in that class.

About that time, five lads at Knox were admitted into the same class. In the beginning of September, fifteen females, from the same place, applied in one day for admission into it, and two married women here have been admitted. This was done after speaking twice with each of them apart. The youngest of all these I reckon to be seventeen years of age, and the oldest, two widows, perhaps above, rather than under, sixty years. One of these, an elderly female, was a candidate at Lovedale, about twelve years ago. She declined, and left, and has been living among the heathen, in one part and another, without rest. Last year she went to a relative at Knox, which seems to have been advantageous to her, for soul and body. If she be watchful and prayerful, it will be still better with her, and that everlastingly. You will not reckon it a new thing though some should draw back, as their feelings merely may have been affected, leading simply to follow others.

There was no boasting in the accounts which these people gave of themselves. With a good degree of knowledge of themselves as sinners, and of the one way of access to God, there were expressions of fear and distrust of themselves, that it was their desire to love God, and that they were trying to follow the good Shepherd, who laid down his life for their sins. One of the men, who must be about fifty years of age, in giving account of the means whereby he was led to seek salvation, said: "It was a word of that youth, Pita, which overcame me. I knew my sins before. The word he spoke made me feel them." Pita is the Scripture-reader at Knox, and may be half the age of the other, or about twenty-eight years. Several of them can read well in their own tongue, and a few, too, in ours, of the wonderful works of God. What a contrast with their former selves, and with the multitude of unconcerned neighbors! A stranger would observe it in their attendance on the means of grace, in giving unusual heed to reading the Word of God, hymn and school books, and to procure befitting clothing, cleanliness, and enlarging the cultivation of their fields.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

MICRONESIA.—The Morning Star reached Honolulu, returned from a third trip to Micronesia, January 12, 1860. Several letters just received from the missionaries, too late

for this number of the Herald, will appear next month. Contemplated explorations among islands west of those now occupied were deferred, partly because of the serious illness of Mrs. Pierson, who has been very feeble since the spring, or early summer, of

1859. The great increase of domestic care thus thrown upon Dr. Pierson, in connection with his other labors, had proved too much for him, and he also was in great measure laid aside from active missionary work. There appears to be little probability that Mrs. P. will recover. The family returned in the *Morning Star*, to the Sandwich Islands. Mr. Doane's family, of the same station, had also been afflicted by the severe and protracted illness of an infant child; and the prospect of being left alone on Ebon Island, in view, especially, of all the work which had been commenced by two families, and of other work contemplated for the good of the people there and on neighboring islands, was painfully trying. "It is in view of all this work," Mr. Doane writes, "and not because alone, without associates, or afraid of the people, that my heart is oppressed and pained. I do not see how there can be much curtailment. We have had services every Sabbath since landing here, and surely these cannot be dropped. And we have now opened a second preaching place—how can we abandon this? We have some learners—a little school—how can these be turned off? And then there is our translating and other book making! But let me assure you, I never entered upon work more cheerfully than on that which is now before me, though it seems so formidable. My heart is strong for the work—I love it, I long to die in it, as I pray that I may. I know of no trial which would cause me more sorrow of heart than to be compelled to leave this work."

Arrangements were subsequently made for the removal of Dr. Gulick from Ponape to Ebon Island, for a time, to take the place of Dr. Pierson. He was left there by the *Morning Star*; but he writes that his health is far from good.

Mr. Snow, of Strong's Island, in a journal letter, under date May 2, 1859, says:

To-day has been a pleasant and cheering day to us—the day of our annual fast for our Micronesia mission. This morning, as our native Christians did not come, Mrs. S. and myself, with our little Carrie,—little Galie was enjoying his morning nap,—went to our school-room and had a very sweet season of prayer and praise. O, how precious the love of Jesus; to meet and cheer, yea to give deep and abiding joy, to such unworthy ones as we! "Our Father" let the bow of promise span the dark future with beautiful clearness; so the Sun of Righteousness, must be some way above the horizon. This afternoon our little church of six, including ourselves, came together, with some few others, more or less interested, and we continued our praying and our praising. It was good to be there. Yesterday we received but two

of the three whom we were intending to receive.

The boy George, who had lived with Mr. Snow for several years, had been detected in falsehood. In this case he soon *seemed* deeply penitent, but ere long it appeared that he was giving himself up to other debasing sins, and he has left the family. They have been also greatly tried by the conduct of a native girl, who had been with them during nearly the whole time of their residence on the island, and in whom they had had great confidence. They were constrained to send her away. Still other painful facts, implicating two of the few who had been received to church fellowship, and those perhaps most confided in, have tried the faith and patience of the missionary. On the 8th of September he wrote:

I have been unable to effect much during the year in the way of school-teaching. During a few months we had quite a flourishing school, partly in native and partly in English. I had prepared something of a primer in Kusaie, and subsequently some translations from the Scriptures for my church members, who showed a very commendable zeal in learning to read, and so far succeeded as to read my translations at morning and afternoon worship in their families. They also read and sing our native hymns at the same time. I hope, during the coming year, to do very much more in the work of translating the Scriptures than I have hitherto done.

On the 14th of October he wrote again from Ponape, where he had attended a business meeting of the mission, at which it was proposed that he should remove to Ebon Island. This he could not feel it his duty to do, and in giving his reasons he says:

A few days before the *Morning Star* came I was talking with the king of the possibility that she might not come, and asked him what I should do for food. He wanted to know if it was flour and meat? I told him it was those things mainly. He said we must use the food of the island; such as bread fruit, taro, bananas, sugar cane, fish, etc. But, I replied, my means of paying for such things would soon fail me. His reply was: "Never mind the pay, I will see that you have such things, you shan't suffer." As I had been dealing out the truths of God to them very plainly on the Sabbath, this reply quite touched my heart, and made it difficult for me to tell him and his chiefs, on the arrival of the *Morning Star*, that I had an urgent call to leave them and go to Ebon. Their uniform and earnest reply was: "It will never do for you to leave us. Who is to make Sunday? Who will take care of us? And how about those who have turned to God; who will instruct and help them?" I can hardly do more or better than to pass their question to you—If I should leave them what will they do?

DONATIONS.

RECEIVED IN FEBRUARY.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Mechanic Falls, Cong. ch. m. c.	10 00
Portland, St. Lawrence st. ch. m.	
c. 17; unknown, 7;	21 00—34 00
Kennebec co. Conf. of chs. B. Nason, Tr.	
Augusta, A. G. I.	2 00
Winslow, Cong. ch. and so.	8 00—10 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bath, Winter st. cong. ch. 542,84;	
Central cong. ch. C. Clapp,	
25;	567 84
Waldoboro', H. H. L. 10; O. L. 3;	13 00—580 84
Penobscot co. Aux. So. E. F. Duren, Tr.	
Garland, Cong. ch. m. c.	15 00
Guilford Village, Rev. J. A. Perry,	5 00
Holden, A friend,	1 00—21 00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Saco, 1st cong. ch. m. c.	54 77

700 61

Bucksport, Elm st. ch. m. c.	50 00
Eastport, Juv. miss. circle,	10 00—60 00

760 61

Legacies.—Saco, Mrs. C. S. F. Goodale, by	
S. L. Goodale, Adm'r,	1,635 20

2,395 81

NEW HAMPSHIRE.

Cheshire co. Aux. So. D. W. Buckminster, Tr.	
Winchester, Cong. ch.	5 00
Grafton co. Aux. So. W. W. Russell, Tr.	
Enfield, Rev. I. Rogers,	10 00
Orford, E. and H. A. M.	5 00—15 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Hancock, 1st cong. ch. gent. 8; la.	
13; m. c. 23;	44 00
Mont Vernon, Cong. ch. and so.	27 70
Nashua, A friend,	50 00—121 70
Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, 1st cong. ch. and so.	
157,35; m. c. 43,90; wh. cons.	
CHARLES F. STEWART and JOSEPH B. WALKER H. M.; a	
friend, 5;	206 25
Henniker, Cong. ch. and so. wh.	
with prev. dona. cons. JACOB	
GORDON an H. M.	71 96
Hookset, Cong. ch.	7 00—285 21
Rockingham co. Conf. of chs. F. Grant, Tr.	
Candia, Cong. ch. and so.	4 24
Exeter, 1st and 2d do. m. c.	21 74
Raymond, 1st do.	34 00
Salmon Falls, Cong. ch.	32 09
Windham, Pres. ch. and so.	5 00—100 07
Strafford co. Conf. of chs. E. J. Lane, Tr.	
Conway, Cong. ch.	14 23
Laconia, by Rev. J. K. Young,	10 00—24 23
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Acworth, Cong. ch. 17,52; m. c. 7,33;	15 35

576 56

Lancaster, Cong. ch.	10 00
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586 56

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Bridport, Mrs. J. H. 10; Mrs. L.	
K. 2;	12 00
Bristol, S. and P. M.	2 00
Cornwall, Cong. ch.	1 00
Vergennes, do. and so.	85 00—100 00
Caledonia co. Conf. of chs. E. Jewett, Tr.	
St. Johnsbury, 2d cong. ch. and so. m. c.	86 20
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Burlington, Cong. ch. and so. 175;	
J. L. 5;	180 00
Essex, Cong. ch. 3; m. c. 12; la.	
2; wh. with prev. dona. cons.	

Rev. CHARLES W. CLARK an	
H. M.	17 00—197 00
Franklin co. Aux. So. C. B. Swift, Tr.	
Fairfield, D. M.	2 00
Orange co. Aux. So. Rev. J. C. Houghton, Tr.	
Wells River, Cong. ch. 50; A. B. W.	
TENNY, 50; wh. cons. him an H. M.	100 00
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Derby, Cong. ch. and so.	10 59
North Craftsbury, do. m. c.	6 00
West Charlestown, do.	24 00—40 59
Rutland co. Aux. So. J. Barrett, Tr.	
Castleton, Cong. ch. and so. 279,75;	
Seminary, 20,25;	360 00
Clarendon, Cong. ch. m. c.	1 00
Rutland, do. 211,92; m. c. 22,35; 234 27—535 27	
Washington co. Aux. So. G. W. Scott, Tr.	
Barre, Cong. ch. m. c.	9 47
Berlin, do. m. c. 39,34; la. 3;	
Mrs. I. Hobart, to cons. Rev. O.	
D. ALDIS, of Randolph, an H.	
M. 50;	92 34
Northfield, Cong. ch. m. c. 22;	
Mrs. Eliza W. Merrill, wh. cons.	
GYLES MERRILL an H. M. 100; 132 00—223 81	
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', Central cong. and so.	
m. c.	35 93
Fayetteville, Cong. ch. and so. m.	
c.	2 88
Townshend, Cong. ch. and so. 12;	
West do. Rev. S. S. Arnold, 10; 22 00	
West Westminster, Friends of	
morals and missions, 50; female	
so. 41;	91 00—151 81
Windsor Co. Aux. So. J. Steele, Tr.	
Gaysville, Cong. ch.	5 00

1,441 68

Bennington, 1st cong. ch.	26 34
Lunenburg, Cong. ch.	18 99—45 33

1,187 01

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
East Falmouth, Individ. 10,25; B.	
Hatch, 4;	14 25
Monument, Cong. ch.	6 00
Sandwich, Cong. ch. and so.	89 00
West Barnstable,	18 00—127 25
Berkshire co. Aux. So. H. G. Davis, Tr.	
Pittsfield, 1st cong. ch. m. c. 96,86;	
South do. 23,64;	120 50
Richmond, Rev. C. S. Renshaw,	
dec'd.	5 00
Williamstown, Rev. Dr. Hopkins,	25 00—150 50
Boston, S. A. Danforth, Agent.	
(Of wh. fr. a friend, 500; a Remonstrant	
against diminishing the operations of	
the Board, in behalf of himself, wife	
and children, fifty dollars each, 350; a	
female friend, 50; unknown, 15; do.	
1; W. H. D. 12; a friend, 10; a lady,	
for sch. at Tocat, 30;)	6,215 80
Brookfield Asso. W. Hyde, Tr.	
Charlton, C. E. Morse,	40 00
Essex co. North Aux. So. J. Caldwell, Tr.	
Amesbury and Salisbury, Mr. La-	
sell's so.	12 00
Groveland, Rev. T. Daggett,	10 00
Ipswich, Mrs. William B. Banister,	
wh. cons. HENRY A. COWLES an	
H. M.	100 00
Newbury, Byfield ch.	7 25—129 25
Essex co. South Aux. So. C. M. Richardson, Tr.	
Manchester, Rev. F. V. Tenney's so. (of	
wh. to cons. TRUMAN HARDY an H.	
M. 100;)	141 65
Essex co.	
Andover, South ch. and par. m. c.	
23; Jubilee off'g, 50; a lady, 20;	
Chapel ch. and so. in part,	
135,50; Rev. P. Barrows, 30;	
North par. Trin. cong. ch. and	
so. which cons. Miss LAVINIA	
FARNHAM H. M. 150;	408 50
Lynn, Central cong. ch. and so.	
66,87; 1st do. 4;	70 87

Marblehead, 1st cong. ch. and so.	49 00—528 37
Franklin co. Aux. So. Lewis Merriam, Tr.	
Conway, Mrs. H. S. EMBERSON, wh.	
cons. her an H. M.	100 00
East Hawley, Cong. ch. and so.	2 00
Shelburne Falls, do.	92 00—194 00
Hampden co. Aux. So. J. C. Bridgman, Tr.	
Monson, D. W. Coburn,	10 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.	
Amherst, 1st cong. ch. 174.91; m.	
c. 114.58; L. H. 1; North par.	
m. c. 2;	292 49
Haydenville, Cong. ch. and so. wh.	
cons. ELAM GRAVES and WIL-	
LIAM M. TROW H. M.	200 00
South Hadley, 1st ch. and so.	66 00
South Hadley Falls, Cong. ch.	13 76—572 25
Middlesex co. North and vic. C. Lawrence, Tr.	
Groton, Union ortho. ch. and so. m. c.	
29; Miss W. 5; Miss R. 1;	35 00
Middlesex South.	
Hopkinton, A friend,	1 00
Southboro', Pilgrim ch. and so.	
coll. and m. c.	28 00
Saxtonville, Edwards ch. and so.	59 97
West Needham, Cong. ch. and so.	20 51—109 48
Middlesex co.	
Auburndale, Cong. ch. and so. bal.	40 00
Cambridge, A friend,	5 09
East Cambridge, Evan. ch. m. c.	16 88
Newton Corner, A friend,	10 00
North Cambridge, Mrs. T.	5 00
Somerville, W. M.	1 00—77 88
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.	
Jamaica Plain, Mather ch. and so.	282 81
Roxbury, Eliot ch. and so. gent.	
40; Vine st. ch. m. c. 14.70;	54 70
Sharon, Cong. ch. and so. 40.61; a	
friend, for Mr. Van Lennep's	
sch. Tocat, to cons. A. D. BA-	
CON an H. M. 100;	140 61
West Roxbury, South evan. cong.	
ch. and so. m. c. 21.36; unex-	
pected income, 10;	31 36—509 48
Old Colony Aux. So. H. Coggeshall, Tr.	
New Bedford, Trin. ch. to cons.	
ALLEN H. CROWELL an H. M.	131 60
Wareham, A friend,	3 00—134 60
Palestine Miss. So. E. Alden, Tr.	
Abington, 1st cong. ch. and so. two	
widows, a thank off'g.	5 00
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Gardner, 1st cong. ch. m. c.	10 00
South Royalston, 2d cong. ch. and	
so.	50 00
Winchendon, North ch. and so.	
wh. with prev. dona. cons. Mrs.	
CAROLINE H. MARVIN an H.	
M.	12 75—72 75
Worcester co. South Conf. of chs. W. C. Capron, Tr.	
Northbridge, Cong. ch. and so.	
34.19; F. F. W. 5;	39 19
Upton, Mrs. R. G. F.	10 00—49 19
	9,102 45
A friend, 200; do. 1.50; unknown, 5; 206 51	
Chelsea, Broadway ch. and so. m. c.	
38.25; Rev. Dr. Copp, 100; Winni-	
simmet ch. and so. m. c. 47.80;	186 05—392 55
	9,495 00

Legacies. — Cambridge, Eliza Gould, by Mary S. Gould, Adm'r, 200; Westfield, Miss Lydia E. Fowler, by George E. Knapp, Ex'r. 3,000; incorrectly ack. in Mar. Herald; 200 00
9,695 00

CONNECTICUT.

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Bethel, Cong. ch. m. c. wh. with	
prev. dona. cons. GEORGE A.	
HICKOK an H. M.	77 83
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Stratford, G. Loomis,	6 00—145 38
Fairfield co. West Aux. So. C. Marvin, Tr.	
New Canaan, La. benef. so.	60 10
Stamford, 1st cong. ch. and so.	62 00

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Hartford co. South Aux. So. H. S. Ward, Tr.	
Berlin, Cong. ch. and so.	109 42
East Glastenbury, do. m. c.	30 00
Middletown, 1st do. gent. and la.	
22.54; m. c. 31.46; a lady, 7;	61 00
New Britain, 1st ch. and so.	122 07
Westfield, Cong. ch. gent. and la.	
28.47; m. c. 11.53;	40 00—362 49
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Plymouth, Edward Langdon, to	
cons. Mrs. EDWARD LANGDON	
an H. M.	50 00
Salisbury, Rev. J. Lee,	1 00
Terryville, Cong. ch. m. c.	33 73—81 73
Middlesex Asso. R. E. Selden, Tr.	
Centre Brook, Cong. ch. and so.	43 50
New Haven City Aux. So. F. T. Jarman, Tr.	
New Haven, A friend, 5; 3d ch. m. c.	
89.63; Chapel st. ch. 107.45; m. c.	
8.19; Centre ch. m. c. 45.83; North	
ch. m. c. 13.03; South ch. m. c. 11.27;	
Yale college, m. c. 24.60; Davenport	
chapel m. c. 6.25;	311 25
New Haven co. East Aux. So. F. T. Jarman, Tr.	
Guilford, Cong. ch. (of wh. to cons.	
Rev. WILLIAM S. SMITH an H.	
M. 50;)	179 00
Madison, Cong. ch. m. c. 68.30;	
married ladies sew. so. 30; North	
so. cong. ch. 34.25;	137 55—316 55
New Haven co. West Conso. A. Townsend, Tr.	
Birmingham, Cong. ch. wh. cons.	
HENRY SOMERS an H. M.	118 85
Waterbury, 1st cong. ch. union	
m. c.	20 71
Southbury, Cong. ch.	40 53—180 09
New London and vic. and Norwich and vic.	
Aux. So. F. A. Perkins & C. Butler, Trs.	
New London, A member of the 1st	
cong. ch. to cons. CHARLES BARD,	
of Norwich, an H. M.	100 00
Stonington, 1st cong. ch. Mrs. S.	
W.	1 47—101 47
Tolland co. Aux. So. E. B. Preston, Tr.	
Andover, Cong. ch. to cons. Rev.	
THOMAS C. P. HYDE an H. M.	50 00
North Mansfield, Cong. ch. and	
so.	52 00
Tolland, Cong. ch. and so. m. c.	4 00
Vernon, Cong. ch. gent. (of wh. fr.	
Talcott Bros. to cons. E. H.	
TALCOTT, of Sweden, N. Y. an	
H. M. 100;) 266.25. la. (of wh.	
fr. Mrs. Josiah Hammond to	
cons. MARO HAMMOND an H.	
M. 100.) wh. with prev. dona.	
cons. Mrs. ELIZA D. TUCKER	
and Mrs. BETSEY WILLIAMS	
H. M. 263; m. c. 14.23;	543 48—649 48
Windham co. Aux. So.	
Pomfret, 1st cong. ch. and so. gent.	
and la. 291; m. c. 67.22;	358 22
Windham, Cong. ch. and so.	57 00—415 22
	3,132 26

Legacies. — Canterbury, Mrs. Sarah Johnson, by J. P. Chamberlain, Adm'r, 1,000 00
4,132 26

RHODE ISLAND.

Providence, Central cong. ch. and so. (of	
wh. fr. William I. King to cons. Mrs.	
SALLY SWAIN and Miss NANCY W.	
MARSH H. M. 200; GEORGE H. CORLISS	
wh. cons. him an H. M. 100;) to cons.	
SARAH H. SWAIN and EDWARD A. SWAIN	
H. M. 748.86. Benef. cong. ch. and so.	
gent. 282.75; la. 43;	1,074 61

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Auburn, 1st pres. ch.	219 60
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Meridian. Pres. ch.	50 00
Northville, Cong. ch.	19 56
Skaneateles, Pres. ch.	40 00—356 16

Geneva and vic. Aux. So. A. Merrill, Agent.	
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Silver Creek, W. R. G.	11 25
Smryna, Cong. ch.	23 00
Youngstown, Pres. ch.	42 00
	186 25
Ded. disc.	76—185 49
Monroe co. and vic. E. Ely, Agent.	
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Plymouth ch. 90, Mrs. S. Ray,	300 00—335 68
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Bergen, Stone ch.	7 19
Holley, Pres. ch.	25 00
Sweden, do.	17 72
Spencerport, Cong. ch. S. C. W.	10 00—59 91
New York and Brooklyn Aux. So. A. Merwin, Tr.	
(Of wh. fr. Mrs. H. C. Packer, 100;	
Fisher Howe, 50; Miss G. A. Hedges,	
500; a gent. of Allen st. pres. ch. for	
a day school at Tocat, 50; students	
Union Theolog. sem. m. c. 24; Brook-	
lyn, Mrs. NATH'L HOWLAND, wh. cons.	
her an H. M. 100; C. J. L. 10; New	
England ch. 50; Mrs. Hannah Ireland,	
50; J. W. by Rev. A. H. 25; 4th av.	
pres. ch. in part, 131,21; J. C. Bald-	
win, 280; H. K. Sheldon, 100,) 1,904 16	
Oneida co. Aux. So. J. E. Warner, Agent.	
Augusta, Cong. ch. 12,89; m. c.	
21,11;	34 00
Utica, 1st pres. ch. m. c.	22 48
Waterville, Pres. ch.	75 57—132 65
Plattsburgh and vic. L. Myers, Tr.	
Plattsburgh, 1st pres. ch.	7 00
Syracuse and vic. Aux. So. S. Mead, Tr.	
Syracuse, 1st pres. ch. 20; 1st Ward do.	
41; less ex. 3vc.	60 70
Watertown and vic. F. Baker, Agent.	
Cape Vincent, Pres. ch.	11 85
Watertown, 1st do. (of which from	
friends, to cons. ISAAC COVERT	
of New York an H. M. 105; m.	
c. 165,30,) to cons. ROBERT LAN-	
SING, FREDERICK SONTAG, JOHN	
CLARK and FREDERICK BAKER	
H. M.	555 24—567 09
	3,608 24
Albany, A friend, 50; 1st cong. ch.	
and so. 203,81; 4th pres. ch. 100; 353 81	
Apalachin, Pres. ch.	21 00
Bath, N. S. pres. ch.	11 00
Cambria, 1st cong. ch. and so.	42 00
Cayuga, Pres. ch. Bible class,	2 00
Clifton Springs, M. H. Merriman,	50 00
Conneautville, C. B.	1 00
Cooperstown, Pres. ch.	16 84
East Bloomfield, M. A.	10 00
East Pharsalia, Cong. ch. for Gaboon	
m.	12 00
Fort Covington, 1st pres. ch.	25 00
Franklinville, Pres. ch.	5 00
Fayetteville, Pres. ch. a friend,	5 00
Gilbertsville, Pres. ch.	62 00
Hamden, Rev. W. Frazier,	4 00
Hudson, Pres. s. s. for Dea. John	
Hermesz, Oroomiah,	35 00
Johnsonville, Pres. ch.	7 00
Livonia Centre, do.	75 00
Lockport, 1st do. 156,27; m. c.	
61,01;	217 28
Malden, Pres. ch. m. c.	44 90
Malone, Cong. ch. (of wh. fr. W. A.	
Wheeler, wh. with prev. dona. cons.	
MARY K. WHEELER an H. M. 50;) 278 95	
wh. with prev. dona. cons. Mrs.	
EUNICE HOUSE, Mrs. MARY K.	
WEAD, HIRAM J. DUNHAM and	
TIMOTHY PALMER H. M.	278 95
Middleton, I. O. B.	2 00
New Road, Cong. ch.	11 00
Oakfield, Pres. ch. and cong.	26 00
Palmyra, Rev. H. Eaton,	19 87
Pittstown, Pres. ch.	25 00

Preston, W. P. 5; G. J. K. and	
daughter, 5,10;	10 10
Sacketts Harbor, Mrs. H. B.	10 00
Sand Lake, M. S. C.	10 00
Scholarie, Miss C. S.	5 00
Sing Sing, W. C.	5 00
Somers, Pres. ch. la.	4 00
Texas Valley, Pres. ch.	3 00
Troy, Mrs. R. K. Champion, 50; 1st	
pres. ch. to cons. ABNER LOVE-	
LAND an H. M. 100;	150 00
Upper Jay, P. Wells,	3 00
West Nassau,	15 00
Westport, Cong. ch.	49 18
Willsboro, do.	5 12
Wilson, Union miss. asso.	3 00—1,735 10

5,343 34

Legacies.—New York city, Mrs. Margaret	
Clarke, by Edward Clarke, Ex'r,	5 00

5,843 34

NEW JERSEY.

Elizabeth, E. B. Babbitt, U. S. A	46 00
Frankfort, 1st pres. ch. wh. with	
prev. dona. cons. Rev. GEORGE W.	
LLOYD an H. M.	40 51
Newark, A member of the Board,	
30; Central pres. ch. to cons.	
GEORGE T. GOULD an H. M. 100; 130 00	
Plainfield, 2d pres. ch. wh. cons.	
Rev. THEODORE S. BROWN an	
H. M.	65 00
Rahway, T. Morris,	10 10—291 51

PENNSYLVANIA.

By Samuel Work, Agent.	
Dunmore, Rev. T. R. Townsend, to	
cons. JAMES H. TOWNSEND, of	
Fulton, N. Y. an H. M.	100 00
Philadelphia, Pine st. ch. 231; m.	
c. 3,75; Clinton st. ch. "K." 20; 257 75—357 75	
Montrose, Pres. ch. to cons. Rev. J.	
L. LYONS of Syria an H. M. 50,41;	
la. cent so. 25;	75 41
Philadelphia, Philadelphos, 50; F.	
A. P. 10;	60 00
Troy, S. W. Paine,	15 00—150 41

508 16

DELAWARE.

New Castle, Aux. miss. so.	41 25
Wilmington, A member of Hanover	
st. ch.	20 00—61 25

VIRGINIA.

Prince Edward co. Mrs. E. H. Dupuy,	20 00
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OHIO.

By G. L. Weed, Tr.	
Cincinnati, 1st ortho. cong. ch. m.	
c. wh. cons. JOHN WEBB, Jr. an	
H. M. 100; a friend, for Mr. Van	
Lennepe, Tocat, 50; 3d pres. ch.	
m. c. 8,25; B. Storer, 6;	164 25
College Hill, Pres. ch. m. c. 6,80;	
Rev. H. N. Day, 15;	21 80
Columbus, Welch cong. ch.	8 30
Granville, A bal.	25
Ironton, 1st pres. ch. m. c.	20 00
Putnam, Pres. ch.	99 25
Walnut Hills, Lane sem. ch. m. c.	8 84
Williamsburgh, O. D.	5 00

327 69

Ded. disc.	1 75—325 94
Defiance, 1st pres. ch.	3 79
Ellsworth, United pres. and cong.	
chs.	40 00
Harman, Cong. ch. m. c.	24 86
Hartford, S. Hayes,	10 00
Kinsman, Cong. ch. and so.	97 00
New Plymouth, 1st pres. ch.	3 00
Oxford, Unknown,	1 00—179 65

5.5 53

INDIANA.

By G. L. Weed, Tr.	
Bedford, Mrs. L. K. B. 5; L. P. B. 5;	10 00
Columbus, Pres. ch.	12 00
Crawfordsville, Central pres. ch.	
m. c. 20; Miss H. S. 5;	25 00
Gilead, Pres. ch.	5 00
Indianapolis, 4th do. m. c.	4 25—56 25

ILLINOIS.

By Rev. C. Clark.	
Dunton, Pres. ch.	12 00
Elk Grove, Cong. ch.	16 00
Kendall, do.	4 00
Knoxville, Pres. ch.	17 00—49 00
Big Spring,	3 00
Brighton, L. P. S. 39; A. B. V. 2;	
S. F. V. 2,50;	43 50
Bunker Hill, Cong. ch.	20 00
Carlinville, Pres. ch. m. c. 8; J. C. 2;	10 00
Chicago, 1st pres. ch. wh. with prev.	
don. cons. E. S. WELLS an H. M.	50 00
Danville, Pres. ch. to cons. Rev.	
WILLIAM R. PALMER an H. M.	50 00
Morris, Cong. ch. wh. with prev.	
don. cons. LEVI PIERCE an H. M.	32 00
Ottawa, 1st cong. ch.	17 00
Payson, A. S.	6 00
Princeton, A. P. C.	1 00
Quincy, 1st cong. ch.	26 53
Springfield, 2d pres. ch.	60 00
Washington, 1st pres. ch.	10 00
Wilmington, do.	22 58
Woodburn, Cong. ch.	60 00—411 66
	460 66

MICHIGAN.

Bay City, Pres. ch.	12 26
Canandaigua, Cong. ch. 6; S. S. H. 4;	10 00
Hillsdale, Pres. ch. m. c. 10; B.	
Hammond, 15;	25 00
Hudson, By Rev. J. W. Baynes,	3 00
Jonesville, Pres. ch. m. c.	1 88
Litchfield, Cong. ch.	12 50
Pontiac, 1st do.	31 19
Richland, Pres. ch. and so.	61 23—157 06

WISCONSIN.

Beloit, J. M. K. 5; a friend, 5, B.	
Durham, 18;	28 00
Berlin, 1st pres. ch. m. c.	16 00
Fon du Lac, W. C. H.	2 03
Fort Atkinson, Cong. ch.	6 00
Liberty, Pres. ch.	2 53
Milwaukee, Spring st. cong. ch.	2 00
Ripon, 1st cong. ch.	6 00
Rosendale, Cong. ch. and so. 32,52;	
m. c. 10; wh. with prev. dona.	
cons. Rev. ISAAC N. CUNDALL an	
H. M.	42 52
Stoughton, Pres. ch.	5 00
Summit, do.	15 00—125 02

IOWA.

Bowers Prairie, 1st cong. ch.	12 60
Decorah, A friend,	3 00
Kossuth, 1st pres. ch. m. c.	2 00
Magnolia, Ch.	5 00
Tol. do, Cong. ch.	3 00
Van Buren, Rev. O. Littlefield,	23 50—49 10

MISSOURI.

St. Louis, Union ch. m. c.	6 00
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TENNESSEE.

Blountville, Pres. ch. (of wh. fr. S.	
Rhea, 25; W. W. James, 25; wh.	
cons. Rev. JOHN BARING an H. M.)	
J. M. R. 10; J. L. Rhea, 10; Mrs.	
F. R. dec'd, 3; others, 33,89; wh.	
cons. Rev. JOHN B. LOGAN an H.	
M.	106 89
Bristol, J. R. A.	10 00—116 89

MINNESOTA.

Oak Grove, Pres. ch.	20 00
St. Paul, Plymouth cong. ch. coll.	
and m. c.	6 00—26 00

OREGON.

Albany, Cong. ch.	12 00
Forest Grove, do.	44 60—56 60

KANSAS TERRITORY.

Elmwood, Rev. E. W.	5 00
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FOREIGN LANDS AND MISSIONARY STATIONS.

Eski Zagra, Bulgaria, Rev. T. L. Byington,	100 00
Fingal, C. W., E. D. Johnson,	30 00
London, Eng. P. Cathen,	97 56
Pajutaze, Min., Coll. 4,64; m. c. 4,81;	9 45
Park Hill, Cher. Na. m. c. 23,68; Pine	
Ridge, m. c. 23,35;	47 03
Wheelock, Choc. na. Miss M. Whitcomb,	
for male sem. Oroomiah,	50 00
Turkey, Arabkir, m. c. 4,99; S. B.	
and fam. 2,36; G. A. P. and M.	
H. P. 2,36;	9 71
Adrianople, Col. Biddolph,	22 00
Constantinople, An aged mission-	
ary and his wife, 10; M. A. B.	
and L. A. B. 4; Yeni Kapoo,	
m. c. 2,62; Mr. D.'s fam. 4,08;	
miss. chil. Jubilee off'g, 21,50;	42 20
Kharpoof, m. c. 40,40; sew. cir.	
3,88; miss. families, 27,25;	71 53
Smyrna, Native coll. for Bulgaria,	26 52
Yozgat, m. c. 18,40; three brethren,	
10; J. N. B. and C. W. B.	
110;	138 40—310 36
	644 40

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE,	\$53 79
NEW HAMPSHIRE,	6 83
VERMONT,	56 00
MASSACHUSETTS,	12 55
CONNECTICUT,	18 17
NEW YORK,	152 25
PENNSYLVANIA,	67 65
OHIO,	1 62
MICHIGAN,	104 50
ILLINOIS,	26 50
INDIANA,	1 16
TENNESSEE,	15 00
WISCONSIN,	2 60
IN FOREIGN LANDS,	17 56
	\$536 18

Donations received in February, 25,505 06

Legacies, 3,336 20

\$28,840 26

TOTAL from August 1st to
 February 29th, \$151,753 79

THANK-OFFERINGS FOR THE DEBT.

RECEIVED IN FEBRUARY.

MAINE.—Eastport, Juv. miss. so.	10 00
MASSACHUSETTS.—Ashburnham, Mrs.	
R. C. M. 5; Enfield, a lady, 5; Grove-	
land, a friend, 5;	15 00
CONNECTICUT.—Salisbury, A. B. C.	3 00
NEW YORK.—Schoharie, Mrs. L. S. Par-	
sons, 5; Watertown, C. L. 1; Whitney's	
Point, E. G. Ford, 2;	8 00
IOWA.—Wife of a Home missionary, 1;	
Scott, pres. ch. 2;	3 00
	39 00

Previously received, 2,159 40

2,198 40

THE MISSIONARY HERALD.

VOL. LVI.

MAY, 1860.

No. 5.

American Board of Commissioners for Foreign Missions.

Micronesia Mission.

APAIANG.

LETTER FROM MR. BINGHAM, NOVEMBER 4, 1859.

THE "last" letter, to which Mr. Bingham refers, was written at Strong's Island, during his "absence at the West," and a portion of it may be found in the Herald for June, 1859. In this communication, presenting a general account of his labors and the condition of his field, our brother mentions some facts of much interest; but he is not yet permitted to rejoice in great results already attained, or in specially brightening prospects. "Our faithful domestics, Noa and Hina," he says, "are to return by the Morning Star to Oahu, if the Lord will."

In my last I stated that we were feeling in some trouble, as the king had just demanded pay for the land upon which our house stands, and which was given to us by the old king, his father. With his demands I thought it best to comply, and he has since seemed satisfied.

Intemperance—Its Suppression.

Upon returning from our protracted absence at the West, last year, we found our island flooded with intemperance; the people being almost universally given up to drinking the fermented cocoa-nut sap. This state of affairs continued for many weeks. King, chiefs and common people were apparently be-

coming drunkards. Quarrels and drunken fights were frequent. On one occasion, a man was mortally stabbed in the abdomen with a sword, by a drunken person, his bowels partially gushing out. On another, one was fearfully struck upon the forehead with a war-club. One man came to me with a terrible gash under his lip, which I successfully sewed up. Others were gashed, bruised, bitten, and the like. The sight of canoes speeding, with great tubs of this abominable drink, over our beautiful lagoon, from one village to another, was saddening. These tubs would be taken into the council-house, when the inhabitants of the village would indulge in a general debauch. Our hearts were grieved. Our faith was too weak, in view of this interruption to our missionary work. We were led to pray earnestly for our poor people, and God interposed. One night last April, our king was taken severely ill; and being led to think this illness might be, in part at least, the effect of his drunkenness, he prohibited the further use of the fermented cocoa-nut sap among his people. Nor has his prohibitory law proved a failure. Thanks to our heavenly Father, our island has been for months almost entirely free from the curse of intemperance.

Building the First Chapel.

On the first of March last, with permission of royalty, we purchased a site for a chapel in the south-east section of Koinawa—the largest village of the island and the residence of the king—and immediately commenced the work of building. This we steadily carried on till May 7, when the house, 40 by 24½ feet, was completed; and on the next day, Sabbath, May 8, the *first Protestant chapel in the Kingsmill Islands* was for the first time opened for the worship of the true God. It will accommodate nearly three hundred. Only one native rendered any considerable amount of gratuitous assistance, but labor was cheap, and the willing hands of Mahoe, Kanoa and Noa, helped on the work apace. It may be of interest to note, that Noa assisted in the erection of the first church edifice in Honolulu, the second, and also the third—the *stone church*—which will doubtless long stand, a monument to the triumphs of Christianity. You may ask what material we have in the Kingsmill Islands for church building. I reply: “The tree of a thousand uses,” and the pandanus; the two which furnish the principal vegetable food of the natives. Of the former, about twelve, and of the latter about fifty were employed. Three cocoa-nut trees made six main posts; two, the two plates; and fourteen pandanus trees, seven pairs of rafters. The principal labor was in preparing the frame-work for the pandanus-leaf thatch. For days and days men were employed in *adzing* out cocoa-nut trees into long strips, one tree making about eight. These, lashed to rafters and ridge-pole, formed the desired lattice work. Every leaf of the thatch was separately sewed, the needles being almost invariably of human bones. The sides of the chapel are an open picket-work, of cocoa-nut leaf stems. Within are a few long seats, a ground floor, matted, and a very humble pulpit, where it is my privilege to preach Christ. The chapel was dedicated to the worship of Jehovah,

September 11, during the visit of the Morning Star. Capt. Brown and his mate, Mr. Gulick, addressed our people, on this occasion of special interest.

Congregations—Want of Decorum.

Our chapel has never yet been crowded, although very nearly if not quite two hundred and fifty people live within three minutes walk of the building. The average Sabbath attendance would scarcely exceed fifty. Of those most regularly present, the king is one. At first, he had little idea of decorum, frequently entering the chapel whistling, and sometimes not removing his hat, even after being seated. The people generally are very slow to learn propriety in the house of God. Many of them, caring little if any thing for the truth, habitually sprawl themselves out to sleep; and not a few often laugh, talk, and move about. Children, knowing scarce any parental or other restraint, would make the church of God a play-house. Reverence for any thing is almost unknown to this people. Probably very few tribes on earth show less outward respect for their king. Attentive eyes and ears on the Sabbath are few, and the utter indifference to the offers of salvation would be very disheartening, did we not know that our heavenly Father hears and answers prayer, and that the kingdom is to be given to his Son.

Religious Services—Hawaiian Helpers.

On Sabbath forenoons, Mahoe, Kanoa and myself address the chapel audience. In the Sabbath school there are several classes. On Sabbath afternoons, Mahoe, accompanied by Noa, preaches at Aonobuaka, a large village two and a half miles north-west of the chapel, while Kanoa assists me at Ewena. Mrs. Bingham has also an interesting Sabbath school class there. We go by water. In addition to our Sabbath services, Kanoa and Mahoe make frequent tours, preaching in all the villages of the island. They have thus done much, we trust, in

imparting a knowledge of the unity, character and commands of God, and of Christ as a Savior.

An Idol Overthrown.

The occurrence now mentioned by Mr. Bingham will remind the reader of intelligence which reached his father, and the other missionaries, when they first landed at the Sandwich Islands. Would that this might be the prelude to as great a moral revolution as has been wrought in the Hawaiian group.

Superstition, in part, is yielding. We can hardly as yet report the fall of idolatry, but you will rejoice with us in a step towards it. At the midnight hour, on the 20th of June last, the people of Koinawa, who were spending the night in heathenish chanting, declaring there was "only one God—Jehovah," assailed the great stone erected in the centre of their village to the honor of Tabuarike, the principal deity of the Kingsmill Islands, and overthrew it from its site of honor, in spite of a resistance so stout as to retain a fragment firmly imbedded in the ground. We listened to the tidings in the morning with interest, and some incredulity. A visit to the spot, however, left no longer room for doubt. Tabuarike had been hurled from his throne, while the surrounding platform, upon which offerings of food were wont to be laid, had been entirely removed, and there remained not one vestige to mark the spot near which I had often stopped, to teach the benighted heathen that Jehovah alone was God. At some distance lay the humbled and dishonored spirit-stone, and at a subsequent date we found it rolled quite into the lagoon; where I hope it may long remain, unless it may be needed as a corner-stone for some future church. It has no carved eyes, or nose, or mouth, or ears, but it would prove an interesting relic for the museum in the Missionary House, as being the first fallen spirit-stone of the hundreds which we earnestly hope are to be speedily overthrown throughout this group, by the triumphs of the cross. Thanks be to God, which giveth

us the victory through our Lord Jesus Christ.

Obstacles and Trials.

Mr. Bingham proceeds to speak of some of the obstacles which he encounters in the prosecution of his work. Engaged in efforts to translate the Scriptures, he is of course embarrassed by the poverty of a language used by a people shut up on coral islands, with neither river, mountain or hill; without civilization, science or art, to any considerable extent; and with so few correct religious or moral views. He has "only eleven chapters ready for the press." There is little desire for reading or education among the people. Mrs. Bingham has tried to maintain a regular school, but the attendance has been very irregular. Some were making good progress.

The want of a better boat is a great obstacle to visiting other islands of the group, for missionary purposes. A boat ordered and sent from New England was lost in the wreck of the "Fleetwood," off Cape Horn, and the loss was felt as a serious trial. But in October, lashing his "little boat," presented by Captains Coffin and White, to the largest of two war canoes going to Tarawa, he visited that island, accompanied by Mahoe, and in one week they preached in "about thirty-three of the more important villages" there; addressing in all, "some 1,600 savages, of whom many for the first time then heard of a Savior." During the tour, Mahoe attempted to take a census of the island. "The result gives a population of 3,734." The population of Apaiang, Mr. Bingham now thinks, does not much exceed 2,500. Touring on Tarawa was found to be very arduous, owing to extended lagoon flats, which cannot be passed by a boat at low tide, and "channels from five to fifteen rods wide, over which the natives wade at low tide, and swim at high tide."

Having spoken thus of some trials, he adds: "But how utterly insignificant are any of our trials in comparison with the joy of preaching Christ to these poor heathen. We are happy to labor here, and would rejoice—oh so much—in stronger eyes and throat for the service of the blessed Master. We trust we are thankful for what we have. We live in the midst of 'men, immortal men, wide wandering from the way, eclipsed in night, unsanctified, unsaved.'"

A Plea for the People.

Mentioning that "murders and suicides occur here as well as in more civilized coun-

tries;" that "the dark places of the earth are still full of the habitations of cruelty," and that "infanticide is very common;" he writes:

Who will stay away from this needy field because of any physical privations? When I remember China, Japan, India and Africa, my pen is well nigh paralyzed. Can I ask for fellow laborers, when *hundreds of millions* of heathens there are arrayed against the *tens of thousands* here? But here is my plea—Christ died for these poor souls! It is utterly impossible for them to cross the wide ocean in their frail barks, in search of that Savior. Unless the Gospel is *brought to them*, they must perish. While Xavier penetrated to the most distant portions of Asia; while rumors of a coming Savior were familiar to the wise men of the East; while the cross has been for centuries trampled upon in Japan; a race of people discovered within the life time of some now living have lived here, probably for more than eighteen centuries, in utter ignorance of a Savior's love. Remember them in your prayers; remember them in your deliberations when staggered by the expenses of the "Morning Star," the only link which brings them in contact with God's people. The tract, the Bible, the catechist, the preacher, have traversed and will continue to traverse the plains and mountains of Asia and Africa. No ocean prevents. But here, dreary wastes of waters ever roll about us. They cannot be passed. They will forever debar this people from a knowledge of Christ and heaven, unless Christians shall remember them. My heart is touched for them; help us if you can.

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EBON ISLAND.

LETTER FROM DR. PIERSON, OCTOBER 7, 1859.

It has already been announced, that Dr. Pierson returned in the *Morning Star*, with his family, to the Sandwich Islands; specially on account of the failure of his wife's health, but with his own health also much impaired.

In this letter, written a short time before he left his field, he gives some general statements respecting the work at Ebon, leaving particulars to be furnished by Mr. Doane.

*Kindness of the People—Congregations.*

Since the *Morning Star* left us, about the middle of last December, our work has gone steadily forward. We have had trials and difficulties to encounter, which have at times been severe, but they are only what we have in common with others among such wild savages, in all parts of the world. There have no *strange* things happened to us, but such as have occurred elsewhere, and will occur, till heathen savages are no more found. The people still treat us with respect and kindness, and though the novelty of our residence among them has worn away, their desire to have us here has not in the least abated; but has rather increased, as their curiosity gives place to confidence in us as honest and true men, who seek their welfare.

The migratory habits of the people have had an influence in making our Sabbath congregations variable, though the attendance has always been good. Since we opened our church, on the 15th of May, we have never had less than fifty present, and several times there have been as many as two hundred and fifty. And the increasing interest, as shown in the attention they give to our discourses, is such as greatly to encourage our hearts. Though there is nothing indicating any special interest in the religious truth we preach, still the general habits and conduct of the people are improving in many respects. Their wild, rude, savage manners are being softened down, and they are getting to be mild and quiet in their conduct; so that, recently, we have suffered but very little annoyance from ill-behavior.

*Influence of the Missionaries—Tattooing.*

The moral influence of our teachings is also beginning to be felt by the people, and in many respects they are

yielding to the power of truth, so as at least to feel some restraint. The most marked case of this kind is in regard to tattooing. Once in five or six years, the people spend some two months in tattooing the young men and women that have come to adult years within that time. And it is in connection with this ceremony that they have their highest order of religious exercises,—the most formal and sacred that they perform. At this time they suppose their two superior deities descend to the earth, to attend the tattooing; so that every thing connected with this is of a religious nature, performed in the presence and under the special direction of their superior deities, who, they say, taught men to tattoo. It is only in connection with this act that they worship these superior deities, all things in nature being under the care of inferior gods. In fact, they have no other formal religious exercises, so that this is *the* religious rite of the people. It cannot be done except under the superintendence of the highest chiefs, who conduct all the religious part of the ceremonies.

About eighteen months ago, a high chief asked me if it would be lawful for them to tattoo upon this island. We were then ignorant of the religious nature of the act, and so inquired of him why he asked such a question. He replied: This island belongs to Jehovah, since missionaries reside on it; and if he forbids our tattooing ceremonies, we will go to another island, where there are no missionaries, and which has not been given to Jehovah; and there we will worship the gods of these islands, and tattoo.

There was very little more said upon the subject for about a year, when we heard that they were actually making arrangements to go to another island for this purpose. We then told them that it is just as wrong to worship false gods upon another island as upon this; that Jehovah is the God of all islands, and of the whole earth, and no part, or

island, belongs to any other god. But this they deny, and say that, as our God has no missionaries or subjects upon that island, it does not belong to him. So, about a month ago, some seven or eight hundred people left here for the island of Tiluth, or Jiluth. This may serve to show that the truth is making some impression on the minds of the people.

#### REPORT OF THE EBON STATION.

##### *Church Building.*

IN addition to the general statements made by Dr. Pierson, in the foregoing letter, a report has been forwarded, written by Mr. Doane, but signed by both the brethren. After speaking of the failure of Mrs. Pierson's health; the serious illness of Mr. Doane's youngest child, who had been three times, apparently, near the grave; and the presence on the island, of two foreigners, trading in cocoa-nut oil, the report states:

In the spring we were enabled to erect an edifice, twenty-four by thirty feet, for a church. It is all of native material. Sitting as natives do, it will contain three hundred souls. We were happy to get such a building, as it saves us much confusion in the use of our own residences. It is also more appropriate to assemble the people in a house dedicated to the worship of God; and the sacredness of the place has not a little restraining influence. The idea of erecting such a building at first impressed our high chief quite favorably. It would be a large job, would bring him considerable *pay*, and would also show their regard for Jehovah—*our* deity. But before it was finished his zeal slackened not a little, and frequently he had to be reminded of his contract. However, after some six weeks of toil, on the third Sabbath in May, it was dedicated to God. The assembly was large, though the high chief himself was absent, not for any good reason. The common people seemed to throng the house gladly. In the sermon, they were told the object of the building; that no

one should sit or sleep or lounge there—inside or out—during the week; and that it was to be no place of work. To all this there was a willing response. The house is called “the house of Jehovah,” and it is not a little interesting to see how, during the week, none go there to sit, sleep or work. We have no doors up, and no windows; yet not a native has been inside of that house, that we know of, till one of the missionaries has led the way. This rigid regard for what is tabooed is a pleasing fact to meet in heathen lands.

#### *Congregations—Schools.*

Since the erection of this building, as indeed before, we have had service every Sabbath. Our audience has ranged from fifty to two hundred and fifty. From the time it was completed till the last of August, we had about two hundred souls each Sabbath. And we have plainly taught chiefs and all, that no accidents of birth are known in the kingdom of heaven; that “except ye repent, ye shall all likewise perish.”

We have also a Sabbath school of a few children, after meeting. During the latter part of the winter, we had a day school of some twenty scholars. It started well, and we had a small house for such uses erected; but the ardor for learning has subsided, and the house stands unoccupied. Just at this date, however, some few children are coming to be taught. We have had a primer printed, of twelve pages, and some hymns.

#### *Migratory Habits.*

Our work is not a little hindered by the migratory character of this people. During the summer, they are fond of making excursions to other islands of this range. Early in the spring, our high chief sailed for *Namerik*, an island seventy-five miles north-west of this. In June he returned, accompanied by a large fleet of proas. A little while after this he sent one of his leading men to *Jiluth*, with a small fleet, which

returned accompanied by some twenty sail. From this time to the first of September, we had about all the high chiefs there are in this whole range, at this island. At that time, all the chiefs left us again, with forty proas, and at least eight hundred souls on board; and now we have not a high chief on the island, and shall not have for a month to come, and perhaps not till spring. This, however, will depend upon the weather. Yet we have people enough left to furnish an audience, each Sabbath, of from fifty to one hundred adults, not including those living on other islands of this reef. They are mostly our neighbors, from the islet of Ebon proper.

This moving about very much interferes with any plans we may have formed. It is only for a part of the year that we have our high chiefs with us, and consequently many of their attendants, as well as the chiefs themselves, are taught only in a fragmentary way. However, in their migrations they carry a report of us and of our work to other islands, which we, situated as we are here, cannot reach.

#### *Conduct of Chief and People.*

Some trials, aside from sickness and this wandering habit of the people, are spoken of; such as unfriendly and dishonest conduct on the part of the ruling chief—asking an extravagant price for things sold to the missionaries and not fully paying for things professionally purchased of them; making unreasonable demands; furnishing domestics and then inducing them to leave, &c. The report then states:

But amid such trials from this head-chief, we have been enabled to go on with our work. In the common people we have found, generally speaking, friends. They are willing to work for us, and anxious to become domestics, if the chief would let them and us alone. We should remark, that our high chief has not become openly hostile to us. No one gives us a more apparently cordial greeting of “love to you;” he is quite frequent at meeting when on the island;



and he is not slow to denounce, most severely, any natives who may chance to be caught stealing our fowls or fruits, or in any way injuring us. He has often scolded them severely because they did not listen to our preaching, obey the word of God, and stop their stealing, lying, and all wickedness. But all this has been but outward profession; secretly he has wounded us. In this he has been deceptive, and we have been obliged to watch him the more closely. Yet we have ever aimed to show him that we were his friends.

### *Encouragement.*

Notwithstanding these and all our trials, we see much to encourage. One cheering fact is, the large number we have to hear us on the Sabbath. It has been said, 'To get a willing ear to the truth is half the battle,' and in this, thus far, we have been quite successful. If we have had no school, and if our chief does oppress, each Sabbath, when there has been a large population, we have had our meeting-house crowded, or at least well filled. And instead of witnessing such conduct as the early missionaries had to meet on New Zealand, and at the South Sea Islands,—seeing warriors in meeting working their war-clubs, or hearing some one shout out: "That is a lie; that is a lie; let us go," all have been attentive. Some have, rather, as we have charged home upon them their wickedness, and the danger of being lost, shouted: "We want to love Jehovah." "We will transgress no more." Of course such expressions are not received by us as all truth; but they are better than to hear laughter at our broken use of the language, or ridicule of the truth.

There are other things which are encouraging, but of a nature not easily to be put on paper. They must be experienced to be understood. One needs to have landed here when we did; to have seen things as they then were; to have passed through all the

circumstances of the intervening time, to appreciate them. *We* love to look at them, for to us they are significant and important changes.

### *ASCENSION ISLAND.*

LETTER FROM MR. STURGES, OCTOBER 14, 1859.

### *Joy in Sorrow.*

REFERRING first to matters of personal interest Mr. Sturges writes, most cheerfully:

The Lord has been with us during all the past year, causing all our cups of blessing to run over; for which we hope grateful hearts are not wanting. We had a darling son given us, and then our house and hearts were full of joy. He was called to take his place on the angel side, and now we will love heaven more and this world less. Three little infants, one from each of the original mission families on this island, now sleep side by side, in the grave yard at this station, with the faithful Kaaikaula, the first offering of his nation to the heathen, to keep them company. Blessed sleepers! We shall often go to your resting place, not to weep, but to study the true art of living, and thus live for heaven. Little Ella says: "Baby s'leep now; by by waken." And so he will. Blessed hope—"I am the resurrection and the life."

### *"Put not your Trust in Princes."*

Turning from such incidents to the general prospects of the missionary work in which he is engaged, our brother says:

There has been little change in the affairs of this station since I wrote you last spring. The death of our Nanakin's wife is perhaps the most marked event. She died last July, after a protracted illness; and we scarcely remember feeling a death, out of our own family circle, more than we do hers. She had so changed her conduct towards us that we valued her much as a neighbor and friend. In many things she had greatly

reformed, and oftentimes seemed to love the truth, and to be desirous of salvation. Especially was this the case during the first part of her final sickness; but towards the last, her relatives and priests overcame her, and she allowed heathen rites to be performed for her recovery. She died a heathen, after having come almost to the kingdom of light and life! Her husband also seemed, for a time, to be given up to work the will of the devil. When he yielded to the entreaties of the priests to have the native ceremonies performed, he lost all interest in us and in religious things, and entered, with all his old interest, into heathenish rites. After some weeks, however, he seemed to recover himself and give some evidence of sorrow. Most of the time he has been attentive to instruction, and we still have hope that he will cast off his island gods. One lesson I have learned from him—that it is not safe to put trust in princes. I have been expecting God would convert him, and thus bring about a great change among his people; but He sees it is better to have the work begin among the common people, and we renounce all human reliance, trusting to the silent, slow working of the truth among the mass.

### *Preaching—War.*

During the summer I have had but one regular preaching place on the Sabbath, and though the whole number attending has been less than when I had several out-stations, I think more good has been done. We have two services here, and I am saved much exposure to the hot sun,—a great benefit to my head.

A few come regularly from my former preaching places, (though they are much laughed at for it,) and seem to love the truth more for having to put themselves to some trouble to hear it. *Limo-poeti*, of whom we have long had hope, still does well. She is exerting herself to bring her people under the influence of truth. Several come with her from

her distant station, mostly females; and they must shove their own canoes.

On the north side of the island the tribes have been much at war; the immediate cause of which was the treachery of a white man, who took a boat's crew of natives to an unfriendly tribe, where six of them were killed. The end is not yet. The people on both sides hold themselves ready for an attack at any time. On this side of the island the most friendly feeling exists between the tribes, which, seen in contrast with the war-feeling on the other side, serves to show the value of the things we teach.

We enter upon the labors of the coming year with new interest and strong hope; believing that the Lord has blessings in store for this wasting people. We hope our friends will not grow impatient and lose their interest in our mission, because we do not succeed better in showing fruits of our labor. Let them know, that in due season we shall reap; but we must not faint.

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LETTER FROM MR. ROBERTS, OCTOBER
21, 1859.

Labors.

MR. ROBERTS is stationed at Shalong Point, on the same island, but not at the same station, with Mr. Sturges. He was associated with Dr. Gulick, who, as was mentioned in April, has now gone to Ebon for a time. When he wrote, the Morning Star, which would take his letter, was in the harbor and was to leave in a few hours, so that he was constrained to be brief. He says:

In regard to this station, I have much concerning which I wish to write, and which I regard as of interest to the cause of our Redeemer in this field; but time would fail me to give particulars at present. Let me first of all speak of the care of our heavenly Father, who has watched over us, preserving us from wasting disease and from death. While we have been exposed to dangers seen and unseen, but one accident of note has occurred. Mrs. Roberts, while crossing our harbor in a canoe, with Dr. Gulick

and his daughter, was upset, and but for the skill of Dr. Gulick in swimming, would have been drowned.

My attention has been turned to *secular affairs* for the greater part of the year; more from an apparent necessity than from choice. The mission buildings are now comfortable. I have so far advanced in the use of the Ponape dialect, that I can converse with tolerable ease, and have held a native service for several months, without an interpreter. Still, I am painfully conscious of deficiency in the use of the language. I have done something towards visiting the people at their homes, and instructing them in the great truths of revelation; far less, however, than I intend to do in time to come. It is my purpose to spend much of the present year in going from house to house, and trying to preach repentance toward God and faith toward our Lord Jesus Christ. If this people are to have the truth, it must be *carried* to them; for they are not in the habit of meeting in large assemblies to hear speeches or talks. They are a wicked, hardened people, steeped in iniquity; and when looking at the exhibitions of depravity among them, I am surprised that any should think the heathen can be saved without the Gospel.

I have spent some time in *printing* since my last letter, having set up and struck off several chapters of Matthew, which Dr. Gulick had translated. Mrs. Roberts and myself have taught individuals, as we have come in contact with them, in reading; but while we regard teaching as an important instrument by which to learn the language ourselves, and to convey religious truth to the minds of others, we still consider the direct preaching of the Gospel as the grand instrument of saving souls. It appears to us utterly futile, at present, to attempt to keep up anything like an American district school.

Foundations Laid.

A foundation has been laid on Ponape

for a Christian community. The heaven is at work; and although it works slowly, we hope and pray that a remnant will be saved, according to the election of grace. A few have, even now, found Christ precious to their souls, as we have reason to believe. At this station, there are some who give reasonable evidence of a change of heart. But the mass of the people care more, by far, for their *kava* and eating, than for their souls. We trust the time is not far distant, however, when the people shall love and serve God more than their dearest idols. In many respects, this is probably one of the hardest fields in Micronesia. The person who attempts to visit the people must do it, often, by crossing deep "nams" and harbors, against wind and tide, and under a tropical sun. In the trade-wind season, the danger of being "swamped" is very great. Yet, beset by dangers, our hearts shall be confident in the Lord and in the power of his might. We have kept up preaching at Shalong and Tulapail regularly during the year, and have also preached at other places. The largest assembly of natives has not exceeded forty.

Faint, yet Pursuing.

Clouds of despondency often weigh heavily upon me, as I think of the future of this people in connection with the sea-faring community; and the question arises, have I not mistaken my calling, or the place in which to serve my Master? When I see the influences which come to us from abroad, so withering in their effects, the thought sometimes possesses me, that this may be one of the places concerning which the Savior said, "Shake off the dust of your feet for a testimony against them;" and when the millions of India, China, and Japan are calling for the bread of life, with a written literature, why should this barren field be occupied? But I remember, in the midst of overhanging clouds, that the Lord reigns, and He who caused the light to shine out of the darkness, can shine into

the hearts of this people, giving *them* the light of the knowledge of the glory of God, in the face of Jesus Christ. We earnestly desire that you will remember us at the throne of grace, and this poor, perishing people, for whom Christ died.

Sandwich Islands.

H I L O .

LETTER FROM MR. COAN, DECEMBER 28, 1859.

MR. COAN, in this communication, makes some report of his field for the last year; giving a general view of the present condition of church and people, and an interesting statement respecting benevolent contributions, and subjects discussed at a recent convention of teachers and others.

Time speeds on swift wing; the year is closing; cares are thickening; yet I must say a word. I have not written you since May;—what changes have swept over the world during the interval! With other portions of the earth, Hawaii has felt a little motion. The elements for good and evil do not slumber here. The great conflict for life or death is still going on. Some of our people are growing wiser and more steadfast in the truth; but others gain knowledge only to increase their sins and augment their condemnation.

Nothing of very special interest has occurred among our Hilo people during the summer. General peace and order have prevailed, industry increases, and the productions of the district are more abundant. Four sugar plantations are in prosperous activity, and other sources of temporal improvement are opening up to the people. Our town improves in buildings, streets, business, etc. Now and then a sad event stirs up our little circle.

Tours—The Church.

I have made three tours since July, to look after the spiritual condition of this flock; and I purpose to start on a fourth

in a few days. There is a gradual gathering into the church, but the number of deaths exceeds the number of admissions. The congregation of our dead increases. Six thousand of our church members now sleep in the dust. We trust that many of them are with Christ, and if so they are not dead. Our care is for the living. Many run well, and in them we have real joy; but others are unstable, and fill our hearts with fear for their future. Worldly influences, new and strong temptations multiply; and cords which held natives twenty years ago will not hold them now. Nothing but the extraordinary influences of God's Spirit can restrain, control and sanctify the multitude around us. We are, however, remarkably free from outbreaching sins. Perhaps no place on earth, of equal size, is more peaceful and quiet than Hilo. We have a full congregation on the Sabbath, and a fair attendance at our weekly lectures.

Contributions—Teachers' Convention.

The people pay the pastor's salary, and contribute several thousand dollars annually for other purposes. They also take six hundred copies of our Hawaiian newspapers. Cash contributions at our monthly concerts have amounted to 1,400 and 1,600 dollars in a year. Some of our natives contribute one dollar per month, others fifty cents, and many twenty-five cents.

We have just closed a convention of teachers and delegates from all parts of Hilo and Puna. This convention was in session three days, and numbered about one hundred and fifty members, with many spectators. Much time was spent in prayer, and many subjects were discussed with wakeful interest; as, for instance, reading the Bible; secret and family prayer; missions; the conjugal, parental, and filial relations and duties; industry; beneficence; social duties; the Sabbath and the sanctuary; care of the aged, the sick, the poor, etc.; honesty in dealings; debts; mutual watch-

fulness and Christian fidelity; efforts to arouse and save the careless and to restore the wandering. Such were some of the topics considered by this convention. The order was as perfect as that of a parliament, and we feel sure that good will result from the conference.

Special Donations.

This convention made appropriation of the monthly concert funds on hand, and among other objects, one hundred dollars were appropriated to the A. B. C. F. M. Please accept this as a mite from the Hilo church, in testimony of their love, their true interest in your work, and their feeling of obligation, under God, to your Board, for the many blessings the Gospel has conferred on them. Our church gives \$500 this year to the Hawaiian Missionary Society, and \$200 to our Bible and Tract Society.

When the convention had appropriated most of our funds, and less than \$100 remained, I mentioned the case of Father Chiniquy and his colony in Illinois; giving a brief history of that people and proposing to send them \$50, as we could not come up to \$100. Many were in tears, and many a burst of joy and thanksgiving to God was uttered, as the people heard the story of these French converts from papacy and their consequent sufferings.

It was immediately proposed to raise the sum to \$100; a spontaneous collection was taken up on the spot, the amount was secured, and the sum of \$100 voted by acclamation. Some gave twenty-five cents, some fifty cents, some one, and others two dollars.

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WAIMEA.

LETTER FROM MR. LYONS, JANUARY 3,  
1860.

MR. LYONS is enabled, in this communication, to report, first, a pleasant state of religious interest in his field; and second, very praiseworthy efforts of the people, stimulated by his personal exertions, to provide for themselves comfortable houses of worship.

### *Review of the Year—Increased Labor.*

The year 1859 has been to me a year of unwonted labor. All missionary years are more or less laborious; but the missionary sometimes has succeeded in reaching a point where, in order to farther progress, an unusual amount of physical and mental effort is required. I *might* have been satisfied with the progress and elevation already reached. School-houses and houses of worship we had, and of a character corresponding with the dwelling-houses of the people; why not be content with these, and allow yourself a little leisure for your own mental improvement, and for excursions abroad, to visit friends, and behold the works of nature and of art? But the missionary's motto is: "Onward and upward."

On the first Sabbath in the year, I preached a sermon, in which I stated what was to be done in this field, and called upon the people to gird themselves, and enter with new vigor on the work before them.

The things mentioned as then requiring special attention, he says, were, first, more faithful effort for the conversion of the impenitent; and second, the erection and improvement of houses of worship.

### *A Reviving.*

The object of all true missionary labor is to convert sinners; but sometimes the Spirit of the Lord seems to call for special effort for the accomplishment of this object, and this call is followed by the communication of additional zeal, faith, and love. The people were visited, but not more than at other times. The extraordinary effort, if there was any, consisted in prayer. We prayed much; unitedly, separately, specifically, by name, perseveringly, anxiously, submissively; yet feeling that we could not let the Angel of the Covenant go till he had blessed us. And he did bless us. We enjoyed a precious revival in Waimea, and some sixty of the converts have been added to the church.

Several other parishes have participated in the reviving influences of the Spirit, and many have been added to the different churches in my "diocese;" but what may be called a "revival" has been confined to Waimca. The first Sabbath in April will long be remembered. The meeting-house was crowded with attentive and solemn worshippers. Before me were seven seats full of converts and reclaimed backsliders. The performance of the baptismal rite, and the administration of the Lord's supper to the numerous communicants, occupied a long time, and at the close I found myself completely exhausted. But it was a happy exhaustion. I had been carried back to scenes long since past, but the memory of which was still fresh and sweet, and for the return of which I had long been praying; and I now enjoyed it. I refer to the revivals of 1837-1840.

#### *Building Houses of Worship.*

Respecting the second matter presented to the church as requiring special effort, Mr. Lyons speaks of having always had much to do with the building of churches in his field—many of them frail structures which had nearly "served their time," and which now needed to be replaced—and of the necessity laid upon the missionary to be "the man" going forward in all such enterprises, and says of the past year:

My thoughts, my pen, my hands, my feet, my voice, have labored, day and night, till the lamp of the midnight hour grew dim, and the voice was sometimes lost in a whisper. I have placed before the people the importance of having neat, decent, comfortable, and pleasant houses of worship; and the way for raising the means. I have planned their churches, and made estimates of their cost, and the kind and amount of materials. I have sent order after order for lumber, &c., and have sometimes gone myself to Honolulu to make purchases, and am even now on the point of going again for the same purpose—(am writing this report while waiting for a vessel.) I keep the account of all moneys received and

expended for church erection. I employ carpenters, and see that they are kept employed and paid. I have labored in getting lumber ashore till a late hour at night; have devoted days to the painting of church edifices; have written letters without number to the trustees and members of the different churches, telling them what and how to do, and urging them onward; have given of my own funds, and begged funds from others, to help on the work; and have prayed without ceasing, for success to crown this last enterprise of my missionary life.

#### *Labors of the People.*

And now, having told what *I* have done, I must say something about the labors of the people. They have not all been of one mind. Some have had a mind to work and to give, while others have had no mind to either. Many have done nobly. They have made great sacrifices, and have devoted almost their whole time to work, in order to get means to pay their subscriptions towards the churches. On every Friday in the week, since the first of May, you might have seen the members of one church coming into Waimea, with their beasts loaded with native food for sale, to obtain money towards the erection of their meeting-house. Looking into the mountains of Hamakua, you might have seen huts of the rudest construction, occupied by the members of three or four other churches, who were spending nearly all their time in the woods and mountains, for the purpose of gathering pulu, (an article used for beds and cushions,) to be sold to foreigners, from the avails of which their houses of worship are to be built. This is very tedious, self-denying, and trying work.

Mr. Lyons proceeds to give some account of the manner in which pulu is gathered, prepared, and taken to vessels to be shipped and exchanged for lumber; and then of the very severe labor of unloading the lumber when it is brought on the Hamakua shore—the people "struggling hard and long in the water

before it is 'safely on the rocks," and then having another long and hard pull to get it up the steep, precipitous "palis," and to the site of the church.

Besides these ways of obtaining means, I might mention the raising of Irish potatoes, the making of mats, salt, &c. One church built a school-house, and appropriated all the avails towards the building of their own meeting-house.

Carpenters are now at work on five houses, and the sixth is soon to be commenced. These six, and perhaps a seventh, we hope will be completed and dedicated, if paid for, during the year 1860. Four will remain for 1861, and another to be made over and improved. So you will see that I have on my hands the building of twelve churches. These, added to the two already completed and in use, will make fourteen. They will all be surmounted with towers, steeples, and bells, and will present the real, unmistakable church appearance. Each house, with the church occupying the house, is furnished with a native sub-pastor, deacons and elders, and a board of trustees; and all are visited by myself three times a year, with the exception of one remote church, which I visit but once a year.

The volcano that burst out of Mauna Loa in January last, is still in action; the volcanic stream constantly pressing seaward, and discharging into the waters of the ocean. It is nearly a year since the flow commenced, and it is flowing on still, forming one of the wonders of this part of the world.

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### Madras Mission.—India.

LETTER FROM MR. WINSLOW, JANUARY 14, 1860.

#### *Help Wanted.*

MR. WINSLOW mentions the addition of "two lads" to the church at Royapuram, on the Sabbath before he wrote, and then speaks of the need of an ordained missionary for that station, now occupied by Mr. Hunt, the printer. Having alluded to the past history

of the station, and spoken of the operations of other missionary societies in Madras, he remarks:

This mission of the Board has *very strong claims to a reinforcement*, even looking at the native work in the villages; and if preaching to multitudes in the streets of a city is an object of desire, here are 700,000 heathen and Mohammedans, among whom congregations may be collected almost any where. There is no need of going long distances to find hearers; there are perishing souls, by thousands, on every hand. There are also great interests here connected with the press, which ought not to be left dependent on the life of one or two men. It cannot well be given up, for it was never more important, or useful, than it is now. But I cannot enlarge. Our cry is, "Men of Israel, help."

In another portion of his letter he says:

We have some fresh arrivals of missionaries from time to time, but the number in India scarcely increases, notwithstanding the encouragement some societies have given of large reinforcements. The London Missionary Society have, *on paper*, taken two new stations in the Cuddepah district, and two each, in the districts of Salem and Coimbatore; but they have as yet sent out only *one man*, while four of their old missionaries have left for England. I hope the "Awakenings" will bring forth a better supply of laborers and call forth funds for their support; and I trust that your jubilee year will not only free the Board from debt, but give it the means of greatly extending its operations.

#### *United Communion.*

But the most interesting portions of this letter are those which speak of a united communion season, on the first day of the year, and the observance of the second week in January as one of special prayer. Mr. Winslow writes:

On the first day of January there was a "United Communion" of the different missionaries in Madras, excepting those

of the Church of England. It was a most interesting season. Probably more than two hundred communicants, English, East Indian and native, connected with the different missions, sat down together at the table of the Lord. Though there were no *ministers* of the Church of England present, there were several ladies and gentlemen, members of English churches, with us on the occasion. Mr. Jenkins, of the Wesleyan mission, preached a very good sermon, I had the privilege of presiding at the table, and Mr. Hall, of the London Society, Mr. Campbell, of the Free Church of Scotland, Mr. Wright, junior chaplain of the Scotch Church, and Mr. Claxton, minister of the Baptist chapel, all made addresses or led in prayer. It was "a feast of fat things," in this barren land.

#### *The Week of Prayer.*

This United Communion was agreed upon at the Missionary Conference held at Chintadrepettah in December; and at the same time it was agreed to comply with the invitation of the Lodia mission, to set apart the second week in January, of this year, for special humiliation and prayer, that God might be entreated to pour out his Spirit upon India. A committee was appointed to confer with some ministers of the Church of England, and invite them to unite with us. The result was, that a convocation for prayer should be held in the Scotch church on Monday evening; another for Saturday evening was agreed upon, and it was advised that the intervening days should be devoted, as far as possible, to private and social exercises of prayer and praise.

According to this proposal, a very numerously attended meeting was held last Monday, commencing at half past five o'clock, P. M., and continuing for about two hours. There was not accommodation in the large church for all who assembled, and many were obliged to stand through the whole service. Three clergymen of the Church of England, the senior chaplain of the Scotch

Church, and two missionaries took part. There is to be another similar meeting this evening. All speak of the season on Monday evening as very refreshing and encouraging, in reference to the spirit of prayer which prevailed and the evidence given of real Christian union.

"Ask of me, and I shall give thee the heathen for thine inheritance," is the invitation and promise of the Father to the Son. The Son has ascended on high, and for more than 1800 years has made intercession. The fulfillment of the promise is delayed, perhaps for want of intercession on the part of Christ's members. The whole spiritual body, head and members—Christ and his people—may be required to unite in sympathy, in continued asking, in faith, before the promise can be fulfilled. It is, then, encouraging to see such a spirit of prayer beginning to prevail. Oh, for an outpouring of the "spirit of grace and of supplications."

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#### LETTERS FROM MR. HUNT.

IN connection with the foregoing letter from Mr. Winslow, some extracts from letters recently received by the Treasurer from Mr. Hunt will be read with interest. Writing January 10, and speaking of the two lads just received to the church at Royapûram, he says :

One of the dear youths received into our church last Sabbath anticipates trouble if not persecution; as his father threatened, some time ago, to withdraw all support from him if he became a Christian. His reply was, that he had two hands and could gain a livelihood. For some time past his father has kept his clothes from him, to prevent his attending church. His mother, however, was on his side, and fed him secretly, and enabled him to get clothes from the washer-man and come to church. The parents of both converts are sepoys, and they have come to us from the very Sodom of the sepoy lines. I would earnestly request you to make these two lads the subject of united prayer in



your meetings in Boston. All speak of them as very earnest and sincere; but Christ alone can enable them to bear the trial that is, in all probability, before them.

### *Last Day of the Feast.*

Writing again January 20, he thus refers to the second convocation for prayer, mentioned by Mr. Winslow as having been agreed upon for Saturday evening:

The great meeting in the kirk last Saturday (the last day of the "second week in January") was one to be remembered to the praise of Him who called us together. Verily, it is of the Lord, and we all go forward looking for still greater things than these, even in this year. I am sorry no account has been published, or I would send it you. That large church was quite full, and the solemnity was great. The addresses were most excellent.

The blessing of the Lord is what we want in heathen lands, and upon missions. Nothing can suffice but this, therefore pray for this. "Fear not," brethren. Jesus says so. That is my motto for the year; will you not adopt it at the Missionary House? Just look up the phrase, and see how often it is repeated in the Old Testament and in the New. Missionaries and *Missionary Boards* must live, because Jesus, who was dead, lives; and he thus living, there is no cause for fear. "Fear not," therefore!

### *Ahmednuggur Mission.—India.*

LETTER FROM MR. ABBOTT, JANUARY 23, 1860.

MR. ABBOTT speaks of having been much employed since the hot and rainy season, in touring, with his family; "stopping in a central place some fifteen days, and visiting the villages around." He mentions some cases of progress and promise, and then refers to the water excitement, and to the influence of caste as opposing the progress of Christianity.

### *Touring—Promise in the Villages.*

In one village, where we spent some time last year, we found, now, marked progress. Last year, there was one Christian man and his wife living there, and suffering much opposition. Since then, there has been gathered a school of about twenty scholars, among whom are several adults, as well as children, who have learned to read. All the mahars of the village, about forty-five, have renounced idolatry, and they generally attend daily religious worship. Several have united with the church, and others are candidates for baptism. The Christian influence there is felt in villages near by; some persons having been induced to give up idolatry and go to that village on the Sabbath, and at other times, for Christian instruction.

An orphan lad, about twelve years of age, adopted by a woman who was a gosoveen, (a devotee,) and who himself had become a gosovee, was sent from a neighboring town to that village school. On his way he had a river to cross, which had become swollen by the rain. As he came to the bank, he saw a number of people collected together, who, with a rope, were vainly endeavoring to drag out a god that had tumbled into the water. The boy related the circumstance to the scholars of the school, and their comments upon it shook his faith. Within a few days, he tore his beads from his neck, (the badge of his profession,) declared himself a convert to Christianity, and at once took an active part in their prayer-meetings.

His adopted mother, hearing of this change, came at once to take him away. But she too became convinced, and at once resolved to be a Christian; and after being several months under religious instruction, both of them, together with two others of that village, were received into the church at Gahu, on the 25th of December. There are now, at that village, seven professing Christians, and several candidates for bap-

tism. The church to which they belong is ten miles distant, and it is proposed to organize a new church for their accommodation. There is some interest at Rahuri. One person has united with the church and five others are asking for admission. We hope there will be a church formed there before long.

During the past year, twelve persons have united with the church at Gahu on profession, and two by letter. Two have died, leaving the present number twenty-three. Three persons have united with the church at Shingvay on profession, one has died, and two have removed their relation to another church, leaving the present number twenty. A chapel has been built in Wamboree, which promises to be an inducement to some to place themselves under religious instruction, who have objected to going into the mahar quarters of the town. The mission-house has been commenced at Rahuri, and is to be completed by the first of July.

#### *The Water Excitement—Caste.*

There has been a good deal of excitement in this district, in consequence of the Christians taking water from the public tanks. In one village, the people supposing the errand of the missionary to be to defile the water, manifested a good deal of opposition and beat one of the native Christians. The authorities severely fined the offenders, and this has produced a salutary effect throughout the district.

While the water question has stirred up a good deal of opposition, it has opened the eyes of not a few to see the iniquity and folly of the caste system; and it will doubtless result in great good, very much weakening the power of caste generally, and proving quite an inducement to the lower orders to renounce it. We may hope, that the power of caste over the cultivating class will be weakened, and their minds be thus opened to conviction.

At present, all the Christians in our

first northern field are of the mahar caste; all the native assistants of this field are from the same caste, and also all those who are asking for baptism; though there are two or three persons among caste people who appear interested, and of whom some hope is entertained that they love the truth. It will be readily seen that such a state of things is a great obstacle in the way of higher caste persons becoming Christians. Each one feels, that if he becomes a Christian he can associate only with those far below himself in social position, and in habits of refinement. The mahars are generally indolent and filthy in comparison with the mass of the population. The trial to a person of refinement in America, if obliged to renounce all his former acquaintance and to associate only with low foreigners, is perhaps the best illustration of the trial which one of the upper class feels as he contemplates becoming a Christian. A native assistant, or a few individual members of the church, from one of the upper castes, would render the trial far less formidable. But the Spirit of God can overcome all obstacles.

#### *Northern Armenian Mission.—Turkey.*

##### *CONSTANTINOPLE.*

LETTER FROM MR. DWIGHT, FEBRUARY 28, 1860.

THE main object of this letter is to give some account of a recent visit to Rodosto, and of the progress which was witnessed there; but other matters of much interest, because of much promise, in relation to changes in the opinions, feelings and conduct of the old Armenians at Constantinople, are also spoken of.

#### *Change at Rodosto—A Faithful Helper.*

You are aware that for years the evangelical brethren at Rodosto have suffered every indignity from the hands of the Armenians, whose rulers have looked down upon the little band of Protestants, with the greatest contempt,

and have regarded them as lawful prey. In this respect I was happy to find that things had entirely changed. A very kindly feeling now prevails between the two parties, and even the magnates of the Armenian community are disposed to cultivate friendly relations with those whom they once so much despised. Of this I had much evidence during my visit; and I trace it, under God, in great measure, to the wise and at the same time bold demeanor of the native preacher located there. He is a native of the place, and was once a deacon in the Armenian church, and a promising candidate for the offices of Vartabed and Bishop. He was brought to the knowledge of the truth while in the Armenian monastery at Jerusalem. From thence he came to Bebek, where he went through a course of theological study; and now he is laboring in his own native town—a remarkable exception to the rule that a prophet is without honor in his own country.

He has gained the respect of all; and not, it would seem, by the slightest compromise of the truth. He is one of the most forth-putting, aggressive missionary laborers we have in Turkey. I was exceedingly pleased with his plan of procedure. He had seventy-two families on his list, upon whom he calls in regular order, to converse upon spiritual things. The greater part of these belong to the old Armenian church, but they receive him very kindly. I called with him upon two of these families, both of them rulers in the Armenian community. With one, we spent an entire evening. They had a copy of our edition of the Bible in the house, which was brought forward, and passages were read and commented upon, just as if it had been a Protestant family. Mr. Apraham, the preacher, goes to the poor as well as the rich, and his great object seems to be, to preach Christ and him crucified to all.

#### *School—Church—Progress.*

Mr. Dwight attended the examination of

the Protestant school at Rodosto, which has thirty-eight pupils, "more than half of them from non-Protestant families." "The examination was attended by at least two hundred and fifty people, and very general satisfaction was expressed with the manner in which the pupils acquitted themselves."

On the Sabbath, I administered the communion to this small church, of only about thirteen members. More than two hundred persons were present, and the most solemn attention was given to the word preached. Many came, no doubt, from curiosity, and I endeavored to adapt my subject to their particular state of mind; and never did I preach with a greater certainty that I had hold of the feelings of my audience.

This visit has made me feel confident that God's work has really begun in that town. The truth has gained access to many minds. The Bible, in the modern tongue, is now found in almost every house where there are any capable of reading it. Prejudices have been removed, and a great preparation of mind exists for better things. It seemed much like the valley of bones, after bone had come to its bone and sinew to its sinew, and flesh had come up upon the bones, and yet there were no signs of life. We have need only to call upon the *Wind* to breathe into these dead bodies, that they may live.

#### *Civil Progress among the Armenians.*

Turning from Rodosto to the state of things at Constantinople, Mr. Dwight refers to "a silent but deep and thorough revolution" as "going on in the minds of the Armenians in regard to their civil rights;" "to some extent in their relations to the Turkish Government, but more particularly in their *civil* relations to their Patriarch and the magnates of their own church." The Patriarch has exercised great power, punishing, himself, or getting the Turks to punish any of his people, without consulting any one, unless it might be some of the richest and most influential bankers of his flock. Respecting the change now taking place, Mr. Dwight remarks:

For many years past, however, by order of the Porte, a large committee

elected by the people themselves, and composed chiefly of laymen, among whom are representatives of all the trades, has been intrusted with the duty of attending to all the civil matters of the Armenian community; the Patriarch always being chairman of this committee. And here let me say, that from the first organization of the new Protestant community, such a committee has existed among them; and a code of rules, which was agreed upon by all the Protestants throughout the empire, was printed in the Armenian and Armeno-Turkish languages. So far as I know, nothing of this sort had ever appeared in any of the languages of Turkey before. The principle at the basis of these Protestant rules, was that of *popular sovereignty*, in all the matters committed to them by the Turkish Government. The manner of constituting business meetings; the decision of all questions by majority of votes; and all necessary parliamentary rules, were embodied in this code.

The Armenian committee have lately proposed essentially the same rules for their guidance, and there can be no doubt that they borrowed the idea from our code. Nothing of the sort was ever known among them before. It appears, however, that they find some difficulty in practically carrying out the rules. \* \* But it would seem, from recent occurrences, that the days of arbitrary power are numbered, and that henceforth *law* is to prevail.

In a late number of the leading Armenian paper published here, called the *Masis*, we find a letter addressed to the Patriarch, and signed by ten members of the national council of the Armenians. They begin this letter by stating, that there are certain rules for business assemblies, which are acted upon all the world over; such as—that there can be no regular business meeting unless more than half the members upon the ground are present; that the majority of votes of those present is to decide every ques-

tion; that if a member be absent from the meetings three successive times, without a sufficient reason, he be considered as having resigned his office; and that regular minutes shall be kept of the doings of each meeting, to be read at the subsequent meeting, and corrected, if need be, and then signed by the chairman. They next state, plainly and decidedly, to the Patriarch, that unless these rules are adopted and carried out in their meetings, they shall forthwith resign their places as members; for the simple reason, that to have a council for business and then have the questions that should come before it decided by one or two members, without the knowledge of the rest, is a mere farce.

Now to have a letter like this, over responsible signatures, addressed through a public paper to the Patriarch of the Armenians, is certainly a novel thing; but it shows clearly how things are tending here. In a subsequent number of the same paper, it is announced by the editor, that a meeting of all the members of the national council had been held *at a private house in Pera*, (not at the Patriarchate,) and that it was there unanimously agreed that the above rules shall hereafter be observed. The editor takes the opportunity of remarking, that as this mode of doing business is new among them, it is naturally hard, at first, to carry it into full practice; but that obviously the rules must be fully observed, however difficult it may be; for in no other way can there be a business council that deserves the name. I may just say, here, that the same thing is going on in the Greek community.

### *Change in Religious Opinions.*

Simultaneously with this change in the minds of the people in regard to their civil rights, is another equally extensive (and even more extensive) change in the *religious opinions* of the Armenian people, which more directly concerns our own work in this land.



Few can be found now to advocate, and still fewer believe, the theological system of the old Armenian church. Some talk, still, against the American missionaries, who have come to this land to disturb their peace; and some are still frightened at the term *Protestant*; but it would be hard to find an intelligent Armenian in all Constantinople, unless among the ecclesiastics, who does not now acknowledge that there are many errors in the Armenian church, and that what is called the evangelical way is the true way. What we need, more than tongue can express, is the abundant outpouring of the Holy Spirit upon the masses around us, and then a very great harvest of souls will be gathered in.

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BAGHCHEJUK.

LETTER FROM MR. PARSONS, JANUARY
23, 1860.

Death of a Devoted Laborer.

THE individual whose death is announced in this communication, has been intimately connected with the work of the Lord in Baghchejuk from the beginning. For many years he has exhibited a singleness of purpose, in laboring for the salvation of his fellow-men, that has had but few parallels in modern times. His consistent life and his habitual self-denial strikingly illustrate the power of the Gospel, and show how speedily, were all Christians like him, our Savior might see his kingdom established in all the earth.

One of the most devoted servants of the Lord in Baghchejuk, called among us the prince of colporters, on account of his zeal and success in the distribution of the Word of God, has recently gone to his reward. His funeral was attended by a large concourse of people. The meeting-house was filled to its utmost capacity, and the doors had to be closed against a large number who wished to enter, and thus show their respect for the departed, but were not able. He was familiarly called *Amoojah*, (uncle,) and under that name has often been mentioned in our corres-

pondence with you, as taking a prominent part in the work of this station. He was among the first converts; a man already far advanced in years when he first heard of Christ, as the way, the truth and the life. By nature an earnest man, when converted he became earnest and bold in the defence and dissemination of the truth. As he was known and highly respected in his business relations, throughout this entire region, it was regarded as an object of great importance, by the Armenians, to regain him; so much so, that the ex-Patriarch of Constantinople, now the Catholicos of all the Armenians, visited him, and sought personally to win him back. Flattering promises and terrible threatenings were alternately resorted to, but in vain.

Persecution—Its Effect.

His unflinching adherence to the truth, and indefatigable labor to convince others of it, finally brought down upon his head the storm of persecution. Much of his property was wrested from him; his vineyards and mulberry orchards were cut down; he was beaten and stoned; his name cast out as vile, he was called the "*old leper*." In the *Day-spring* for March, 1854, page 38, there is a picture of this man, stoned by a mob. On such occasions he used to say: "Throw away; these stones will be the foundation of our church; the more you throw the broader it will be." By this he meant, that the more the cause of Christ was persecuted the more it would prosper. In 1856, when we were building the meeting-house, he brought a bushel-basket full of stones and brick-bats, to be incorporated in the foundation wall, which had been thrown through his windows and doors in the times of persecution! In the brief interval before his death, it was his happiness to see a church of fifty members, and a congregation of from one hundred and fifty to two hundred, regularly worshipping in that meeting-house.

I have heard him describe the effect of persecution in his own case in this way : "The truth in my heart was like a stake slightly driven into the soft ground, easily swayed, and in danger of falling before the wind; but by the sledge-hammer of persecution God drove it in, by successive blows, till it became immovable."

Labors for Christ.

His working power, like every thing else in his possession, was consecrated to Christ. With great self-denial on his part, two hundred piasters a month, (about \$7,) enabled him to give all his time to street preaching and the sale of the Scriptures. As a bookseller he was eminently successful and faithful. Not contented with sitting in the book-stall, waiting for purchasers, he used to shoulder a basket of books, and go through the market, and the streets and lanes of town and city, offering for sale the "Holy-Book;" the "Book that would not lie;" the "Infallible Guide;" and proclaiming, in a loud voice, its divine origin, man's need of it, and its light and life-giving power. This he did, as time and strength permitted, through this district, from Broosa to Angora and from Bilijik to the Black sea. He every where either carried with him, or had near at hand, a supply of Bibles in the Turkish, Armenian, Greek and Jewish languages. Probably not less than one hundred thousand persons have heard from him the proffer of the Word of Life.

About two years ago it was found necessary to discontinue his allowance. Upon this the enemies of the truth tried to embitter his mind, and alienate his heart from the work; saying that he was cut off—deserted. But not a word of dissatisfaction ever fell from his lips. He knew the money would be used in some other way, and perhaps be more productive of good, in which he would rejoice. He did not cease from his chosen work, to go back to the business of the world. His call to work in the

Lord's vineyard was from the Lord himself. By selling some of his remaining property, with the occasional aid of the church, he was enabled to "follow his calling," except when interrupted by sickness, to the end of life. *Being employed*, or not, made no difference with him; his zeal and faithfulness went on, undiminished to the end.

The Word of God was his constant companion. He was so familiar with it that he could turn with facility to any passage desired. He walked with God. He was a man of prayer. His happiest moments were seasons of devotion—private, social and public. I should say, rather, that next to the work of bringing others to Christ, his delight was in prayer and praise.

He has rested from his labors, but his works follow him. Before he died, he could rejoice in a rich harvest from his own sowing; but a greater harvest is yet to be reaped from the seed so widely scattered by his hand. He has gone, a sheaf of the first fruits of the work in Baghchejuk. He "came to his grave in a full age; like as a shock of corn cometh in in his season." May we who remain follow his bright example of faithfulness and earnestness in the Master's service.

At the close of his letter, Mr. Parsons states that one member was admitted to the church January 22, and that "the school is in an interesting condition."

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LETTER FROM MR. GREENE, FEBRUARY  
20, 1860.

### *Interest at Adabazar.*

MR. GREENE, associated with Mr. Parsons in the Baghchejuk field, but residing at Nicomedia, mentions the establishment of a noon-day prayer-meeting, a few weeks before he wrote, "in the back room of their book depository" in that city, which has met with a good degree of success. He speaks of a like meeting at Constantinople and says: "We trust that soon, at every missionary station in this land, the voice of noon-day prayer may ascend to God, for the out-pouring of the blessed Spirit." But his letter has refer-

ence, mainly, to a pleasant state of religious interest at one of their out-stations.

He who is the hearer and answerer of prayer has begun to bestow the wished-for blessing, in the city of Adabazar. From the first of December, the number of attendants on the preaching of the Gospel there has been increasing. In almost every house or shop which the brethren have visited, either to read the Scriptures or to pray, they have found sincere listeners. By many of the old communion, the inquiry has been made of our brethren: "Which, indeed, is true; what you say, or the teachings of our church?" Others have said that they desired to seek the salvation of their souls, but they sincerely believed that that salvation is to be found in their own church. One man, of the old communion, publicly declared that he was ready to do anything for his salvation, but he was not yet persuaded that he must go outside of his own church to find it. To all such, our brethren, instead of striving to show the uselessness of rites and ceremonies, and priestly confessions, have wisely replied by putting into their hands a copy of the New Testament, that there they might find the way of truth and life.

#### *Unsuccessful Opposition.*

About the middle of January, the priests of the old church, becoming fearful of the consequences of this spirit of inquiry, summoned to their aid a Vartabed from abroad, who came and began to excite the people against the Protestants. Some, through fear, withdrew their children from the Protestant school. But on others, this preaching of the Vartabed had a good effect; for they determined to go to the Protestant chapel and decide for themselves as to the truthfulness of the things spoken against our brethren. Shortly after his arrival, this preacher received an anonymous letter, severely censuring the course he was taking. The letter inquired: "Why do you speak so much in vain? Our ser-

vice is idolatry; the truth is with the Protestants. If you do not believe it, go yourself to their chapel and listen, and see if they do not preach the Gospel." The letter was long, and was filled throughout with citations from Scripture. It was the means of awakening many minds. Every one inquired, Who wrote it? The Vartabed and others said it was written by the Protestants. But it did not come from them; it was from some one of their own communion.

The preaching of the Vartabed, and the promulgation of this letter, only augmented the spirit of inquiry among the people. According to the last accounts from our brethren there, the number of attendants on the preaching of the Gospel had so increased that there was no longer standing room for them in the chapel. Frequently has the remark been heard: "The more the poor Vartabed traduces the Protestants the greater is the number of those who go to hear their preaching." We rejoice to say that our helpers appear to act prudently, and to labor with the love of Christ in their hearts. The preacher is an able and worthy brother, whose great joy it is to preach the cross of Christ to his countrymen. He writes that, recently, two women, who had bitterly opposed their husbands when they became Protestants, and who afterwards deserted them, have both become reconciled, and have themselves received the Gospel. Another interesting item is, that the *children* of the brethren have established a prayer-meeting among themselves, and already several of them give good evidence that the Spirit of God has renewed their hearts.

I have given a few of the signs and incidents of the good work which the Lord has graciously begun in Adabazar. We bless him for the encouragement which it has afforded to our own souls; and we beg the friends of Jesus to join with us in prayer, that the Holy Spirit may continue to guide and bless this

work, so that the result of it may be the conversion of many souls to Christ.

The Church of Adabazar has paid into our treasury, as the amount of their monthly concert collections for the past year, fifteen dollars and five cents.

### Southern Armenian Mission.—Turkey.

#### AINTAB.

LETTER FROM MR. SCHNEIDER, JANUARY 5, 1860.

THE various statements of this letter present the aspect of affairs at Aintab as encouraging. Mr. Schneider first refers to collections made by Protestants for the poor, and the influence of such efforts upon Mohammedans; one of whom was heard to say: "These men provide for the poor. That is right—they have the true religion." He next mentions the monthly concert, and the interest felt by the Protestants in that meeting and in the intelligence there communicated. At the December concert there were supposed to be about six hundred persons present, and "a deep interest was awakened, specially by statements made respecting the progress of the work among Mussulmans." Other portions of the letter will be read with satisfaction.

#### *Interest among the Young.*

For some time past, my attention has been arrested by the appearance of a lad in our congregation, some twelve or thirteen years of age. I first noticed him during a sermon, his face buried in his hands, and himself engaged in earnest prayer. A few minutes after, as some important truth dropped from the mouth of the speaker, he was again absorbed in prayer; and so to the end of the discourse, every few moments his head would drop, and his lips move in silent supplication. From this time my eye was often upon him, and I frequently saw him in the same posture of devout attention and prayer, his lips moving rapidly, and all the lineaments of his face so drawn as to prove that his heart was full of emotion. As my eye fell upon him in these interesting cir-

cumstances, I could not but hope that he was to be one of the many gems which the Savior is gathering from among this people, for his crown.

At our communion season, on the first day of the year, thirteen were admitted to the church, and among them was this lad. His case is a very interesting one, as showing so clearly the operation of the Spirit in the heart. Being the first case of conversion among those so young, it excites much interest, on the part of the officers and other members of the church.

Besides this lad, there are six others, or more, of about his age, who seem specially interested in regard to their salvation. Not long since I preached a sermon to the children, when one of the little girls seemed much impressed. She went home in a very serious mood, and after some conversation with her parents, said she had concluded to take off her beads and sell them, and give the money to the poor. This she did; and other little girls, to the number of about thirty, prompted by her example, did the same thing, so that quite a little sum was thus gathered. This girl is still serious, and her parents feel much encouraged in regard to her.

#### *Adults Learning to Read.*

There being many adult males in my congregation who cannot read, we have recently made an effort to stir them up to acquire the art. They were invited to remain at the close of a service, when we urged it upon them as a duty. The result has been, that eight night schools, in different parts of the city, have been opened, and one hundred individuals, or more, are engaged in learning. Some of them are men thirty-five or forty years of age, though most of them are younger. It is very interesting to see such adult men, by the side of a feebly burning light, bending over the pages of the primer to decipher its meaning. Probably some of them will be discouraged and not succeed; but many, or most of



them, will thus become able to read the lively oracles.

#### *Increased Attendance on Schools.*

Our four common schools have lately become much enlarged, there being about 500 children in them all. This is too great a number for the best improvement of the children. The increase is owing, principally, to the large number of children who have come from the Armenians. They continue to pour in upon us, so that we hardly know what to do. To accommodate all the new comers, we ought to open two more schools at once. By locating them at a distance from those we now have, and in Armenian quarters of the city, most of the pupils would be Armenian children, while a few Protestants would be found among them. The exceeding desirableness of these schools lies in the fact that, to a moral certainty, the great majority of the children attending them would in the course of a few years become Protestant. The teachers would be pious men, and the Bible the textbook; regular catechetical instruction would be given and hymns learned; in a word, the whole moral influence of the schools would be against the errors of the Armenian church, and in favor of a pure Gospel.

It is to us a matter of surprise, that there should be such a readiness on the part of the Armenians to consign the education of their children to us. It is an extraordinary opening of Providence for the introduction of truth among the rising generation, and our people have become deeply interested in the matter. The leading men in the community recently spent a large part of a night in devising means for raising their proportion of the expense for these and the other schools. It seems to be a clear call of Providence, both to them and to us, to go forward and occupy the new ground.

#### *Other Pleasant Indications.*

Mr. Schneider speaks of "some favorable

signs among the people," mentioning specially the case of one female, who seems "in a most anxious state of mind and deeply sensible of her sins," and then says:

A day of fasting and prayer was recently observed. There were public services in the forenoon and afternoon. Addresses were made and prayers offered, and a good degree of interest was manifested. Both the community and the church are in a very pleasant state. The external prosperity of the work, on the whole, was probably never more gratifying. The influence of Protestantism, both among the Armenians and others, is decided. Our religious services are well attended, and the preached word is listened to with interest, and often with deep impression. The Sabbath audience is about one thousand. There is no special spirit of inquiry actively at work among the Armenians, but it is not wanting. Some of them come to our service every Sabbath, and accessions from them are continually received. Quite a number of adults now learning to read are Armenians, and are thus being gradually brought under the influence of the truth. By the public preaching of the word, by means of the common schools and the Sabbath school, and by the personal efforts of church members and others, an impression is being constantly made on the Armenians, who seem to be, at present, in a state particularly encouraging to all suitable efforts. What we need most of all is a special divine influence, such as is being experienced in so many parts of Christendom. For this we would ask the prayers of all the friends of missions.

#### *MARASH.*

LETTER FROM DR. PRATT, NOVEMBER 16, 1859.

#### *Visit to Albistan—The Journey.*

THIS letter has been long in finding its way to the Missionary House, but the account which it furnishes of a visit to Albistan, and

of the prospects of the missionary work there and in the region round about, will be as new to the reader as if it had appeared earlier. Dr. Pratt left Marash October 5, and says :

We were soon over the mountain, and all day were in the pine woods of the the northern slope of Achur Dagħ, till at night we encamped on the bank of the Jihan. Our tent did good service in a rainy and cold night. Early in the morning we entered the pass of the Taurus, through which this rushing river finds its way, and all that day, were creeping along precipices on narrow ledges, or clinging to the sides of steep hills. Once, on our return, a pack-horse, missing his footing, fell from one of these narrow paths, and was instantly killed. The scenery was grand in the extreme;—rock upon rock; frowning precipices one after another almost endlessly; and the river roaring at the bottom of the valley in maddest fury. When about nine hours from Marash, we came to the bridge on the Zeitoon road, burned some weeks since by the Zeitoonites, when the Pasha led an expedition against them for the sake of compelling them to pay large arrears of taxes—an attempt in which he was unsuccessful. Some twelve hours from Marash, under a threatening precipice, on the right bank of the river, are the forges of the Zeitoonites, for fear of whom, no Protestant has heretofore been able to pass over this road. I am happy to say that I met with neither injury nor insult, and esteem this as one sign of the softening down of this bigoted people. On Friday, the 7th, (your last day at Philadelphia,) we turned off from the pass and crossed the mountains, and our rain became snow. We had exchanged the summer we had only three days before, for a cold wind in our faces, and a heavy snow-storm, for two hours. We suffered but little, however, and on Saturday the 8th, arrived at Albistan.

#### *Calls from Mussulmans.*

The next day, besides the Protestant

brethren, all of whom came to see me, I had two calls from Mussulmans. One was an old and poorly dressed man, who immediately asked me to read. I opened where I had just been reading, and we were soon discussing the meaning. I had many a talk with him afterwards. He was once in comfortable circumstances, but some years ago began to seek salvation, gave up his business, and lives now on a mere pittance. He denies Mohammed, and accepts Christ as God, sacrifice and Savior; but has many crude notions about “denying the flesh,” about “dwelling in love” and “dying to the world.” Half mystic, half ascetic, he is not, I fear, a Christian, and perhaps never will be.

I had calls during the week from ten Mussulmans, all of them talking freely about our doctrines. They acknowledge Christ’s divinity, and some of them reject Mohammed. They are rather heretical Moslems than Christian inquirers, but their well-known sentiments, and their uniform approval of Protestantism, give an opportunity for labor among this class of people, which is scarcely found in any other place in our field.

One young man, not connected with those mentioned, has been for a year or two under the influence of the truth. He seems to be a renewed man, avoids sin, is conscientious, and keeps the Sabbath. Many know of his position, but as yet he lives in peace; may he be the first-fruits of a great harvest. I heard also of another in Marabur, a village some twelve hours or more to the west. A Moslem priest, of much repute, took one of our brethren aside one day, and asked him if there would be any protection for him if he should preach Christ. He had obtained a New Testament, and had no faith in Mohammed. Doubtless he is not a solitary instance of such secret conviction, and some day—who knows how soon—the whole land will be open before us, and we shall be called to go in and possess it. But where is the Joshua, or the host who are to do battle?

*Yarpuz—Prospects.*

From Albistan Dr. Pratt went to several other places, respecting which nothing of special interest is reported. Of Yarpuz he writes :

The third week, after examining candidates for church membership, and accepting three, I spent three days in visiting Yarpuz. This is a village of some three hundred and fifty houses—sixty of them Armenian. It is the ancient Arabissus; once—as scores of columns testify—a large place. I found one Greek inscription on a tomb-stone, and others had evidently been erased; but strange to say, many a Moslem grave had an old head-stone, adorned with the cross. The work here is hard, and progresses slowly, but it is an important place, because of the constant influence which is exerted upon the Zeitoonites, who come here in great numbers for grain. The Turkish population are quite favorable to the Protestants.

On the last Sabbath of my stay in Albistan, we celebrated the Lord's Supper with the little church, now numbering twelve. The work there has a good foundation, and has made a decided impression on the Armenian community, but more especially on the women. Many of these are quite friendly, and some are very zealous in learning to read. The community has not increased for some months, but the work has really made as much progress as ever; and I look upon the place with hope, with reference to a work among both Armenians and Mohammedans.

*Recent Intelligence.*

FUH-CHAU.—The report of this mission for 1859, has been received. "The usual degree of health has been enjoyed" by nearly all the members of the mission families. "A small day school for boys, taught by one of the church members, commenced in April, has had an average attendance of about ten pupils. Four girls, in connection with Mr. Hartwell's family, have been instructed by

another church member." "More money has been received for tracts sold than in any previous year, showing an increased interest in our publications." Individuals from a distance in the interior, and some from Formosa, have procured tracts or books to take with them, on their return. Two native females have been received to the church, making the present number eleven; six males and five females. Five persons connected with the mission families, and one not thus connected, have professedly renounced idolatry, and declared their belief in Christianity. The report closes with an earnest request for the prayers of Christians, not only in behalf of such individuals, for whom there seems reason to hope, but "for the multitudes at Fuh-chau who, if they were publicly to embrace Christianity, would at once be thrown out of employment, and, apparently, deprived of all means of support."

CANTON.—A letter from Mr. Vrooman, dated January 13, announces his arrival at Canton, with his wife, after a "long voyage;" but does not give the date of their arrival. He had engaged a house "in the extreme western suburbs of the city," of which he was to take possession in a few days. It would afford room for a chapel.

MADURA.—Mr. Rendall writes that six persons were added to the churches connected with the Madura station during the year 1859. "There are now 539 persons in the seventeen congregations" connected with that station. In one village, a case of discipline had apparently produced a good effect, the individual concerned, instead of turning away, as it was feared he might, expressing "sorrow that he had done anything to bring reproach upon the cause of Christ." A favorable movement at Samayanalloor had excited serious opposition on the part of Romanists, and some had been frightened into promises not to have anything more to do with the missionaries. The leading man in the movement, however, who had united with the church, stood firm, "and told the priests he had chosen Christ for his portion, and by the blessing of God, would never forsake him." Our brother adds :

I have noticed with much joy, that some of my catechists are expecting the outpouring of God's Spirit upon us. They have been impressed with the progress of the revival in America and in Ireland, and they long for such a blessing in India. It may be that God will appear in behalf of his own cause soon. But however this may be, whether we are permitted to see at once a wonderful work of his Spirit in the conversion of large numbers, or shall be called to sow the good seed and

wait to some future time for the result, we will trust in the Lord, knowing that his promise is sure. The Lord is carrying on his work in many parts of India. I have just heard that over 3,000 persons were confirmed in Tinnevely, by the Bishop of Madras, in his late visitation to that mission, and that twenty (thirteen of them natives connected with the Church Missionary Society) were ordained to the work of the ministry. This surely shows that God is here to carry on his work. It is my earnest prayer that the coming year may be a blessed year to us all, both at home and abroad. God grant that it may be indeed a year of Jubilee to all our churches.

**CEYLON.**—Mr. Hastings wrote, January 23, that Mrs. Spaulding and Mrs. Hitchcock had both been ill, and the latter was still very feeble. During the second week in January, "a series of interesting meetings was held with the churches at the several stations. The additions to the churches in 1859 were forty-five."

**AHMEDNUGGUR.**—Mr. Ballantine writes that, on the first Sabbath in January, "the hearts of the brethren at Ahmednuggur were cheered by the baptism of an educated young man, named Krishna, of the weaver caste," in whom much interest had been felt for some years. For more than a year his young wife had been urging him to embrace Christianity, and at length he and his wife took up their residence at the house of one of the native Christians, thus renouncing caste, and showing his determination to join the people of God. This occasioned no disturbance, and "his mother has sent word to him to return and live with her, as before."

**BOMBAY.**—Mr. Harding, in a letter dated February 9, mentions the installation of Ramkrishnapunt as pastor of the native church at Bombay, on the 15th of January, and remarks:

He has the confidence and love of the church, and is eminently qualified to exert a wide influence in such a place as this. Near the beginning of last year, several families that had been accustomed to attend our chapel moved away to other places; but since then others have come in, so that our regular audience on the Sabbath has somewhat increased. Three persons have been added to the church by profession, and two by letter, during the last twelve months. Six or eight more, who attend our service regularly, will probably soon join us from other churches. They are mostly from the Deccan. We have preaching on the Sabbath, morning and afternoon, besides a Bible lesson for the children; and from five o'clock, P. M., until dark, we usually preach to the passers-by from the chapel steps. Several other evenings in the week are also occupied, at this and other places, in preaching by the wayside. I cannot tell you how intensely interesting some of these exercises are. We

usually occupy half or three quarters of an hour without interruption from the audience, and then there is opportunity given for any one to propose questions, with the understanding that but one shall speak at a time. In this manner we often have an orderly and profitable discussion, and thus are enabled to meet, in the only possible way, objections in the popular mind. Ramkrishnapunt is especially gifted in such a debate. I am not able as yet to refer to any instance of conversion resulting from this department of our labors; but facts are coming to our knowledge almost every week, showing that the word spoken is not lost.

A Mussulman convert from Ahmednuggur, residing at Bombay for his health, had been "preaching to the Mohammedans and holding public discussions with them;" and at the request of one man, who seems much impressed by the truth, had prepared a written statement of his views of Mohammed and of Christ, to be shown to a Mohammedan priest, that he might reply to it. "The inquirer took it to his priest, who read it and gave it to another. The second gave it to a third and the third to a fourth, but no one was willing to attempt a reply," though told by the inquirer that he would become a Christian if they did not answer it. "A few young men" are spoken of as appearing "almost ready to embrace Christianity;" but "every step in advance on their part is met by the most determined opposition on the part of their relatives."

**NESTORIANS.**—Mr. Breath wrote, January 2, that "John," pastor at Geog Tapa, had recently made a tour of the plain of Gawar, accompanied by deacon Tamo, and that "his report was encouraging." "They were warmly welcomed by the mass of the people, and found a few cases of deep interest." Upon the plain of Oroomiah, also, "just now there are encouraging indications. In several of the villages there is more than usual religious interest." One Mussulman had for some time been visiting the mission premises, to be instructed in the Christian religion, which he professed to receive as "the religion of God." The Mussulman teacher in the seminary also professed to receive the Gospel, and "within a few days had manifested a deep interest in spiritual things."

Some persons may be interested in the following: "You will have heard of the brutal murder of our Tabreez foot-messenger, and the loss of our mail. All letters dated between the 23d of September and the 10th of October were lost. Whatever was sent for us from the Missionary House during that period will need to be duplicated."

Mr. Cochran writes, January 31, that there are forty-nine pupils in the Seminary. One



amiable and promising young man from Botan, "a candidate for the bishopric," entered last autumn. "The paramount claims of the mountain districts" have led to "the rejection of all applicants from the plain of Oroomiah, though scores have applied." There is, it is said, much prayer and seriousness in the seminary, and "a few begin to entertain hopes of having passed from death to life." Mr. Ambrose renders valuable aid in the instruction and care of the institution, and Mr. Shedd "has assumed the superintendence of the village schools in the Seir division."

NORTHERN ARMENIANS.—Mr. Pettibone wrote from Erzroom, February 6:

I have reason to be very thankful that I decided to remain here this winter, though it was to labor alone. Our Sabbath congregation has been increasing for two months, and we now have about forty regular attendants, most of them between the ages of twenty and forty. The people seem to have a *mind to work*. Several young men are, nearly every evening, visiting the houses of those who have been affected by the truth; and there is continual religious discussion among Protestants, Armenians, and Catholics, which I hope will result in much good. Our Protestant brethren are experiencing some trials. The new Pasha, doubtless under the influence of Catholics and Armenians, refuses to recognize the Protestants as a distinct body, and permits the Armenians to levy taxes on them for the support of their church, &c. Our brethren declared they could not conscientiously aid in supporting *idolatry*, and refused to pay the tax. One man was therefore thrown into prison; but the English consul has interfered, the Protestant has been released, and I believe the brethren will obtain their civil rights. The truth is making progress against bitter opposition. I now feel more strongly than ever, that this station ought not to be again abandoned.

Mr. Winchester writes from Sivas, where he went for the winter, as has already been announced, to take the place of Mr. Parsons. "Our entrance to our new home," he says, "was through suffering and anxiety," Mrs. Winchester and their little child having both been dangerously sick immediately after their arrival; but "healing mercies were sent." The work in Sivas he represents as "a little more encouraging" than it was. The congregations are larger, and recently several persons had called on him for religious conversation. He had been able to visit the outstations but twice, and finds the people in some villages "very ignorant, but more willing to listen to the truth than formerly." At Zara he found much to encourage. "There is no helper there, but the brethren meet every evening to read the Bible and pray." Only one of the five places reported as outstations of Sivas has a resident helper. "We

greatly need helpers for all," he says, "and money to support them."

Mr. Parsons, of Baghchejuk, in the following brief letter, dated March 10, communicates intelligence of much interest:

The last week of February we visited Adabazar. A precious work of grace is in progress there. The meeting-house is filled every Sabbath, and there have been already several hopeful conversions. The spirit of inquiry was never so general. While there, we learned also many things of interest respecting the surrounding villages. The Holy Spirit is, in an especial manner, influencing the minds of the people throughout that district. From the south-eastern district we have also something of interest to report. Two years and a half ago we visited that field for the first time. Since then the preacher in Bilijik has spent one week in Geol Dagh, one of the largest villages. Messrs. Trowbridge and Greene visited the same place last fall, and promised to send a preacher as soon as possible. I have before me the journal of the native helper, sent last month, in fulfillment of that promise. The centre of business for that region is Geol Bazar. Our brother spent some time at the Bazar, and had many interviews with persons from different villages. Two residents of the place received the truth with great joy, and he had a meeting every evening, in his own room, or in some room of the same Khan, of persons from abroad. He mentions one meeting of particular interest, in the room of the chief man of Geol Dagh, when he read and expounded the Scriptures, at the united request of twenty-five persons, for six continuous hours.

On his way to Geol Dagh, he had seven villagers in company, who made him open the New Testament and read to them from his horse. He read till it commenced raining, and then expounded the portion read—the parable of the sower. Immediately upon his arrival in the village a company of twenty persons surrounded him, and made him open and read, preach and pray, before he could dry or warm himself. In the evening they came in larger numbers, and he was delighted to see that they did not wish to lose any time in unprofitable talk. They wished every interview to begin, be filled up, and end, with exposition of the Scriptures and prayer. During the eight or ten days of his visit he had two regular services daily, one in the day time and one in the evening, and at no time was he able to be alone from early in the morning till late in the evening,—seven or eight hours after sunset. In a word, he found the people hungering after the word, and there was no opposer; the rulers favoring—the priests silent. It is a remarkable and very promising movement; yet I fear we shall not be able to follow it up for want of means. We have no appropriation for the place, and no encouragement to ask for one.

I spent the last Sabbath in Ovajuk, and will mention an occurrence which shows how deeply the truth has impressed the popular mind, even beyond the circle of those who have openly embraced it. Eighteen months ago some new pictures were brought from Jerusalem, anointed and placed in the church. A few days since, the rulers and

priests, yielding to the desire of the people, had them removed and buried in the grave of a vartabed. Pictures, priests and ceremonies must clear the way. The people are getting a glimpse, at least, of Christ as the Way, the Truth and the Life. The rubbish is being gradually cleared away and the true foundation revealed, more and more clearly, to the masses. The work in Baghchejuk is slowly but steadily growing. The noon-day prayer-meeting, in the market in this city, is continued, but with no special interest. We have six young men in the Bebek seminary, of whom four are hopefully pious, devoted, and promising.

**DAKOTAS.**—Mr. Williamson, writing March 4, refers to prospects and results of missionary labor among the Indian tribes and says:

I find, from a careful examination of the published reports of the Board, that, taking in all the missions, the number of converts among the aborigines of this country is far greater, in proportion to the number of missionaries, than in Asia or Africa, while the expense is less; and that in either of these respects, our mission compares favorably with the Northern Armenian, which is generally thought to be the most successful of all the missions of the Board;—that is, we have more communicants in proportion either to the funds expended or the number of preachers employed. At our communion, about six weeks ago, we received three members on examination; two Dakotas, who had been baptized in infancy, and a white woman (wife of one of our Dakota members) who had never been baptized.

## Home Proceedings.

### FINANCIAL PROSPECTS.

INCLUDING acknowledged contributions for the debt, it will be seen that the whole amount received by the Treasurer for the first eight months of the current financial year, to April 1, is \$183,330; leaving about \$250,000 to be received during the remaining four months that the year may close with a treasury free from embarrassment. It cannot be doubted, therefore, that all suitable effort, on the part of every friend of the Board, will be called for, if the end which all so much desire is to be attained.

But the prospect is not all dark. There are pleasant indications. The receipts are now more than \$3,000 in advance of what they were at this time last year, though on the first of March they were \$10,000 less; showing decided progress during the last month. It is also known, that not a few friends of the Board are feeling deeply and praying earnestly, and that some individuals, and some churches, are beginning to *act*, with great liberality. Indeed it has become apparent, that if movements such as have commenced in certain places can become general, the Jubilee year will yet so close, as to the

condition of the Treasury, that songs of thanksgiving may take the place of sadness. But will these movements be general? There is certainly enough of danger yet; but there is a little light, to stimulate and prevent despondency.

## DONATIONS.

### RECEIVED IN MARCH.

#### MAINE.

|                                                 |             |
|-------------------------------------------------|-------------|
| Cumberland co. Aux. So. H. Packard, Tr.         |             |
| Portland, E. Gould,                             | 40 00       |
| Kennebec co. Conf. of chs. B. Nason, Tr.        |             |
| Hallowell, Cong. ch. and so.                    | 32 55       |
| Winthrop, Mrs. Elizabeth Sewall,                | 50 00—82 55 |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr. |             |
| Washington, C. Starrett,                        | 15 00       |
| Penobscot co. Aux. So. E. F. Duren, Tr.         |             |
| Brownville, Cong. ch. m. c.                     | 10 75       |
| Holden, Cong. ch. and so.                       | 11 58—22 33 |
| York co. Conf. of chs. Rev. G. W. Cressey, Tr.  |             |
| Eliot,                                          | 30 50       |
| Kennebunkport, 1st par. ch. and so.             | 19 00       |
| Lyman, Cong. ch. and so.                        | 20 00—69 50 |
|                                                 | 229 38      |
| Machias, A friend,                              | 7 00        |
| Norway, 1st ch.                                 | 3 50        |
| Strong, Contents of a purse, by W. D.           | 1 21—11 71  |
|                                                 | 241 09      |

#### NEW HAMPSHIRE.

|                                                                                                     |              |
|-----------------------------------------------------------------------------------------------------|--------------|
| Cheshire co. Aux. So. S. D. Osborne, Tr.                                                            |              |
| Dublin, Cong. ch. and so.                                                                           | 3 00         |
| Gilsum, H. M. F.                                                                                    | 3 00         |
| Hinsdale, Cong. ch. and so.                                                                         | 12 00        |
| Keene, do. gent.                                                                                    | 32,75;       |
| la. 35,82; m. c. 23,19; A. H. 5;                                                                    | 96 76        |
| Marlboro', Cong. ch. and so.                                                                        | 7 17         |
| Kindge, do.                                                                                         | 79 42        |
| Troy, m. c. 15; L. T. 10;                                                                           | 25 00        |
| Walpole, Cong. ch. and so.                                                                          | 4 73         |
| Westmoreland, 1st do.                                                                               | 16 20—247 28 |
| Grafton co. Aux. So. W. W. Russell, Tr.                                                             |              |
| Bath, Cong. so.                                                                                     | 18 00        |
| Bristol, m. c. 7; S. C. and fam. 6;                                                                 | 13 60        |
| Hanover, Dartmouth college ch. and so. wh. cons. Prof. OLIVER P. HUBBARD and H. M.                  | 102 00       |
| Warren, A friend,                                                                                   | 2 00—135 00  |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.                                                            |              |
| Francetown, Cong. ch. and so. wh. with prev. dona. cons. MOSES B. FISHER and LAURA R. CUTLER H. M.  | 145 35       |
| Manchester, L. M.                                                                                   | 5 00         |
| Merrimack, Mrs. M. P. 10; Robert McGaw, to cons. Mrs. SARAH MCGAW an H. M. 100;                     | 110 00       |
| Pelham, Mrs. H. H. S. Richardson, to cons. Rev. JOHN S. SEWALL of Wenham an H. M.                   | 50 00        |
| Peterboro', 14,25; a sick friend, 4,50;                                                             | 18 75        |
| Wilton, B. T. F.                                                                                    | 5 00—334 10  |
| Merrimack co. Aux. So. G. Hutchins, Tr.                                                             |              |
| Concord, Two Honorary Members, 50; South ch. and so. wh. cons. Mrs. ACHSAH P. STEVENS an H. M. 100; | 150 00       |
| Chichester, Unknown,                                                                                | 2 00         |
| Sanbornton Bridge, Cong. ch.                                                                        | 30 20        |
| Warner, do.                                                                                         | 25 00—207 20 |
| Rockingham co. Conf. of chs. F. Grant, Tr.                                                          |              |
| An Honorary Member,                                                                                 | 30 00        |
| Atkinson, Cong. ch. and so.                                                                         | 37 00        |
| Exeter, m. c.                                                                                       | 9 37         |
| Greenland, Cong. ch. and so. to cons. Mrs. LUCY T. STACEY an H. M.                                  | 105 00       |
| Hampstead, Cong. ch. m. c.                                                                          | 20 00        |

North Hampton, Cong. ch. and so.  
62,73; Mrs. CATMARINE COBB,  
wh. cons. her an H. M. 100; 162 73—364 10  
Strafford co. Conf. of chs. E. J. Lane, Tr.  
North Wolfboro', S. Merrill, 15 00

1,302 68

**Legacies.**—Hampstead, Jesse Davis,  
by Isaac W. Smith, Ex'r, 500 00  
Pelham, Lucy Cutter, by David  
Cutter, Ex'r, 200 00—700 00

2,002 68

## VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.  
Middlebury, Mrs. H. 5 00  
Orwell, Cong. ch. 42 00  
Salisbury, A friend, 10 00—57 00

Caledonia co. Conf. of chs. E. Jewett, Tr. 3 00

East Hardwick, O. C. 3 00

Chittenden co. Aux. So. E. A. Fuller, Tr. 110 61

Burlington, Cong. ch. 110 61

Jericho, La. cent so. 4; a friend, 4 50—115 11

Franklin co. Aux. So. C. B. Swift, Tr. 2 00

Georgia, A friend, 2 00

Enosburg, Cong. ch. and so. to

cons. Mrs. MARY ADAMS and

Mrs. JOANNA R. DOW H. M. 180 00

Swanton, Cong. ch. 25 00—207 00

Orange co. Aux. So. Rev. J. C. Houghton, Tr. 5 10

Chelsea, m. c. 18 12

Stratford, Cong. ch. and so. 18 12

Thetford, Mrs. A. B. 10; a friend, 20 00—43 22

10; 20 00—43 22

Orleans co. Aux. So. Rev. A. R. Gray, Tr. 16 00

Brownington, Cong. ch. 16 00

Coventry, Rev. P. H. W. 3; cong. ch. m. c. 6; 9 00

Derby, Cong. ch. 7 30

East Craftsbury, United pres. ch. 10 85

Greensboro', Miss M. P. 1; Mrs. J. S. 1; Mrs. M. E. E. avails of

gold ring, 37c.; 2 37

Troy, South cong. ch. 1 44

Westfield, Cong. ch. 11 56—58 52

Rutland co. Aux. So. J. Barrett, Tr. 15 28

Poultney, Cong. ch. and so. 15 28

Washington co. Aux. So. G. W. Scott, Tr. 12; wh. cons. Rev. A. M. GATES of

Tinmouth an H. M.; J. G. Stimson, 25; 80 00

Windsor Co. Aux. So. J. Steele, Tr. 50 00

Chester, Cong. ch. and so. 50 00

Norwich, do. 59 50

Royalton, do. 31,35; m. c. 14,65; 46 00

Weathersfield East, Cong. ch. 50 00—205 50

781 63

Granby, Mrs. N. M. R. 2 00

Johnson, Cong. ch. and so. 53 00

Northfield, 1st do. m. c. 25 00—80 00

861 63

**Legacies.**—St. Albans, Mrs. Hannah H. Brainerd, by J. L. Partridge, Ex'r, 200 00

1,064 63

## MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr. 40 00

Marshfield, Cong. ch. and so. 18 61—58 61

Provincetown, do. 18 61—58 61

Berkshire co. Aux. So. H. G. Davis, Tr. 20 00

Lee, A friend, 1 00

Lenox, do. 50 00—71 00

Stockbridge, Cong. ch. m. c. 50 00—71 00

Boston, S. A. Danforth, Agent, (Of wh. fr. a friend, wh. with prev. dona. cons. A. S. JONES an H. M. 50; a friend, 25; do. 10,50; do. 22,60; do. 5; Mrs. Morland, 11,56; ) 1,949 92

Brookfield Asso. W. Hyde, Tr. 20 02

Brookfield, Cong. ch. 16,65; gold beads, 3,37; 20 02

Warren, W. M. W. 5 00—25 02

5 00—25 02

Essex co. North Aux. So. J. Caldwell, Tr. 35 78

West Amesbury, La. social cir. 35 78

Essex co. South Aux. So. C. M. Richardson, Tr. 286,21; la. 79,50; m. c. 121,79; wh. cons. JOHN TUCK, 2d, WILLIAM H. LOVETT, EDWARD BURLLEY, Mrs. HARRIET SMITH and CHARLES HADDOCK H. M. 487 50

Rockport, 2d cong. ch. and so. 25 00—512 50

Essex co. 25 00—512 50

Andover, West par. gent. 140,54; la. 45,81; m. c. 15,66; wh. cons. NATHAN MOOAR and Mrs. ESTHER H. SMITH H. M.; W. P. Foster, 10; Mrs. E. 5; 217 04

Lawrence, Lawrence st. ch. and so. 14 17

Lynn, Dr. Cooke's ch. m. c. 3,50; Tower Hill, m. c. 3,25; 6 75

Salem, Tab. ch. m. c. 28 56—266 52

Franklin co. Aux. So. Lewis Merriam, Tr. 82,31; a

Sunderland, Cong. ch. and so. 82,31; a thank-offering, 10; 92 31

Hampden co. Aux. So. J. C. Bridgman, Tr. 50

Chester, C. B. 500 00

Monson, A. W. Porter, 500 00

Springfield, G. 40; a friend, a thank-offering, 5; I. E. B. and brother, 3; 48 00—548 50

Hampshire co. Aux. So. S. E. Bridgman, Tr. 20 00

An aged woman, 20 00

Amherst, A friend, 4; L. H. 5; 12 45

North par. m. c. 3,45; 12 45

Chesterfield, Cong. so. 26 00

Hatfield, Cong. ch. 50 60

Northampton, 1st ch. Rev. William Allen, D. D. 1,000; m. c. 35,58; Edwards ch. m. c. 30,18; 1,065 76

1,174 81

Ded. disc. 34-1,174 47

Middlesex co. North and vic. O. Lawrence, Tr. 37,45; A. K. 10; Mrs. K. 5; 52 45

Fitchburg, Calv. cong. ch. m. c. 52 45

Groton, Union ortho. ch. and so. 153 12

Littleton, m. c. 20; Mrs. B. 1; 21 00

Townsend, E. S. 10; cong. ch. and so. 26,81; 36 81

Westford, A minister, 2 00—265 41

Middlesex South. 2 00—265 41

South Natick, Rev. S. Clark, 10 00

Middlesex co. 10 00

Cambridge, A friend, 3 00

E. Cambridge, Evan. cong. ch. and so. m. c. 17 75

Somerville, 1st ortho. cong. ch. and so. which cons. Rev. DAVID T. PACKARD and JOSEPH LOVETT H. M. 205,41; m. c. 24,80; 230 21

Waltham, Cong. ch. and so. 65 78

Wilmington, C. Eames, 20 00

Woburn, 1st cong. ch. and so. 300 00—636 74

Norfolk co. Aux. So. Rev. W. L. Ropes, Tr. 100; m. c. 12,63; Vine st. ch. m. c. 14,23; 126 85

Roxbury, Eliot ch. and so. gent. 126 85

W. Roxbury, South evan. ch. and so. S. D. Smith, wh. cons. Mrs. LUCY J. WHITE, of Brooklyn, N. Y., an H. M. 100; m. c. 28,64; 128 64—255 50

Palestine Miss. So. E. Alden, Tr. 50 00

Braintree, A member of 1st cong. ch. 50 00

Hingham, Evan. cong. ch. 30 00

No. Middleboro', Cong. ch. and so. 25 58—105 58

Pilgrim Aux. So. 12 16

Halifax, Cong. ch. 12 16

Taunton and vic. 12 16

Norton, Trin. cong. ch. and so. m. c. 27 42

Pawtucket, La. asso. 3 00

Taunton, A friend, 5 00

W. Attleboro', 1st cong. ch. 35 00—70

Worcester co. Central Asso. W. B. Hooper, Tr. 3 75

Oxford, Avails of gold beads, 3 75

Worcester, Parley Goddard, wh. cons. Mrs. MARY ANN T. GODDARD, S. B. I. GODDARD, Mrs. 28,64; 128 64—255 50

SARAH C. RUTHVEN, Mrs.  
ELIZABETH J. HALL, and JULIA  
M. GODDARD H. M. 500 00—503 75  
Worcester co. South Conf. of chs. W. C. Capron, Tr.  
Milford, A. G. Underwood, 10 00  
Sutton, 1st cong. ch. and so. 94;  
m. c. 26; wh. cons. ESTHER  
TERRY an H. M. 120 00  
Uxbridge, A friend, 5; 2 sisters, 4; 9 00—139 00

6,733 19

A friend, 10; Chelsea, Winnisimmet ch.  
and so. 35,45; Broadway ch. and so.  
22,27; 67 72

6,860 91

*Legacies.*—Warren, John Patrick, by  
J. F. Hitchcock, Ex'r, 500 00  
Whitinsville, Estate of Ezra W.  
Fletcher, by P. W. Dudley, Ex. 1,000 00—1,500 00

8,300 91

## CONNECTICUT.

Fairfield co. East Aux. So. 25 00  
Danbury, South cong. ch. 28 51  
Sherman, Cong. ch. and so.  
Stamford, James Betts and family,  
62,50; 1st cong. ch. 9; 71 50—125 01  
Fairfield co. West Aux. So. C. Marvin, Tr.  
Darien, Mrs. W. W. 2 00  
Long Ridge, Mrs. S. S. 5 00  
South Norwalk, W. H. F. 2; J. F.  
V. 1; 3 00  
Westport, Green's Farms, Cong.  
ch. m. c. 6 00—16 00

Hartford co. Aux. So. A. G. Hammond, Tr.  
Bloomfield, Cong. ch. 50 50  
East Hartford, Bal. of coll. 35;  
m. c. 6,28; 41 28  
East Windsor Hill, Ch. and cong. 83 18  
Enfield, 1st ecc. so. wh. cons. Rev.  
WILLIAM DIXON an H. M. 100 00  
Farmington, P. M. W. 15 00  
Granby, Cong. ch. and so. 36 00  
Hartford, Pearl st. ch. M. E. Rip-  
ley, wh. cons. GEORGE RIPLEY  
an H. M. 100; South cong. ch.  
E. W. B. 2; W. B. 2; Centre  
ch. m. c. 26 59; a friend, 5; H.  
H. 5; a friend, 5; 145 59

Manchester, 1st ch. 74 83  
Poquonock, m. c. 2 00  
Simsbury, Cong. ch. and so. 62 57  
South Windsor, 2d do. 24 43  
Windsor, H. S. H. 5 00—640 38

Hartford co. South Aux. So. H. S. Ward, Tr.  
Cromwell, Gent. and la. m. c. 108 80  
Middletown, Mrs. Emily T. B. Sted-  
man, to constitute EMILY TRACY  
STEDMAN an H. M. 100; 1st so.  
gent. and la. (of which for Choc.  
m. 25;) 200,20; 300 20—409 00

Litchfield co. Aux. So. G. C. Woodruff, Tr.  
Ellsworth, Ch. and so. 27 97  
Roxbury, Mrs. J. T. 2 00—49 97  
Middlesex Asso. R. E. Selden, Tr.  
Westbrook, Cong. ch. 29 66  
East Haddam, Rev. I. P. and Mrs.  
S. B. P. 7 00—36 66

New Haven City Aux. So. F. T. Jarman, Tr.  
New Haven, The son of a dec'd Honorary  
Member, 10; Mrs. C. L. B. 10; James  
Brewster, 100; Chapel st. ch. 292,95;  
m. c. 19,99; North ch. two ladies, 10;  
m. c. 22; Centre ch. m. c. 46,63; 3d  
do. m. c. 93,47; South ch. a friend, 1;  
m. c. 6,30; Yale college, m. c. 8,37;  
Davenport chapel, m. c. 5; 625 63

New Haven co. East Aux. So. F. T. Jarman, Tr.  
Cheshire, WILLIAM LAW, which  
cons. him an H. M. 100 00  
Northford, Gent. 17,50; la. 20,70; 38 20—138 20  
New Haven co. West Conso. A. Townsend, Tr.  
Birmingham, H. Somers, 25 00  
Wolcott, Cong. ch. 8 52—33 52

New London and vic. and Norwich and vic.  
Aux. So. F. A. Perkins & C. Butler, Trs.  
Bozrah, Fitchville so. 30 00

Lebanon, Goshen so. 66,75; m. c.  
22,25; 89 00  
Ledyard, M. A. G. 50  
Lisbon, Hanover so. 21,43; m. c.  
10,47; 31 90  
Mystic Bridge, Cong. ch. 19 47  
Norwich, 1st so. m. c. 15,59; 2d so.  
gent. (of wh. fr. David Smith to  
cons. Miss E. LOUISE MOWRY  
an H. M. 100; Charles Johnson  
to cons. CHARLES M. COIT an  
H. M. 100; Ebenezer Learned,  
wh. with prev. dona. cons. FRANK-  
LIN NICHOLS an H. M. 50;) 58,50; m. c. 14,01; Broadway  
ch. m. c. 27,20; 643 30

814 17

Ded. counterfeit note, 5 00—809 17

Tolland co. Aux. So. E. B. Preston, Tr.  
Columbia, m. c. wh. with prev. dona.  
cons. CHESTER W. LYMAN an  
H. M. 4 33  
Somers, Miss O. Pomeroy, 25 00—49 84  
West Stafford, Cong. ch. and so. 20 51

Windham co. Aux. So.  
Brooklyn, Cong. ch. and so. 60,52;  
m. c. 22,28; 82 80  
Putnam, Cong. ch. 5 00  
West Killingly, Gent. 7,75; ladies,  
17,50; m. c. 15; 40 25—128 05

3,041 43

A friend, to cons. HENRY HILL GOODELL  
an H. M. 100 00

3,141 43

*Legacies.*—Hartford, Miss Amelia Webb,  
by F. B. Hale, Adm'r, 500 00

3,641 43

## RHODE ISLAND.

Newport, An Honorary Member, family  
offering, 9,25; little Minnie, 75c.; 10 00

## NEW YORK.

Auburn and vic. I. F. Terrill, Agent.  
Auburn, Sarah H. and Jane Hunt, which  
cons. Mrs. FANNY H. WRIGHT, of  
Janesville, Wis., an H. M. 100 00  
Geneva and vic. Aux. So. A. Merrell, Agent.  
Avon, Pres. ch. 17 00  
Junius, do. bal. 50  
Milo, Mrs. H. Ayres, 8 25  
New Haven, Pres. ch. 34 00  
Ovid, H. D. E. 5 00  
Weston, Pres. ch. 5 00—69 75

Monroe co. and vic. E. Ely, Agent.  
Perry Centre, Cong. ch. to cons.  
Rev. GEORGE J. MEANS an H. M. 50 00  
Rochester, A. Champion, 1,000; 1st  
pres. ch. 98,52; 1,098 52—1,48 53

New York and Brooklyn Aux. So. A. Merwin, Tr.  
(Of which from M. H. B. 100; S. B. F.  
MOORE, wh. cons. him an H. M. 100;  
Charles Gould, wh. cons. GEORGE H.  
GOULD an H. M. 100; E. J. Woolsey,  
1,000; A. L. Ely, 250; H. M. Schieffelin,  
105; a friend, which cons. Rev. JAMES  
H. DWIGHT, of Eaglewood, N. J. an  
H. M. 50; John D. Dix, wh. cons. Rev.  
WILLIAM H. TAYLOR, of Staten Island,  
an H. M. 50; a friend, 200; do. 100;  
students of Union Theolog. sem. m. c.  
21,75; 11th pres. ch. for Rev. J. W.  
Parsons, Nicomedia, 46; Madison Sq.  
pres. ch. in part, 915;) 3,491 56

Otsego co. Aux. So. D. H. Little, Tr.  
Cherry Valley, Pres. ch. 81,13; m. c.  
62,60; youth's mite so. 35; to cons.  
Miss ELIZABETH FLINT an H. M. 178 73

Oneida co. Aux. So. J. E. Warner, Agent.  
Utica, The family of an Honorary Mem-  
ber, 20; 1st pres. ch. 27,40; 47 40

St. Lawrence co. Aux. So. C. T. Hulburd, Tr.  
Gouverneur, 1st pres. ch. C. E. C.  
10; H. D. S. 5; Mrs. P. and  
daughter, 1; J. R. 1; 17 00



|                                       |                 |
|---------------------------------------|-----------------|
| Raymondville, A friend,               | 25 00—42 00     |
|                                       | <u>5,077 96</u> |
| A lady,                               | 10 00           |
| Amity, Ch.                            | 20 00           |
| Amsterdam Village, Pres. ch. m. c.    | 30 00           |
| Angelica, Pres. ch. 30; miss. so. 30; |                 |
| L. Hall, 10;                          | 70 00           |
| Baiting Hollow, Cong. ch. m. c.       | 2 00            |
| Baldwinsville, 1st pres. ch. m. c.    | 26 00           |
| Binghamton, M. W.                     | 5 00            |
| Chateaugay, Pres. ch.                 | 18 00           |
| Chicago, T. King,                     | 50 00           |
| Downsville, Miss S. Downs,            | 25 00           |
| Elba, Rev. G. S. Corwin, (of wh. to   |                 |
| cons. Rev. N. MARCELLUS CLUTE         |                 |
| an H. M. 59;)                         | 100 00          |
| Greenville, Mrs. A. S. King,          | 5 00            |
| Haverstraw, 1st pres. ch.             | 13 05           |
| Johnstown, Rev. J. P. Fisher, 55;     |                 |
| pres ch. 14,88; *                     | 69 88           |
| Lima, Pres. ch. and so.               | 56 43           |
| Milton, S. Colman,                    | 10 00           |
| Mortonville, Mrs. S. D.               | 4 00            |
| New Lebanon, A friend, 10; Mrs. M.    |                 |
| G. 5; Miss S. M. 5; M. W. 2; F.       |                 |
| W. E. 2; Mrs. N. 1;                   | 25 00           |
| Northville, Young people's miss. so.  | 5 00            |
| Orange co. A Jubilee offering,        | 25 00           |
| Poughkeepsie, 1st pres. ch. m. c.     | 30 46           |
| Strykersville, Rev. J. R. Bourne,     | 10 00           |
| Syracuse, R. S. C.                    | 3 00            |
| Spencer, m. c.                        | 8 50            |
| Tarrytown, W. P. Lyon,                | 50 00           |
| Truxton, Pres. ch. 11; Mrs. L. P. 5;  | 16 00           |
| Vernon, I. F.                         | 5 00            |
| Virgil, A. O.                         | 1 00            |
| Western New York, A friend,           | 500 00          |
| Willsboro', Mrs. S. H.                | 5 00            |
| Yonkers, 1st pres. ch.                | 123 00—1,321 32 |
|                                       | <u>6,399 28</u> |

|                                          |                 |
|------------------------------------------|-----------------|
| <i>Legacies.</i> —Albany, Anthony Gould, |                 |
| by William Gould and Otis Allen,         |                 |
| Ex'rs, (prev. rec'd 3,000;)              | 1,000 00        |
| Springfield, Benj. Rathbun, int. on      |                 |
| bond,                                    | 109 10—1,109 10 |
|                                          | <u>7,588 38</u> |

## NEW JERSEY.

|                                      |               |
|--------------------------------------|---------------|
| Hoboken, 1st pres. ch.               | 35 60         |
| Newark, 6th pres. ch.                | 51 78         |
| Paterson, Lewis Atterbury, wh. cons. |               |
| ALBERT STIMSON an H. M.              | 100 00—186 78 |

## PENNSYLVANIA.

|                                     |               |
|-------------------------------------|---------------|
| By Samuel Work, Agent.              |               |
| Carlisle, 1st pres. ch. A. R.       | 10 00         |
| Philadelphia, Calvary ch. 488; Pine |               |
| st. ch. m. c. 7,49; 1st Independ.   |               |
| pres. ch. miss. so. 50; Rev. J.     |               |
| Miller, 15; S. G. G. 2; a member    |               |
| of R. D. ch. 5;)                    | 612 49—622 49 |
| Brownbacks, by Rev. W. Sorber,      | 10 00         |
| Leraysville, 1st cong. ch.          | 2 60          |
| Montrose, Pres. ch.                 | 25 00         |
| Sylvania, Mrs. Peck,                | 5 00          |
| Wells and Columbia, Pres. ch.       | 5 00—47 60    |
|                                     | <u>670 09</u> |

## DELAWARE.

|                               |      |
|-------------------------------|------|
| Glasgow, Pres. ch. by Mrs. F. | 5 00 |
|-------------------------------|------|

## MARYLAND.

|                     |      |
|---------------------|------|
| Annapolis, H. R. W. | 5 00 |
|---------------------|------|

## DISTRICT OF COLUMBIA.

|                           |        |
|---------------------------|--------|
| Washington, Peter Parker, | 100 00 |
|---------------------------|--------|

## VIRGINIA.

|                                   |               |
|-----------------------------------|---------------|
| Concord Depot, S. C. Cole,        | 7 50          |
| Cook's Creek and Harrisburg chs.  | 40 00         |
| Richmond, David Turner, Jr. which |               |
| cons. Mrs. LOUISA GRANT of Lyme,  |               |
| N. H. an H. M.                    | 100 00—147 50 |

## OHIO.

|                                        |               |
|----------------------------------------|---------------|
| By G. L. Weed, Tr.                     |               |
| Berea, Union so.                       | 22 50         |
| Cincinnati, Welch cong. ch. 44,22;     |               |
| 1st Ger. pres. ch. m. c. 5; Third      |               |
| pres. ch. m. c. 8;                     | 57 22         |
| College Hill, Pres. ch. m. c.          | 27 87         |
| Columbus, do.                          | 13 03         |
| Georgetown, do.                        | 1 00          |
| Glendale, Pres. ch. 23,93; fem.        |               |
| sem. 5,60;                             | 29 53         |
| Granville, H. B.                       | 3 00          |
| Paddy's Run, Welch cong. ch. for       |               |
| Nestorian m. which cons. Rev.          |               |
| JAMES M. PRYSE an H. M.                | 50 00         |
| Pomeroy, Pres. ch. m. c.               | 5 00          |
| Walnut Hills, Lane sem. ch. m. c.      | 8 60—217 75   |
| By Rev. S. G. Clark.                   |               |
| Berea,                                 | 2 00          |
| Bowling Green,                         | 5 00          |
| Brooklyn, Rev. J. V. Allen, 5; a       |               |
| friend, 1;                             | 6 00          |
| Brunswick,                             | 4 85          |
| Chagrin Falls,                         | 14 85         |
| Claridon,                              | 5 00          |
| Cleveland, Rev. J. A. T.               | 5 00          |
| Elyria, Rev. F. H. Brown,              | 10 00         |
| Fitchville,                            | 4 28          |
| Kirtland,                              | 5 50          |
| Olmstead Falls,                        | 2 52          |
| Orwell, 3; C. A. B. P. 10;             | 13 00         |
| Peru, m. c.                            | 3 75          |
| Painesville, Coll. 62,64; m. c. 11,18; | 73 82         |
| Rockport,                              | 4 91          |
| Rome,                                  | 10 00         |
| Ruggles, 3,09; N. Carter, 10,50;       | 13 59         |
| Saybrook,                              | 5 00          |
| Solon,                                 | 4 00          |
| Wellington, 15,84; A. Pelton, dec.     |               |
| 2,70;                                  | 18 54         |
| West Williamsfield, M. L.              | 1 00          |
| York,                                  | 13 50—226 11  |
|                                        | <u>443 86</u> |

|                                       |               |
|---------------------------------------|---------------|
| Bowling Green, Plain cong. ch.        | 10 00         |
| Bryan,                                | 4 00          |
| Chester, H. T. Reed,                  | 10 00         |
| Columbus, Rev. John H. Jones and      |               |
| wife, for North Armenian miss. (of    |               |
| wh. to cons. Mrs. LYDIA JONES         |               |
| an H. M. 100;)                        | 300 00        |
| Defiance, Miss C. Colby,              | 20 00         |
| Elyria, 1st pres. ch. wh. cons. I. S. |               |
| METCALF an H. M.                      | 122 82        |
| Farmington, Pres. ch.                 | 14 25         |
| Hudson, Rev. C. Pitkin,               | 5 00          |
| Kelloggsville, F. S.                  | 2 75          |
| Mesopotamia, Bal.                     | 75            |
| Vienna, Ch. and cong.                 | 3 00          |
| West Williamsfield, Three indiv.      | 3 00          |
| Windham, F. Wales,                    | 2 00—497 57   |
|                                       | <u>941 43</u> |

## INDIANA.

|                                   |             |
|-----------------------------------|-------------|
| By G. L. Weed, Tr.                |             |
| Bethany, Mrs. S. 2,50; Miss W.    |             |
| 50c.: A. B. M. 1;                 | 4 00        |
| Danville, Pres. ch. m. c.         | 16 63       |
| Indianapolis, 4th pres. ch. m. c. | 34 40—55 03 |

## ILLINOIS.

|                                       |             |
|---------------------------------------|-------------|
| By Rev. C. Clark.                     |             |
| Belvidere, Pres. ch.                  | 10 60       |
| Cleaversville, Cong. ch.              | 6 50        |
| Granville, Pres. ch. W. & T. Ware,    | 20 00—37 10 |
| Cerro Gordo, Pres. ch. m. c.          | 7 00        |
| Freeport, A friend,                   | 2 01        |
| Griggsville, 1st cong. ch.            | 29 60       |
| Ottawa, Plymouth cong. ch.            | 13 20       |
| Polo, Rev. R. M. P                    | 5 00        |
| Payson, Cong. ch. (of which fr. J. K. |             |
| Scarboro, wh. and prev. dona. cons.   |             |
| Mrs. MARY A. LEACH an H. M. 50;       |             |
| Rev. C. A. Leach, 25; M. A. Leach,    |             |
| 10;)                                  | 115 00      |
| Quincy, E. Ballard,                   | 10 00       |
| Rockford, 2d cong. ch.                | 49 82       |
| Rock Island, Mrs. L.                  | 3 00        |

|                         |             |
|-------------------------|-------------|
| Roscoe, Cong. ch. m. c. | 2 00        |
| Toulon, do.             | 2 00—238 02 |
|                         | 275 12      |

## MICHIGAN.

|                                   |              |
|-----------------------------------|--------------|
| By Rev. S. G. Clark.              |              |
| Cassopolis, Pres. ch.             | 5 00         |
| Dexter, Cong. ch.                 | 1 50         |
| Farmington, Pres. ch.             | 2 90         |
| Grand Blanc, do.                  | 9 01         |
| Grand Rapids, do.                 | 5 00         |
| Saginaw City, do.                 | 8 00         |
| Salem, Cong. ch.                  | 6 66         |
| Saline, Pres. ch.                 | 51 48        |
| Southfield, do.                   | 21 12        |
| Stoney Creek, Pres. ch.           | 11 80        |
| Summit, Cong. ch.                 | 14 78—137 24 |
| By J. O. Seely, Tr.               |              |
| Adrian,                           | 10 52        |
| Allegan,                          | 10 00        |
| Dexter,                           | 10 00        |
| Dowagiac,                         | 10 00        |
| Eaton Rapids,                     | 4 75         |
| Galesburgh,                       | 12 00        |
| Greenville,                       | 5 00         |
| Kalamazoo, 1st cong. ch. to cons. |              |
| SILAS TROWBRIDGE an H. M.         | 100 82       |
| Memphis,                          | 2 00         |
|                                   | 165 09       |
| Ded. for exc. and printing,       | 5 41—159 65  |
| Canandaigua, Cong. ch.            | 3 00         |
| Hillsdale, H. J. K.               | 3 00         |
| Hudson, Cong. ch.                 | 27 00        |
| Otsego, m. c.                     | 6 00         |
| Port Huron, 1st cong. ch.         | 15 20        |
| Wheatland, Cong. ch.              | 16 00—70 20  |
|                                   | 367 09       |

## WISCONSIN.

|                                      |             |
|--------------------------------------|-------------|
| Arlington, A. G. D.                  | 5 00        |
| Beaver Dam, m. c.                    | 2 00        |
| Janesville, Cong. ch.                | 35 25       |
| Lodi, Ch.                            | 10 00       |
| Reesburgh, T. W.                     | 5 00        |
| River Falls, Cong. ch. 5; Mrs. W. 1; | 6 00        |
| Sheboygan, Cong. ch.                 | 7 00        |
| Watertown, Cong. ch.                 | 14 25—84 50 |

## IOWA.

|                                |            |
|--------------------------------|------------|
| Des Moines, Rev. T. Bird,      | 11 00      |
| Fontanelle, m. c.              | 3 40       |
| Keokuk, S. E. W. C.            | 5 00       |
| Kossuth, 1st pres. ch. m. c.   | 3 06       |
| Tipton, Cong. ch. three indiv. | 12 00      |
| Stacyville, Cong. ch. m. c.    | 2 00—36 46 |

## MISSOURI.

|                  |       |
|------------------|-------|
| Troy, F. Parker, | 15 00 |
|------------------|-------|

## TENNESSEE.

|                                                                              |       |
|------------------------------------------------------------------------------|-------|
| Blountville, New Bethel ch. 30; Mrs. M. King, 5; Mrs. S. 50c.; Miss S. 50c.; | 36 00 |
|------------------------------------------------------------------------------|-------|

## MINNESOTA.

|                               |            |
|-------------------------------|------------|
| Faribault, Cong. ch. and so.  | 40 00      |
| Monticello, do.               | 10 00      |
| Red Wing, 1st pres. ch. m. c. | 6 00       |
| Spring Valley, Coll.          | 10 00      |
| The West, Tiny brooklet,      | 1 00—67 00 |

## KANSAS TERRITORY.

|                          |      |
|--------------------------|------|
| Grasshopper Falls, m. c. | 3 00 |
|--------------------------|------|

## FOREIGN LANDS AND MISSIONARY STATIONS.

|                                                                                                                                                                                                                                                                                          |        |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| A missionary, for debt,                                                                                                                                                                                                                                                                  | 627 13 |
| Alleghany mission ch.                                                                                                                                                                                                                                                                    | 40 00  |
| Bombay, Indiv. R. S. Webb, 25; Dr. Leith, 50; a thank off'g, 25; J. Williamson, 12,50; Mrs. J. and Mrs. M. 12; Capt. Smith, 12,50; G. Cowie, 12,50; C. W. W. James, 12,50; Mrs. T. Glover, 6; Mrs. J. Lodge, 5; Rev. A. White, 5; a friend in America, by Rev. A. Hazen, 50; m. c. 2,33; | 230 33 |

|                                                                                                                          |          |
|--------------------------------------------------------------------------------------------------------------------------|----------|
| Canada, Brockville, Mrs. C. Jones, 16;                                                                                   |          |
| Montreal, Amer. pres. ch. 350; Zion ch. 31,25; Miss S. 4; G. Wilkes, 10,24;                                              |          |
| Quebec, by Rev. J. Hossac, for sup. of Native Evangelists in Nestorian m. 54;                                            |          |
| coll. at Baptist chapel, 11;                                                                                             | 476 49   |
| Hilo, Sandw. Isls. Hawaiian ch.                                                                                          | 100 00   |
| Syria, A friend, 15,12; B'hamdun, 3,35;                                                                                  |          |
| Z. H. a native girl, 1,50;                                                                                               | 19 97    |
| Turkey, Adabazar, m. c. 15,05; Diarbekir, m. c. 27,76; ch. 17,96; native women, 4 32; for colporter, 8,22; Mardin, 40c.; |          |
| Kharpoor, Mission circle jubilee off'g, 40; Prot. ch. 25;                                                                | 138 71   |
| Zulu, S. Africa, Rev. A. Abraham, 25;                                                                                    |          |
| m. c. 7,40;                                                                                                              | 32 40    |
|                                                                                                                          | 1,665 03 |

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

|                             |          |
|-----------------------------|----------|
| MAINE, . . . . .            | \$ 15 86 |
| NEW HAMPSHIRE, . . . . .    | 48 39    |
| VERMONT, . . . . .          | 54 35    |
| MASSACHUSETTS, . . . . .    | 28 11    |
| CONNECTICUT, . . . . .      | 24 85    |
| NEW YORK, . . . . .         | 41 00    |
| PENNSYLVANIA, . . . . .     | 21 00    |
| OHIO, . . . . .             | 11 28    |
| MICHIGAN, . . . . .         | 9 55     |
| INDIANA, . . . . .          | 7 00     |
| ILLINOIS, . . . . .         | 25 20    |
| NORTH CAROLINA, . . . . .   | 1 00     |
| IN FOREIGN LANDS, . . . . . | 10 45    |
|                             | \$298 04 |

Donations received in March, 23,718 09

Legacies, 4,009 10

\$27,727 19

TOTAL from August 1st to

March 31st, \$179,480 98

## THANK-OFFERINGS FOR THE DEBT.

RECEIVED IN MARCH.

|                                                                                                                                                                                                                                                                                                                                                                                |        |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| NEW HAMPSHIRE.—Hanover, s. s.                                                                                                                                                                                                                                                                                                                                                  | 26 12  |
| MASSACHUSETTS.—Boston, Phillips ch. C. J. F. Allen, 20; J. A. Vinton, 5; a member of the Essex st. ch. 10; Conway, W. S. H. and S. W. H. 15; Fitchburg, ladies of the Calv. cong. ch. and so. 147,36; R. Messenger, 7; Groton, a friend, 5; Newburyport, E. A. S. 5; Northampton, Edwards ch. special coll. 349,25; Rockville, A. S. Walker, 20; South Deerfield, a friend, 3; | 586 61 |
| CONNECTICUT.—Brooklyn, E. Newbury, 10; Derby, W. Hotchkiss, 5; Hartford, L. Wilcox, 100; New Haven, John Lane and wife, 2; Norwich, M. S. G. 50;                                                                                                                                                                                                                               | 167 00 |
| NEW YORK.—East Bloomfield, F. M. 10; Fulton, a friend, 1; Geneva, Rev. F. E. Cannon, D. D., 25; Oaks Corner, Mrs. R. C. Doolittle, 1; Springfield, Mrs. Polly Dean, 100; Mrs. Davis Cotes to cons. HORACE LATHROP an H. M. 100;                                                                                                                                                | 237 00 |
| OHIO.—Cincinnati, Three Friends, 3; Mrs. B. 5; Peru, special coll. 25;                                                                                                                                                                                                                                                                                                         | 33 00  |
| MICHIGAN.—Vassar, Mrs. L. W. Voorhies,                                                                                                                                                                                                                                                                                                                                         | 30 00  |
| ILLINOIS.—A Home Missionary,                                                                                                                                                                                                                                                                                                                                                   | 10 00  |
| MISSOURI.—Rock Hill, D.                                                                                                                                                                                                                                                                                                                                                        | 20 00  |
| IOWA.—Wayne, C. A. S.                                                                                                                                                                                                                                                                                                                                                          | 1 00   |
| MINNESOTA.—Cannon Falls, A friend,                                                                                                                                                                                                                                                                                                                                             | 1 00   |
| FOREIGN LANDS, &c.—Two friends, 100; Antioch, a native preacher, 5,50; Madura, a friend, 128,74; Syria, Butrus Bis-tany, 200; Sandwich Islands, Kohala ch. 100; unknown, 5;                                                                                                                                                                                                    | 539 24 |

Previously received,

1,650 97

2,198 40

3,849 37

THE  
MISSIONARY HERALD.

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JUNE, 1860.

No. 6.

American Board of Commissioners for Foreign Missions.

*Saboon Mission.—West Africa.*

ANNUAL REPORT.

FORWARDING a report of this mission for the year 1859, Mr. Bushnell writes, January 20: "We are surrounded by numerous and powerful opposing influences and agencies; yet these should not discourage, but rather strengthen our faith in God. The authorities here are friendly to us, and at least not openly hostile to our work; and we are surrounded by people many of whom, having been under the influence of the mission, or in our schools, for years, have a general knowledge of the truths of the Gospel. But truly they are still under the dominion of heathen superstitions, and worse civilized habits and vices; yet the Holy Spirit is able to arouse them from their death-like stupor, break the bonds of sin, and change their depraved hearts.

"During the last year we were permitted to welcome at least one, at each communion season, to our little church; and at our first communion this year, one, a poor slave, but we trust a freeman in Christ Jesus, was baptized, and sat with us at the table of our blessed Lord. Three others were examined, but were advised to wait longer before professing their faith in Christ. Will not our friends and patrons, and the friends of Christ join, unitedly and perseveringly, in supplicating the throne of grace in behalf of this people, that they may be saved; and that the kingdom of Christ may be established here, in Central Ethiopia, where Satan has so long reigned?"

The report states that there is little to mention which has not been already spoken of in letters sent during the year; refers to the "unusual degree of feebleness which has been experienced" by the missionaries, and to "several cases of severe and protracted illness;" and then speaks of the different departments of missionary labor, and the condition of the field, as follows.

*Religious Services and Prospects.*

Preaching has been regularly maintained at Baraka on the Sabbath, morning and evening, and on Wednesday evening; and Sabbath services have been held in the adjacent towns, as the health and strength of the missionaries have permitted. The congregations have varied, but have generally been as large as in former years, and the truth has been listened to with respect, and more or less interest. During the first half of the year there appeared to be more than usual religious interest among the people, and our hearts were much encouraged. There were but few vessels in the river and but little trade, and the people were generally at home, with time and opportunity to attend upon the means of grace. Meetings were well attended and considerable seriousness was manifested, especially by young men, former pupils in our schools, seven-

ral of whom frequently came as inquirers, for conversation and prayer. But the revival of trade, together with the French emigration scheme, diverted the attention of many and furnished employment for others, who, withdrawn from Christian influences, soon relapsed into their former indifference, or returned to their heathen superstitions. Intemperance increased, and iniquity in various forms rolled in like a flood, at one time threatening to overwhelm us and our work; and during the latter part of the year, our congregations have been smaller and cases of seriousness less frequent. Still, in the midst of abounding wickedness, we have evidence that we are not entirely left without the influences of the Holy Spirit, and are encouraged to hope for richer manifestations of his saving power.

The Sabbath school has been sustained with about its usual interest. The number of scholars has averaged thirty-five, one half of whom have been pupils of the boarding schools, and the others from the towns and villages in the vicinity. A Bible-class has been held at the same hour with the Sabbath school, in another place, for the young men who can read the Bible in English. This has been an interesting and profitable service, attended by about twenty-five in all, though the average has not been more than half that number. Several of the members of this class have been serious, and two have been hopelessly converted and received to the church. There has also been considerable labor performed, with some encouragement, in the towns; visiting from house to house, and conversing with individuals and groups of people wherever their attention could be gained.

#### *Nengenenge Station.*

Nengenenge has been left in charge of two native helpers, members of the church; one of whom has had the care of the mission premises, and has held religious meetings on the island and in

the surrounding towns occasionally; while the other has instructed a few boys, who have resided at the station. Occasional visits have been made to that place from Baraka, and the Gospel has been preached to the few people who reside on the island and in some of the nearest towns. These visits have been welcomed by the people, who have seemed anxious to have the station re-occupied by white missionaries.

#### *Schools.*

The mixed boarding and day school, at Baraka, has been continued as in former years, but with no great encouragement, under the care of members of the mission assisted by a native. There has been an average attendance of about thirty, one half of them boarding scholars. The instruction has been in both Mpongwe and English, and in some cases the improvement has been very good. But the seductive influences of trade are so great, that we find much difficulty in retaining our pupils after they arrive at an age when they can find employment in trading factories, or on board vessels, or can obtain trust from foreign or native traders. During the year we have thus been robbed of our most advanced scholars, and now have but few who have made any considerable progress. Our prospects for raising up a native agency are not flattering.

The girls' boarding school, taught by Miss Van Allen, has averaged about twelve pupils, but several changes have occurred during the year. Their progress in study has been encouraging, and they have been taught sewing and singing by one of the ladies of the mission, in the afternoon, four days in each week. The difficulties in the way of the education of females are even greater than in the case of the other sex. Almost every Mpongwe girl is betrothed in early childhood; when we succeed in obtaining girls for our school we have no certainty that we



can retain them long enough to do them any material service; and when they return to their homes, under the influence of polygamy, nearly all traces of civilization soon disappear. A weekly prayer-meeting has been held for the girls, and also one for the boys, during the year; but no one of the pupils of either school has given evidence of a change of heart.

### *The Church.*

The Gaboon mission church was organized about seventeen years since. There have been received to it, in all, thirty-eight native members. The present number of such members is fifteen, six of whom have been admitted during the last year. There has been one painful case of discipline, resulting in the excommunication of our oldest and, until recently, most reliable member. During the year, one Christian marriage has occurred, and one infant baptism. A weekly church prayer-meeting has been sustained, and the monthly concert of prayer has been regularly observed. The aggregate of collections at the concert is about sixty-five dollars.

“Little has been done in the work of translating during the year,” and “no printing on the mission press;” but in New York, under the supervision of Mr. Walker, now in the United States, several portions of the Scriptures, in Mpongwe, have been printed, by the American Bible Society.

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### *Syria Mission.—Turkey.*

#### LETTER FROM HON. JAMES WILLIAMS TO MISSIONARIES IN SYRIA.

In several cases, recently, letters from Syria have referred to the visit of Mr. Williams, United States Ambassador at Constantinople, to that portion of the empire, and to his efforts to settle difficulties and protect the rights of American citizens, as having given great satisfaction. The following communication from him will be read with much interest, as honorable both to the writer and to those addressed. The letter to which it is a reply has not reached the Mis-

sionary House, and was probably lost, with others, in the Hungarian.

*Legation of the United States of America,  
Constantinople, Feb. 6th, 1860.*

#### GENTLEMEN:

I have the honor to acknowledge the receipt of your valued communication, bearing date Beirut, 3d December, 1859; in which you are pleased to refer, in most complimentary and kindly terms, to my “personal services in seeking to carry out the benevolent intentions of our Government,” during my late official tour through Syria, and express the opinion that my mission “cannot fail to exert a beneficial influence in behalf of those important interests which it was in contemplation to subserve.”

But there are causes which give a peculiar value, in my estimation, to these kind assurances of your approval and of your personal regard.

Separated as I am, and as we all are, by oceans and seas and continents, from our native land; isolated from all the endearing associations which cluster around the country of our birth, and the homes of our childhood; perhaps almost forgotten by those we have left behind us; it is to me a source of unalloyed gratification, to be assured that, in the distant sphere in which I have been called to act, I have been so fortunate as to secure the approbation and confidence of so many of my fellow countrymen, of whose good opinion any one may well be proud.

Although you have made no reference to the noble purpose for which many of you have become voluntary exiles from your country, I trust you will not consider the occasion inopportune for me to render my humble testimony to the value of your services in the cause to which you have consecrated your lives.

It has been my good fortune to become personally acquainted with a majority of the American missionaries in the Turkish empire, and with others I have been brought into communication, in the discharge of my official duties.

Eminent alike for their virtues, their intelligence, and their prudence, they are, collectively and individually, an honor to the country which claims them as her citizens. In their lives they exemplify the virtues which they teach to others, and thus, by precept and example, win the esteem of even those who oppose the accomplishment of their purposes.

Superficial observers, who estimate the value of their services to the cause of humanity and true religion by the number of their "converts," know but little of the real field of usefulness in which they are sowing seeds which will one day spring up for the harvest. From my own observation, I most cordially concur in the opinion which was expressed to me by a high dignitary of a church which does not regard their doctrines with a favorable eye, to the effect that the American missionaries had contributed more to the literary and moral advancement of, and to the diffusion of useful knowledge in, the Turkish Empire, than had been accomplished by all others during half a century.

My mission, gentlemen, is a political one. By a sublime and noble provision of our constitution, all religions are free; and our country embraces men of every shade of opinion, who, protected by the laws, worship God according to the dictates of their own consciences. In the discharge of my official duties, which, as you are aware, embrace a much wider scope than those which devolve upon Foreign Ministers in any other country—involving as it were the guardianship of the rights of each particular American within the Turkish Empire—the title of "American citizen," without reference to creed or religion, constitutes the only claim to my services. But there is nothing in this which precludes me from referring, with pride and satisfaction, to the conduct and example of those who teach the religion which, however little I may have practiced upon its precepts,

accords with my early training and with the convictions of my most mature judgment.

In conclusion, allow me, for myself and for those who were with me, to whom you make such kind allusion, to assure you of the pleasant recollections we do now and will ever retain, of our brief but most agreeable intercourse with you upon the occasion which induced your most welcome and flattering communication.

I am, Gentlemen, with great respect,  
Your obedient servant,

JAMES WILLIAMS.

To Messrs. W. M. Thomson, W. W. Eddy, &c. &c.

#### STATION REPORTS.

##### Beirut.

THE report of this station says, that "labors have been steadily prosecuted, much as in former years," while "all the members of the mission circle have continued in the enjoyment of health." Mr. Thomson, returned from the United States, was transferred by the mission, in August, from Sidon to Beirut. Sabbath services, in English and Arabic, have been continued. In the English preaching, all the brethren of the mission near enough to do so have taken part, and help has been rendered also, as last year, by Rev. S. Healy, of the English Methodist church, now residing at Beirut. The native congregation has increased, and is now from eighty to one hundred, both morning and afternoon. Three persons, one belonging to Beirut and two from Bhamdun, have been added to the church, making the present number of members thirty-four.

The work of translating the Scriptures has gone steadily forward, and "the New Testament as far as the Epistle to Philemon, inclusive," is now in the hands of the printer. The printing of a pocket edition, without the references, of 3,500 copies, was commenced in June, and at the end of the year had reached the fifteenth chapter of Acts,—288 pages. Of the New Testament with references, 252 pages have been printed during the year, bringing the printing to the 1st chapter of Colossians. Several other works have been issued from the press. 9,000 volumes and 23,500 tracts; in all 3,638,000 pages in native languages—of which 2,112,000 pages were of Scripture—have been printed during the year.

"In regard to common schools, nothing of

special interest has occurred." The brethren propose "to introduce and carry out, as rapidly as possible, some modifications in educational arrangements," which they hope will "make common schools, at no distant day, self-supporting," while the accommodations for the schools are improved, and the standard of education is so raised as to meet the present wants of the community. "Adequate and pleasant accommodations" have been provided for the female school, and "about ninety pupils are in regular attendance." "In the boys' school there are one hundred pupils; but better accommodations than the present are absolutely essential to the success of the enterprise."

Abeih and Suk el Ghurb.

#### *Church—Preaching.*

One report, signed by the two brethren, Messrs. Calhoun and Bliss, embraces these two stations. The church at Abeih now numbers twenty-six members, scattered over the mountains, around that station as a centre. During the year 1859, one member was excommunicated and six were added, four of whom were females, "all wives and mothers." This is a remarkable proportion, as much the larger part of members in the churches of the mission are males, the women in Turkey being more ignorant and bigoted than the men. The report states:

Our Sabbath congregations in Abeih are much as in years past, with some addition from the young men of the village. There is a marked attention to the Word, and the preacher, at times, hopes that the truth is finding its way to the heart, and will ultimately prove to have become as a nail fastened in a sure place. The Bible-class for females, on the Sabbath, and the weekly prayer-meeting, have been continued, under the direction of the helper, and we hope with good results.

At Suk el Ghurb, the congregation is composed of individuals from various villages, and is increasing. At Aramon, our out-station an hour distant from Abeih, we still have regular worship on the Sabbath, conducted usually by the native teacher in the seminary. The congregation varies from fifteen to twenty. The services are held in a room owned by a priest who is, and has for

years been, an open Protestant. He is, we think, evidently making progress, and has expressed a desire to be in communion with the church.

There is said to be an opening for preaching also at Deir Kobil, a village two hours distant from Suk el Ghurb. A school has been maintained there for some time, and the teacher has been active in disseminating truth. "The result is, that regular worship has been instituted there on the Sabbath, conducted by Mr. Bliss and his native helper. The enemy has not been silent, but as yet has accomplished little."

#### *Schools—The Seminary.*

Our common schools are not numerous, but the case just mentioned is an instance showing their value and importance. Wherever they can be made influential in opening doors for the preaching of the Gospel, they should be established. Our desire is, not so much to increase their number, as to secure for them a more decidedly religious character. Our wish is, to have none but truly converted teachers; though we have not yet gained this point. Our seminary was established chiefly with this important end in view. It is still the end we aim at, and without hope of securing it, we should be ready to disband at once. And we must not overlook the success which has been vouchsafed. All our most efficient teachers, and by far the greater proportion of our native helpers, have been educated, wholly or partially, in this seminary. In Mosul, Mardin, Latikea, Tripoli, Beirut, Abeih, Suk el Ghurb, B'hamdun, Ain Zehalti, Deir el Komr, Sidon, Has-beiya, Alma, Damascus, Jerusalem, and Alexandria, men trained here have labored; and in all these places, with one or two exceptions, such men are still laboring, either as teachers or preachers of the Gospel. At least eleven individuals are at present employed, distinctly as religious teachers, (and several of them are preachers of sermons,) who have spent a longer or a shorter period in this seminary. We feel encouraged,

then, to labor on in this department. Our hopes have indeed been blasted in regard to many whom we have undertaken to educate. They have promised well at the beginning, but have failed to meet our just expectations. Were we to dwell only on this side of the picture, our hearts would faint; but we look rather to the better results, already alluded to, and would regard them as the first-fruits of a more plentiful harvest.

The female boarding school was opened a year ago at Suk el Ghurb, under the direction of Miss Temple. It was thought best, as Miss T. has as yet no associate, not to receive a new class for the coming year. The pupils, five in number, are of a promising character, and have thoroughly enlisted the hopes and interest of their teacher. All of them are from Protestant families. Of one thing we are certain—however meagre may be considered the results we report—the light is spreading. New ideas are finding their way into many a dark corner; the power of the priesthood is decaying; mind is becoming more active. We therefore labor on in hope. We have the promise, and it cannot fail.

#### SUK EL GHURB.

LETTER FROM MR. BLISS, FEBRUARY 17, 1860.

THIS letter, which refers to various facts indicative of the state of things not at one station only, but generally, as is supposed, in Syria, appropriately follows the reports of stations. It will be seen that the writer feels that this is no time for the church to stay her hand in the missionary work in that land.

#### *Progress at Deir Kobil.*

About two and a half years since, Mr. Eddy commenced a school in Deir Kobil, which is, as many schools in Syria have been, a kind of John the Baptist—"a voice crying in the wilderness, Make straight the way of the Lord." Last autumn, a son of the chief man in the village entered the Abeih seminary. Soon after, the father expressed a wish to

know more about the doctrines taught by the Protestants, and finally, we were invited to preach in the school-room on the Sabbath. We opened services there, and for the last ten weeks there has been an attendance, upon an average, of twenty persons. An evening school was also opened for the men, which is well attended.

This movement at Deir Kobil did not originate in a quarrel, as is frequently the case, but seems to have sprung from the natural longings after light; after something better than the dead forms of these dead churches. The children had been reading in the New Testament for nearly two years. They committed many passages to memory; they learned the catechism and the ten commandments, and must have repeated them before their parents; and is not the Word of the Lord "like a hammer, that breaketh the rock in pieces?" Few rocks are broken at one blow, and no heart has been crushed in Deir Kobil as yet. They are all stony—flinty—and may remain adamant to all eternity; yet they have received some hard raps. The hammer of God's Word has come down upon them. Many a man, not only in Deir Kobil, but in the villages of Mount Lebanon, in the cities by the sea, and in the hamlets of the "south country," feels uneasy as he bows the knee to the image of the virgin, or kisses the picture of some dead man called a saint. He feels uneasy, yet he knows not why; he feels ashamed, and knows not the reason. But the secret of his feeling is this;—he has heard the children at their task repeating: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them."

#### *The Bell Stolen.*

But I must confine myself to facts. We expected opposition, for Deir Kobil



is less than a mile from Shwifat, a stronghold of the enemy. A few Sabbaths since, on approaching the place of worship, I saw fifty men or more, in front of the school-room. I anticipated a large audience, but only the usual number attended the services. On coming away, the teacher told me the cause of the gathering. The night before, some one had stolen a circular piece of iron, used as a bell to call the children to school and the people to church. The next morning I sent a man to look into the matter, charging him to make no threats, but to say from us, that *we expected the return of the stolen property*. They were frightened, and promised that the iron should be hung in its place before the next Sabbath; saying among themselves: "If the people of Zahleh cannot resist the Americans with impunity, what can little Deir Kobil do?" The visit of Hon. Mr. Williams, the United States Ambassador to the Sublime Porte, has left the impression upon the minds of not a few, that our Government watches over the interest of her citizens, and will maintain their rights and liberties, as if they were in the land of the free.

### *The Boys and the Priests.*

Not unfrequently the priests of these corrupt churches receive from young men, and even boys, sharp replies when they least expect them. A few weeks since, a beardless youth of our village was rebuked by the priest because he did not come to the confessional. The lad very coolly said: "Have I done any thing against *you*?" "Not in the least my son," replied the priest. "Then," said the boy, "I have no confessions to make to *you*, for henceforth I shall confess only to those against whom I have sinned; God is my confessor." The priest replied, that "if a man were as holy as an angel he could not enter heaven without first confessing to a priest." Whereupon another lad, about sixteen years old, from Abeih seminary, joined our hero in opposition to such doctrine.

The discussion did not last long, for the old priest, being a man of power, ordered the first named lad out of the church; thus intimating that he should resort to the argument of the "old man who found a rude boy upon one of his apple-trees." The lad, however, told him that he should not leave till he wished to; nevertheless he soon came to my study and purchased a New Testament, and has attended all our religious services since.

### *"Afraid of the Cannibal."*

This same priest was the butt of another young man's wit, which was well seasoned with ridicule. The young man stated, rather privately, that he feared the priest would kill him. Those to whom he made the statement were surprised that he should have any fears of such a thing, and insisted on knowing why he entertained the thought. He hesitated to tell the reasons, but declared that he had fears that the priest would not only *kill* him, but that he would *eat* him. When asked what he meant by this strange talk, he affirmed that the priest was not only a murderer, but that he had frequently eaten human flesh, and was in the habit of giving it to others. He was urged to explain, whereupon he said: "The priest, on his own confession, kills the Lord Jesus every Sabbath, and *eats his flesh*; therefore I am afraid of the cannibal." It is needless to say that the superstitious dogma of transubstantiation, and the sacrifice of the mass, appeared in a new light.

### *An Unexpected Invitation.*

Another priest, my near neighbor, was taken sick, and being an old man, it was thought by many that he would not recover. Men and women, from this and from other villages, came to see him, according to the custom of the land in cases of sickness. They thronged his room, drank coffee, and smoked their pipes. Sabbath evening, I was invited, by one of the principal men of the village, a member of the Greek church, to

spend the evening at the house of the priest. I went, and found about twenty persons present, only two of whom made any pretensions to Protestantism. The priest's bed was spread on the floor, the rug upon which I sat was near his head, and the company were seated on mats around us. In a few minutes some one remarked: "We must all die." All eyes were turned upon me. It was evident that the remark was intended for a text, and that a sermon was expected. After a few words about the life and death of the body, we passed to the momentous subject of the life and death of the soul. The text was repeated: "Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God," and from these words I talked nearly two hours upon the nature and necessity of the second birth. At the close of the remarks, a prayer was asked for and offered, and thus ended another day of missionary life. It was a new experience, to be invited to a priest's house and have the way opened there for preaching the Gospel.

#### *Light Spreading—No Time to Retrench.*

Not many years ago a member of the Protestant church lost a son. He was not allowed to bury him in the churchyard, and finally buried him near his own house and then watched the grave; for the men of the village threatened to dig up the body and let the wild beasts devour it. For some time the father could not buy a pair of shoes, for himself or his family. Behold the change! A few months since the men of that village went, in a body, to congratulate that man on the birth of a son, and listened with attention to the missionary, as he spoke of things pertaining to the kingdom of God.

We have great reason to hope that a better time is coming for Syria. I do not know of a village in which there is not some light. This is a peculiarity of our work here. There are not many conversions; not many places where the

majority of the people have embraced the truth even in theory; but the light, the truth, is found in some measure everywhere. Let us pray that the Spirit may descend, and fan into a flame the sparks that have fallen among the thousand villages of this goodly land.

About two months since, while riding to and from a village, I had three applications for schools. It was cheering to see how earnest the people were to educate their children. But when I reached home I found a letter, stating that we were required to *retrench* in the expenses of the common schools, that is, to *stop* some of them. You can judge of the change that came over my feelings. I am confident that within the next ten years the question will be decided, whether Christianity or infidelity is to possess this land. Stop our schools, and send us no more missionaries, and a long night of darkness will follow; not the darkness of superstition, but of disbelief in all things sacred and divine. But if you can send men and means, success is certain, for He is faithful who hath promised.

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#### SIDON.

LETTER FROM MR. FORD, FEBRUARY 21, 1860.

THIS letter, like the preceding, from Mr. Bliss, points to a state of things now existing in Syria, in the opinion of the missionaries, which should stimulate to more zeal and effort, in following up the workings of God's providence and grace. Mr. Ford writes, making, as he says, "one or two observations, as the basis of a practical suggestion with reference to the effective working of our field." These "observations" will interest the readers of the Herald; the "practical suggestion" was designed for consideration at the Missionary House.

#### *Extent and Promise of the Sidon Field.*

First, as to the *extent* of the district connected with the Sidon and Hasbeiya station. It stretches from the Dammur river on the north to Mt. Carmel on the south, a distance of more than fifty miles,

and from the sea-coast eastward to Mt. Hermon, a distance of more than twenty miles; thus embracing an area of more than a thousand square miles, or nearly half of the whole field now occupied by the Syria mission. In density of population it probably equals the average in other parts of Syria.

In the second place, the inhabitants of this district are, on the whole, more *accessible*, and more inclined to espouse the evangelical cause, than those of almost any other region where the Arabic language is spoken. This may be owing in part to their poverty, and other providential reasons; but still more to their comparative freedom from ecclesiastical bondage. The influence and authority of bishops and priests are much less felt and feared than in many parts of the land, and interpose but feeble obstacles to the spread of the truth, and its adoption by the people. Consequently, we find movements towards Protestantism developing themselves in every direction, and large bodies of men in the villages, here and there, avowing themselves ready to leave their sects and put themselves under evangelical instruction. It is true these movements are often founded on worldly expectations, and frequently come to nought when these hopes are disappointed. But it is equally true, that most of those who have been enlightened and converted in this land were first brought into contact with the Gospel by means of some selfish motive, which God in his mercy overruled, and replaced, eventually, by better motives. We are not deterred, therefore, from preaching the Gospel to men, and expecting their conversion, by the fact that their object is, at the outset, a selfish and worldly one. And we have reason to believe that hundreds in this region are watching, in their way, the signs of the times, and need only a very slight providential cause, to bring them in masses to a stand where they would be directly under the teachings of God's Word.

It is worthy of note also, how widely

dispersed are the Protestant communities already established—one here and another there—throughout the length and breadth of this district, so that the light shines in almost every corner of it. In short, we have here a field large enough to constitute two or three stations instead of one, and work enough to occupy four or five missionaries, instead of the two now here. Moreover, this work is in a state requiring *immediate* effort, if we would turn to account the openings before us, or even hold fast the ground already gained. Could we hope for such a reinforcement as would enable us to divide our field and fully occupy it, we should anticipate the most favorable results. But in default of such aid, or until it shall appear, we must make the most of the means we have, and spread ourselves out, as it were, to the utmost extent.

There are two ways in which this can be done. One is, to itinerate as much as possible in all parts of our district; and the other is, to avail ourselves fully of such native helpers as can be found suited to the work. God has raised up some such helpers from among the simple peasantry of this region, who are doing a good work, and we hope others of the same stamp are coming forward. They need, and will need, much instruction and constant oversight; but if these are afforded them, they will, by God's grace, perform the labor required in the villages as well as men of a more educated class, and perhaps more acceptably to the common people.

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LETTER FROM MR. EDDY, FEBRUARY  
27, 1860.

MR. EDDY mentions a few incidents, in this letter, with the feeling that "Christian friends in America cannot understand fully the nature of the missionary work while report is made only of actual progress secured, of certain victories won;" and that "for correct knowledge, intelligent prayer, and cordial sympathy, they need to be informed of the skirmishes engaged in with

doubtful results—the *reverses* as well as the successes experienced.”

### *Hope Disappointed.*

Let a case which has recently occurred here show to what discouragements your missionaries are at times exposed, and what strong opposition they find arrayed against them.

On the banks of a river, about four miles from Sidon, are three large villages, inhabited by Maronite Christians. At a Sabbath morning service, we saw an unusual number of strangers present. These reported themselves, after meeting, as being a deputation from these villages, sent to attend our worship, and to announce that a large number of persons—above a hundred men with their families—had resolved to become Protestants; and that they wanted a religious teacher sent to them at once. We questioned them as to their object, and they said it was dissatisfaction with their old religion and a longing for something purer and better.

Was not this calculated to raise the hopes of those who were watching and praying for the dawn of a brighter day upon this dark land? Is it a wonder that, with the reflection that this was the second week in January, when Christians throughout the world were praying for the outpouring of the Spirit, they connected the hope that this movement might be in answer to these prayers?

A native helper was sent, who spent a day or two with the people, explaining the doctrines of the Gospel, and exposing the errors of their old system. All listened with eagerness and apparent conviction. The next Sabbath, between twenty and thirty of them attended church in Sidon to receive instruction, and requested that preaching should be held among them the Sabbath following. Accordingly Mr. Ford spent that day with them, preaching to a large and attentive audience. Thus far all was bright, and we pleased ourselves with

the thought, that if the Gospel entered those villages, it would spread from them to hundreds of others beyond, in a tract of country to which we had never found means of access for missionary labors—a moral “terra incognita.”

But now came opposition, and its result in our disappointment. As the news of this threatened secession was circulated, there was a wonderful stir among bishops and priests, and all eyes were turned towards these recreant villages. Deputations from city and country attended. Foreign consuls, and men of wealth and influence, were paraded out to awe and cajole. Messengers bearing letters hurried to and fro. The Jesuit padre from Sidon was in attendance day and night. It seemed as if the cry was ringing from every church and convent: “Haste! Put out that light!—Quick!—Shut that door!” And they hastened and toiled till, after great labor and intense alarm, they succeeded in quenching the light. They rolled back the stone against the door of the sepulchre, around which they now keep anxious watch. Thus were our hopes disappointed, and these villagers shown to be insincere in their professions. We saw no more of them, but heard that they were reconciled to their priests, and had returned to their old church.

### *Labor not Lost.*

But we do not count our labor lost. It was something to have preached Christ, as we aimed to do faithfully, even for that little time, to those who had never heard him preached before; and the truth may yet be made effectual to their conversion. It was something to have been able to contradict some gigantic lies which their priests had taught them respecting our doctrines, designing thus to hedge up the path of their approach to us. And have we not proof in these transient awakenings, that the spiritual sleep of the inhabitants of this land is not the sleep of death, but may at length be wholly broken? Is



there not encouragement in the agitation which has thus manifested itself in the enemy's camp? If the truth is not making progress, why these alarms? Why this excitement of opposers? The fears of opponents are a good omen for the friends of the Gospel. Surely this towering structure of lies must be deeply undermined, since so many eager hands are put forth to sustain, when the least jar threatens it.

### *Persecution and Injustice.*

Let me mention another incident in missionary experience, illustrating the persecutions to which Protestants in Syria are exposed, and how, under the slightest pretence, Jesuit hatred can arm French and Ottoman power against them.

In Alma, where there is a Protestant church and school, the Jesuits have opened a rival school, taught by a native of the country. It happened that this teacher passed rapidly before the door of a Protestant's house, when the dog ran out and barked at him. Greatly affronted at this indignity, he first assembled the scholars of his school and stoned the house. Finding that this failed to appease his wrath, he mounted horse, rode to Beirut, and laid complaints before the French consul of frightful injuries received from the Protestants. The consul, in turn, magnified the matter before the Pasha, and then eighteen horsemen sped through storm and mud, killing one of their horses by the way, to stay the hands of these ruffian Protestants and bring them prisoners to Beirut. The Governor of Alma district added four horsemen more to the company; and five honest men, who had been unconsciously pursuing their avocations in their fields while their dog barked, were seized, hurried away from their families and labors, and borne as degraded prisoners, by an escort of twenty-two soldiers, three days' journey, to Beirut.

There they remained several days—

thirteen days from their first seizure—appealing daily to be brought to trial, when, at length, they were informed by an officer of the Government that the complaint made against them was withdrawn, and that they were free to return to their homes! Nothing was said of regret for their unjust accusation, or of remuneration for their expenses and loss of time. Four of them returned last week. The fifth is still in Beirut, seeking to recover at least such indemnity as will prevent their being subject to like accusations hereafter; but from the length of time that he remains, it is obvious he has little prospect of success.

*February 28.* The man who remained in Beirut has just arrived here, on his way home, empty-handed and heavy-hearted.

## *Assyria Mission.—Turkey.*

### STATION REPORTS.

#### Mardin.

MR. WILLIAMS furnishes the following report of the first year of missionary labor at this station.

With 1859 the first year's occupancy of Mardin ended, and its review calls for but a brief record. Hitherto hath the Lord helped us, and to his name we give thanks. Our enemies have not been suffered to molest us, and for the most part the native Protestants have been allowed to dwell in peace. The hootings of the rabble, which, a year since, followed us whenever we went out, are now scarcely heard. The Governor and Council have steadily befriended us, and have done what was necessary for our protection. I have seen nowhere, in Turkey, officials to compare with them; and under God, we owe to them the security in which we have lived. Before we came, it was gravely questioned whether we could at all live in this place, and could the Papists have had their way, we should have been at once expelled.

The average attendance on preaching has been 25½, with no increase; but the leaven is working outside, and light is spreading. It is painful to be unable to report a church organized; yet, on the whole, the aspect of the field is encouraging. The movement here labors under the disadvantage of having commenced, not from conviction, but from spite; and allowing for this, progress has been all that we could reasonably have expected. The changed bearing of the Papists towards the Jacobites is amusing, and shows the influence of Protestantism. Formerly they were insolently overbearing, but now they cultivate their friendship and treat them with marked politeness. "The same day, Pilate and Herod were made friends together."

A great effort was made, on the part of some of the three sects, to compel the Papists to a public discussion with the Protestants, but they, while pretending to be perfectly willing to engage in it, always found some place to back out; producing the conviction that they dare not join issue. Formerly, they were blusteringly eager to debate with the Jacobites, publicly or privately.

Bibles, religious books, and tracts, have been sold to the amount of twelve dollars. I know not why it should be so, but, comparatively, there is no love for books where the Arabic is used. The Turkish and Armenian-speaking populations are ready to purchase, but those speaking Arabic think they confer a favor by accepting books as a gift.

A full year in Mardin enables us to speak definitely of its climate. The winters are boisterous and bleak, with rain and snow; the clouds, clinging to the sides of the mountain, often making it dark at mid-day. The summers are clear and delightful; the temperature about the same as that of New York city, but the air much dryer.

In October, a Protestant community of forty-six houses was organized at Kulleth, a Jacobite village one day north-

east of Mardin. A teacher has been with them now about two months, and they have generally left off swearing. According to their own confession and boast, they are swearers, thieves and murderers. This, too, is a quarrel movement. The school at Mardin numbers thirty-five, and that at Kulleth forty-three scholars.

#### Bitlis.

Mr. Knapp reports, that a "newly repaired chapel" was opened at this station in October, and the Sabbath congregation which, during the first five months of the year, was "occasionally as high as 60, while the average was 27," has of late been "a little more than this." The dialect of the people, which differs widely from the pure Armenian, into which the Bible and other books have been translated, is spoken of as an obstacle; the native preacher stating that no where else where he has been, in Turkey, has he found it so difficult to make himself understood. Most of those who attend on the Protestant services are the poor and illiterate, but there are others who, it may be hoped, will ere long receive the truth. One young man, who for some months has made weekly visits to the preacher, and a friend of his, a young merchant, are referred to as in a promising state of mind. The Papal priest left the place in December, "shaking off the dust of his feet in testimony of the people's stubbornness" in not yielding to his reasonings, and embracing the Romish faith. "The whole field," Mr. Knapp says, "is now left to us, and we are anxious to know whether you will soon furnish us another man to take advantage of this important opening." The chief Armenian vartabed of the place, recently arrived from Constantinople, "is said to advocate more liberal views than his colleagues, in regard to the people's reading the Bible in the vernacular." "The young lad who goes from house to house, teaching women and children to read, has nearly a score of pupils, and we hope soon," it is said, "to have more such teachers from the school, consisting now of sixteen scholars, taught by our colporter."

Dr. Nutting left Bitlis in December for the winter, leaving Mr. Knapp without an associate; and as the native preacher was also in great measure laid aside from labor, in consequence of ill health, he was, when he made his report, feeling deeply the need of assistance in the labors of the station.

## Southern Armenian Mission.—Turkey.

## ANTIOCH.

LETTER FROM MR. POWERS, FEBRUARY 29, 1860.

THIS letter is dated at Kessab, where Mr. Powers was spending a few days, and presents a very pleasing account of the state of things at that out-station. What is said of the interest of the Protestants in their new house of worship, of their zealous labors for its erection, and especially of their earnest and prayerful efforts "to build up the spiritual church," is well calculated not only to cheer the missionary in his toils, but to stimulate many at home to greater effort in the missionary cause and in every good work. He first speaks of

*Opening the New House of Worship at Kessab.*

Winter had fairly set in when the roof of the new church here was put on, and as the house was in an unfinished state, it was thought better to continue the Sabbath services in the old place of worship. But for some time past the people have expressed a strong desire to hold their services in the new house, and have been waiting for me to come and preach the first sermon in it. Accordingly I came up last Saturday, and on the Sabbath the first public service was held in that new, spacious, but yet unfinished house of God. The audience amounted to five hundred and fifty persons, not counting small children. Our first hymn was one of praise to God, sung to the tune of Old Hundred; and if there was not very much of harmony in the numerous voices that joined in the singing, I am sure there was much of melody in many a heart. I know not when I have enjoyed more in singing that good old tune. I preached from the text, What is truth? The house has no floor, but mats spread on the earth, and no ceiling overhead; it is unglazed and unwarmed; the day was cold and unpleasant; but many a heart was warmed

there, and left the house blessing God for that day.

*Zeal in Building.*

The people have taken the liveliest interest in the erection of this house, and are to be commended for the aid they have personally contributed towards it. In their deep poverty they have but little silver or gold to give, but they gave the labor of their hands with a cheerful heart. Nearly all the stones for the thick and substantial walls were brought from the quarry by the men, women and children, on their backs—the women doing their full share of it. At first the people were called to the quarry by striking a bar of iron, in the same manner as they are called to church on the Sabbath. This was done about two hours before sundown. After a week or two, to avoid interrupting the regular labors of the day, they carried stones in the evening, by moonlight. When the moon failed them, they used torch-lights; and when the stones in the quarry failed, and they were obliged to bring them from a greater distance, every man who was the owner of a horse, mule or donkey, was assessed two days' bringing stones on the backs of these animals; and thus the work was completed. I think this might be called a *working church*.

*Zeal for Souls.*

But on other grounds they are entitled to be so regarded. No sooner was the work on this edifice suspended for the winter, than they set themselves earnestly and prayerfully at work to build up the spiritual body that was to fill it. Fourteen male members of the church were appointed to go, two by two, from house to house, to converse, read and pray with the people, and urge them to a devoted, Christian life. Female members were appointed to do the same among the women and children. Neighborhood prayer-meetings were also appointed, for week-day evenings, and

Bible classes at five or six different places simultaneously, on the Sabbath, the men and women meeting separately.

These labors have been greatly blessed. Professors of religion have been quickened, and a delightful state of brotherly love and harmony, activity and prayerfulness, exists among them. Impenitent sinners have become thoughtful and serious, and some, it is hoped, have passed from death unto life. And besides, several influential individuals, and some whole families, from among the Armenians, have joined the Protestants, among whom are two sons and a brother of the head man of the Armenians, who, it is thought, give good evidence of being converted men. These men, with the love and zeal of young converts in their hearts and the Gospel in their hands, are very active among their friends and acquaintances, in persuading them to embrace the truth. One of these has been the very bitterest opposer and persecutor of the Protestants in Kessab. He now comes to my room two or three times every day, and it is truly interesting to see how the changed state of his inner man shows itself in the visage of the outer. So active has he been in his efforts to win souls to the truth, both in this village and out of it, that the Armenians have lodged a complaint against him with the Governor of the district. It is truly delightful to find among this people such evidence of a genuine work of the Spirit. May it never cease, till this whole community shall be numbered among the people of God.

### *Faithful Helpers.*

And here I may remark, that I have great satisfaction in the character and labors of our native preachers and helpers. It is a circumstance worthy of note, and one that seems to put this community on a footing with those of Apostolical times, that all the eight men now employed in the Kessab district, as preachers, teachers and helpers,

are from among themselves—not one of them is from abroad. There is of course great difference of capacity among them, but, as a whole, I have reason to esteem them as faithful and worthy fellow-laborers in this work. And I bless God that I have lived to contrast this day with many a long and patience-trying day twenty and twenty-five years ago, when we looked about us almost in vain not for a helper only, but for any one person who sympathized with us in our work. If these men are not deeply versed in the theology of the schools, it gives me great pleasure to know that we have a corps of native co-laborers who are well acquainted with the fundamental truths of the Gospel, and who know how to use them in bringing their fellow men to the Lamb of God.

Mr. Powers is under the necessity of saying that his wife, having had "a slight stroke of paralysis," remains feeble, and he fears she is to be permanently "laid aside from active labors, and will not even be able to instruct her children as heretofore."

"The state of the Board's finances," he says, "gives us no little uneasiness. We are surprised and grieved that funds come in so slowly. Under existing circumstances, I am perfectly satisfied with my salary having been cut down \$50." In order to meet expenses, however, he says he must look to other resources for at least this amount, but, he adds, "We will not borrow trouble from the morrow. We will rather cast all our cares upon the Lord, who careth for us. *The Lord will provide*, shall be our motto. I repeat, that I am perfectly satisfied with the cutting down of my salary; and if the Prudential Committee are not compelled to do something more calamitous before this year—this Jubilee Year—closes, I shall be thankful."

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### LETTER FROM MR. MORGAN, MARCH 14, 1860.

MR. MORGAN sends the annual "tabular view" of the Southern Armenian mission, and appends to it the following table, presenting "the totals for six years" of native laborers, and members of the churches, of the Protestant communities and the schools, connected with the mission.



| Years.        | Native Laborers. |           |                      |           | Churches.              |          |                        |                        |                      |                      | Preach-<br>ing.      | Protes't<br>comm'y.            | Educa-<br>tion. |                    |                       |                              |
|---------------|------------------|-----------|----------------------|-----------|------------------------|----------|------------------------|------------------------|----------------------|----------------------|----------------------|--------------------------------|-----------------|--------------------|-----------------------|------------------------------|
|               | Ordained.        | Licensed. | Native help-<br>ers. | Teachers. | Number of<br>churches. | Members. | Received this<br>year. | Dismissed<br>and died. | Excommu-<br>nicated. | Total from<br>first. | Number of<br>places. | Av. Sabbath<br>congreg'ations. | Tax payers.     | Whole num-<br>ber. | Number of<br>schools. | Whole num-<br>ber of pupils. |
| 1854, . . . . |                  |           | 12                   | 12        | 4                      | 193      | 56                     |                        | 2                    | 201                  | 8                    | 982                            | 426             | 1,565              | 12                    | 346                          |
| 1855, . . . . |                  | 5         | 12                   | 13        | 7                      | 268      | 70                     |                        | 1                    | 278                  | 13                   | 1,170                          | 524             | 1,871              | 13                    | 437                          |
| 1856, . . . . | 3                | 2         | 9                    | 14        | 7                      | 312      | 50                     |                        | 3                    | 330                  | 12                   | 1,518                          | 667             | 2,415              | 13                    | 517                          |
| 1857, . . . . | 3                | 1         | 15                   | 16        | 9                      | 396      | 96                     | 9                      | 5                    | 430                  | 17                   | 1,758                          | 874             | 2,772              | 13                    | 564                          |
| 1858, . . . . | 3                | 1         | 18                   | 18        | 10                     | 489      | 102                    | 10                     | 5                    | 513                  | 18                   | 2,037                          | 776             | 3,230              | 17                    | 728                          |
| 1859, . . . . | 3                | 2         | 23                   | 22        | 12                     | 597      | 107                    | 7                      | 1                    | 645                  | 20                   | 2,654                          | 1,103           | 3,692              | 26                    | 1,365                        |

Respecting this table he remarks:

You can see at a glance how steadily and rapidly the Lord's work within the limits of this mission has been going forward. You will notice that the church is growing more rapidly than the community, being larger now, when compared with the community, than it was six years ago. The number attending divine service, also, bears a similar relation to the whole number of enrolled Protestants. Our work is therefore more a spiritual work, and less political now, than it was then.

#### *Progress and Prospects at Adana.*

Mr. Powers has probably mentioned, in his letters, the fact that I was at Adana in the winter, with my family. We spent December and January in that city, and I hope our visit has not been in vain. The little community there seems to have made a good deal of progress within the past two years. Numbers have not increased very much, but what is better than all, their Christian spirit seems to have improved. The congregations, this winter, have ranged from thirty to fifty. On the Sabbath when the Lord's Supper was administered, there were fifty-five present, and three lovely young men were admitted to the church. I call them lovely, for I do not know when I have met with more simplicity and fervor of Christian character. One of them has long known the truth, but seems only of late to have felt its power. Another has been for

two years exiled from his father's house for his love of the Gospel. He has no extraordinary ability, and is only just able to read, yet his answers to my questions, when I examined him for admission to the church, came so fresh and prompt from a heart taught by the Holy Spirit, that I could with difficulty restrain my feelings. The day before I left Adana, I was sitting in the shop of the third, when he told me of a visit he had made the evening before at the house of a relative, and seemed filled with delight as he said that the questions put to him there reminded him of the question of the jailor at Philippi to Paul and Silas. I rejoice that three such men have been added to the Adana church. All the members of the church seem to be quickened, and to feel more anxiety for their families than before. Two or three of their wives have begun to learn to read.

It seems to me that the time has come for the location of a missionary in Adana. The field is a wide one. In that place alone there are from eight to ten thousand Armenians. The village population in the immediate vicinity is small, but there is a chain of places through Sis, the seat of the Catholicos, away up to Hajin, where there are probably from forty to fifty thousand Armenians! In this respect the place is important; and then there is a work begun, a church of ten members and a congregation of thirty, with a great number of persons who come to

our services occasionally, and many who know the truth, and are serious in their convictions to a certain extent, though they hesitate, as yet, to declare themselves Protestants. There seem to be remarkable facilities for access to the people, at their houses and in the market. We spent several evenings visiting among the Protestants, and had most ample opportunity for applying the truth to the varied circumstances of different individuals. The neighbors, in several instances, came in and listened most attentively.

### Northern Armenian Mission.—Turkey.

#### KHARPOOT.

LETTER FROM MR. WHEELER, JANUARY 31, 1860.

MR. WHEELER speaks of having recently spent four days in Palu, where he found much encouragement, with "Sabbath audiences of fifty-two and fifty-five, which would have been larger had we a larger place," and where he feels that "we must have a larger room." He remarks: "We are prosecuting the work in our field with more than usual vigor this winter, occupying eleven out-stations, and having four colporters, going two by two from village to village," and then gives "some incidents of a recent tour by two of these men." The somewhat minute particularity with which these incidents are detailed may perhaps increase the interest of readers in the narratives. Space for so full details, however, can not often be found in the pages of the Herald.

#### *The "Apostle" Bedros in a Monastery.*

The names of the two referred to are Bedros (Peter) and Hohannes (John); the first of whom we call the "apostle," from the singleness of purpose with which he seeks to lead men to Christ. At a monastery near Palu are two vartabeds, one of whom was adopted and brought up by Bedros's father, and by him put into his office. Bedros, visiting the monastery, went at once to this vartabed's room, who, instead of giving him a cordial welcome, said: "You have apostatized, I don't know you." "Very well," replied

Bedros, "if I have strayed you should have sought me; but instead of your doing so I have come to you, and now you must, by the Gospel, convince me of my errors." After some talk the vartabed left, as Bedros supposed, to call his companion, John, who was still standing by their donkey at the door. Instead of doing this, however, he told John that they were not to spend the night there, and then went to another room, where the Turkish Governor of Palu, being on a journey, was spending the night. Learning this, Bedros at once followed him, and when the Governor asked who he was and what was his work, he replied: "I am a Protestant and preach the Gospel, but this vartabed refuses me lodgings." "Be my guest, then," he said, and at once ordered John to be called. Turning to the vartabed he inquired: "Is not your Gospel one?" He was silent, but Bedros replied: "It is, but he does not receive it. To prove this, let him say whether some things which I say are not true." The Governor laughed heartily, and said: "Say on." "First of all," said Bedros, "the Gospel says, 'If thine *enemy* hunger, feed him; if he thirst, give him drink;' but this vartabed, who says 'I receive that Gospel,' does not receive us, his *friends*. Where, then, remain his *enemies*! "

He then told the Governor of the relation sustained by the vartabed to his parents, when the Governor, turning to the vartabed, said: "Judging from this man's words and disposition, you have done wickedly, and should repent." At this the vartabed rose and left, and the Governor and Bedros took supper; soon after which, the vartabed returned and beckoned Bedros to follow him. He did so, and they sat down in another room, when the vartabed said: "I do not wish you any harm, but my heart is pained for you." "Thank you for your interest in me," said Bedros, taking his Testament from his bosom, "and now, if your words are true, you must, by this book, convince me of my sin." "I will try," replied the

vartabed. "Tell me, if you can, where Christ has told *you* to preach the Gospel." Bedros, who is always ready to give chapter and verse, replied: "In 1st Peter ii. 9, it is said, to *common Christians*, 'Ye are a chosen generation, a *royal priesthood*, \* \* that ye should shew forth the praises of Him who hath called you out of darkness into his marvellous light.' Again, we read that he who received but one talent was condemned for not using it. In Acts viii. 4, we read that common Christians went every where preaching the Word. We also find, in 1st Peter iv. 10, 'As every man hath received the gift, even so *minister* the same one to another.'" To this the vartabed could make no reply, and changed the subject. Meanwhile the other vartabed had come in and taken his seat, and the servants of the monastery gathered around, and for four and a half hours, Bedros, in their hearing, preached the Gospel to the old vartabed, who at the close said: "You have spoken well, if not in hypocrisy." "Though *I* be a hypocrite," replied Bedros, "yet the Gospel is true." "We can make no reply to you," said the vartabed, "and must acknowledge that there are many errors among us."

#### *An Old Pilgrim Inquiring.*

Going now to his lodgings, Bedros was followed by an aged, white-bearded man, who, having made a pilgrimage to Jerusalem in the vain hope of finding peace of conscience, had forsaken his property and friends, and had come to reside at the monastery, hoping there to find relief from the burden of sin. Sitting down by Bedros, upon the floor, he told him his story, and said: "I am ignorant; I do not know the way of salvation; will you tell me what I must do to be saved?" In reply, Bedros preached Christ crucified to him for an hour. The old man drew a deep sigh, and asked: "How is it that you say nothing of the saints?" "You call on the saints," said Bedros, "but do they hear you?" "I thought they did," re-

plied he, weeping. "But heaven, where they dwell," said Bedros, "is so high that a mill-stone dropped from it would not reach the earth in 500 years. Can the saints hear at such a distance?" "Woe is me!" said the old man; "I've lost my days!" Inquiring further about prayer, he expressed much regret that he could not, according to oriental custom in prayer, bow and touch his forehead on the ground. Bedros referred him to Jacob, who worshiped "leaning upon the top of his staff;" and assured him that God looks not at the position of the body, but accepts all those, and only those, who worship him in spirit and in truth. Thus they continued talking till past midnight, the old man, with unabated interest, still asking questions.

#### *Going to the Koords.*

We had sent this man to visit villages upon the plain near Palu, but burning with zeal to preach the Gospel in the regions beyond, he went into the mountains, to visit the scattered Armenian villages among the Koords. When he told our friends in Palu of his intention, they entreated him to desist, saying that he could go only at the peril of his life, as two men had been robbed and murdered there recently, and the deep snows made the Koords feel that they could act as they pleased, with impunity. But Bedros, with apostolic zeal, assured them that he was ready not only to be robbed, but to die also, if need be, by the hands of the Koords, for the sake of Christ. Go he must, and preach to his perishing countrymen. He went, and during a three weeks' journey, sometimes through pathless snows, preached the Gospel to hundreds of nominal Christians, many of whom had probably never before heard it in a language which they could understand.

#### *Falling among Thieves.*

At one time, when in company with some Armenians, they were pursued by Koords and one of the company robbed

of a gun, but Bedros was not molested. At another time, when they were about to lie down to rest in an Armenian house, six Koords entered, the chief of whom said to the master of the house: "Surely God has prospered us. These men have plenty of money, and we must have it, and all that they have." He recognized them as men who had in several cases thus robbed his guests, and entreated them to desist, or at least to wait till the men had left his house, but in vain. The chief robber replied: "If God should come down from heaven he could not prevent our taking what these men have." He then demanded of Bedros his watch and money and clothes. Bedros gave him his aba, a sort of cloak, and his watch, worth \$3,60, saying: "I doubt not God will give me another as good."

#### *A Robber Convicted.*

The rest of his clothes, and especially "the Board's money," he refused to give up unless they were taken from him by force; and gathering courage, he began to set the robber's sins before him, asking: "Do you believe there is a God?" "Yes," replied the Koord. "Will all men die?" "Yes." "Is there a day of judgment to come?" "Yes." "There is indeed," added Bedros; "and on that day all your deeds will be made known, and God will demand that you restore all that you have robbed.\* You cannot give it. What will you do? If a naked man were in the water, and ten men with swords should come upon him and point their swords at his breast, saying, 'Give us one para, [equal to one tenth of a cent,] or we will kill you,' could he give it?" "No," replied the Koord. "So you," said Bedros, "will be naked before God in the judgment. When God demands of you this aba and watch, and all your stolen money, you cannot give

them, but must go to the place of torment and remain there forever. I pity you. I am pained on your account." Thus he went on till the robber, giving him back the watch and the aba, said, "I return you these, but my sins are already too great to be pardoned. I only ask that book which contains such truths, that I may have my son taught to read it. Were I to tell you my crimes, you would be filled with wonder." He then gave some account of himself, and closed by saying: "There is no hope for me."

Bedros gave him the book which he wished, a Turkish Testament, and told him of the thief on the cross, assuring him that *all*, even the worst of men, who like him seek pardon, will find it. "But," inquired the Koord, "will Christ come again to the earth that I may ask pardon?" "Is not the Gospel true?" inquired Bedros. "Yes," he replied. "According to that," said Bedros, "he is present *now* to pardon you." "That cannot be," said the robber. Bedros then told him how freely Jesus had pardoned Saul the persecutor, and had even prayed for his murderers; but the robber only replied: "Perhaps I shall repent and find pardon;" and lay down to rest.

It was then half-past three o'clock in the morning. Bedros, though a firm believer in the perseverance of saints, fearing that the unclean spirit had only gone out for a season, and would return with seven others more wicked than himself, to excite the Koord to take his life while asleep, did not lie down, but sat watching his sleeping convert till daylight. Upon waking, the Koord began with much delight to show his Testament to his companions, and to tell them of the wonderful truths which it contained. Bedros still feared that the robbers would cut them off on their journey and rob them, as they had once before done to a guest, when *bribed* to let him depart in peace, but they were unmolested.

\* It is a part of the Mohammedan faith, that at the judgment, the wicked will be thus called upon to make good all the wrong which they have inflicted upon others.



## Ahmednuggur Mission.—India.

## ANNUAL REPORT.

A COPY of the introductory portion of the report of this mission for 1859, prepared for publication in India, has been received, and also reports of several stations; but most of the facts mentioned have been already noticed in the pages of the *Herald*, and only a brief abstract of these documents will now be given.

"The members of the mission have been

the same as in the previous year," "graciously preserved from severe illness," and "all able to pursue their usual work without interruption." "Even those residing at the villages were allowed to remain at their posts during the sickliest season." No new church has been organized within the year. One new native pastor has been ordained, and one has been removed from his charge at Ahmednuggur, and ordained over the native church at Bombay; his place at Ahmednuggur being very acceptably supplied by a licentiate. The statistics of the several churches are presented in the following table.

| NAMES OF THE CHURCHES. | No. of members<br>January 1, 1859. | Received in 1859,<br>on profession. | Received by letter. | Dismissed to other<br>churches. | Excommunicated. | Died. | No. of members,<br>December 31st. | Baptized children,<br>January 1st. | Baptized in 1859. | Came from other<br>churches. | Went to other<br>churches. | Received to the<br>church. | Died. | No. December 31. |
|------------------------|------------------------------------|-------------------------------------|---------------------|---------------------------------|-----------------|-------|-----------------------------------|------------------------------------|-------------------|------------------------------|----------------------------|----------------------------|-------|------------------|
| Ahmednuggur, 1st, . .  | 89                                 | 13                                  |                     | 6                               |                 | 1     | 95                                | 76                                 | 7                 |                              |                            |                            |       | 77               |
| " 2d, . . . . .        | 25                                 | 6                                   |                     | 2                               | 1               |       | 28                                | 16                                 | 5                 |                              |                            |                            |       | 15               |
| Seroor, . . . . .      | 27                                 |                                     | 2                   |                                 | 3               |       | 26                                | 24                                 | 3                 | 1                            |                            |                            | 3     | 25               |
| Khokar, . . . . .      | 55                                 | 2                                   | 2                   |                                 | 1               |       | 58                                | 65                                 | 7                 |                              |                            | 2                          | 1     | 69               |
| Shingvay, . . . . .    | 20                                 | 3                                   |                     | 2                               |                 |       | 21                                | 15                                 | 3                 |                              | 2                          |                            |       | 16               |
| Chanday, . . . . .     | 42                                 | 15                                  |                     |                                 |                 | 3     | 54                                | 13                                 | 11                |                              |                            |                            | 1     | 23               |
| Lonee, . . . . .       | 8                                  | 6                                   |                     | 1                               |                 |       | 13                                | 5                                  | 5                 |                              | 1                          |                            |       | 7                |
| Kolgaum, . . . . .     | 10                                 | 2                                   | 3                   |                                 | 1               |       | 14                                | 7                                  | 4                 | 3                            |                            | 1                          |       | 13               |
| Dedgaum, . . . . .     | 23                                 | 5                                   |                     | 1                               |                 |       | 27                                | 20                                 | 2                 |                              |                            |                            | 2     | 20               |
| Gahoo, . . . . .       | 11                                 | 11                                  | 2                   |                                 |                 | 2     | 22                                | 7                                  | 3                 |                              |                            |                            |       | 10               |
| Pancheagaum, . . . .   | 9                                  | 1                                   | 1                   |                                 |                 |       | 11                                | 3                                  | 4                 |                              |                            |                            |       | 7                |
| Totals, . . . . .      | 319                                | 64                                  | 10                  | 12                              | 6               | 6     | 369                               | 251                                | 54                | 4                            | 10                         | 7                          | 10    | 282              |

Of the eleven churches, nine are in villages in different directions from Ahmednuggur; "south and south-west, west and north-west, north and north-east." In the district lying east and south-east no church has yet been established, but the pastor of the first church at Ahmednuggur has spent two and a half months during the year, touring and preaching in that district.

Above 3,000 rupees were received from friends in India, to aid the mission in its work; 1,000 from one individual, (Mr. Tytler, the Collector of the district,) to supply in part the deficiency in the appropriations made by the Prudential Committee. The visit of Lord Elphinstone, Governor of Bombay, who also gave 300 rupees, is referred to with much interest, as is his course in maintaining the rights of native Christians against the unjust demands of the heathen, especially in the case of difficulties in regard to taking water from the public tanks.

## STATION REPORTS.

## Ahmednuggur.

"The past year," it is said, "has been one

of prosperity in the churches connected with this station," 13 persons having been received, by profession, to the first, and 6 to the second church, and 6 also to the church at Lonee. Two of the persons who joined the second church were a mother and son, connected with a regiment which was afterwards removed to the Southern Mahratta country. Two other members of the church also removed with this regiment. Ramkrishnapunt, the pastor of this church, has removed to Bombay, becoming pastor of the native church there.

The schools—that for catechists, that for small boys, and that for girls, the children of missionaries—have all been prosperous. Four of the boys in the school for catechists, and two pupils in the girls' school have united with the church. "A fine school-house has been erected, by the aid of the ladies of the station, for the school for girls." Lectures on theology have been given to a class of six young men, and also "lectures on the Bible three days in each week, and one day on sacred chronology, attended by nearly all the boys in the school for cate-

chists, as well as by the students of theology." A meeting for prayer on every other day of the week, commenced in 1858, has been continued. "These meetings have become a bond of union among Christians, and have furnished opportunity for giving and receiving information on the religious interests of the people in Ahmednuggur and the neighboring districts."

#### Seroor.

A native pastor was ordained over the church at Seroor, in June. He had been preaching there, as a licentiate, for several years, and the relation between him and the people seems to be "one of mutual respect and affection." The church is now to make a monthly collection for the support of the pastor, thus, though few and poor, and able to do but little, recognizing the principle that they are bound to do what they can. It has been found necessary "to cut off three persons from the church, who have proved false to their covenant vows." One, suspended in 1858, has been restored.

The missionary at this station, Mr. Bissell, has spent most of the four or five months in which this kind of labor is practicable, in touring in the surrounding villages, and the native pastor has also performed some labor of this kind. Two or three out-stations have been occupied by catechists.

Two weekly prayer-meetings have been sustained by the few members of the church residing in Seroor. In September, a daily prayer-meeting was commenced in the chapel, and continued about six weeks, attended, every evening, "not only by members of the church but by many Hindoos, often thirty or forty being present." "Necessary absence rendered it impossible to continue these meetings, but even for so short a time, they were not in vain." Mr. Bissell says: "I have never felt more hopeful in regard to our work than I do now," though he does not see special outward indications of great success.

#### Khokar.

#### Preaching—Churches.

Mr. Barker, in sending a report of this station, mentions "for the most part uninterrupted health," and speaks "with special gratitude" of having been "able to remain at the station during the rainy season" with his family. He has preached on the Sabbath, once at the station and once at a place three miles distant, where a native helper has also conducted a second service. "Audiences have varied in number from 15 or 20 to 80, composed almost exclusively of Christians,

their families and friends." Considerable time has been spent in itinerating, by the missionary and his family, "adopting the plan of remaining from one to three weeks in tents, at a central place." He has had the assistance also, in this work, of "an excellent native catechist and his wife," whose "influence, instruction, and example, have been very salutary." To the church at Khokar, two persons were admitted by letter, and two by profession, during the year, and one was excommunicated, leaving the present number 58; and to that at Panchegaum two were added, one by letter and one by profession, making the present number 11. Many of the members of these churches have, it is said, "within the year, received fresh accessions of spiritual strength, and have shown an increasing desire to live for the glory of God and the good of souls."

#### Schools—Caste Prejudices Overcome.

The schools at Panchegaum and Khokar have made satisfactory progress. The former had a regular attendance of about twenty, and the latter of ten or eleven. That at Khokar was at one time nearly broken up by the influence of caste prejudice. The children of Mangs (the lowest caste) asked to be admitted, and were of course allowed the privilege. The parents of children already in the school remonstrated, saying that they must withdraw if Mangs were allowed to attend. The reply was, that they were free to do so, but that none who sought for admission should be refused. The disaffected persons, however, yielded their prejudices to the dictates of common sense and the entreaties of their children to be allowed to return, and after a time the school was again filled up, and all went on quietly as before. It is very difficult to secure a regular attendance at school, partly on account of the indifference of the parents, and partly because of the lack of energy in teachers, and the want of suitable school-rooms. A quiet and comfortable school-room is often indispensable to success. The attendance at the schools in the villages of Astagaum and Wadaley was so small that it was deemed advisable to discontinue them.

A new school has been organized at the village of Koorasungaum, on the Paira, (six miles from Khokar,) which promises to succeed, provided funds can be secured to build a school-room and a room for the teacher.

### *Chapels.*

The benevolent gift of a warm friend to the mission cause, who resides in this vicinity, has enabled me to build chapels at Panchegaum and at Satral, (the latter place twenty miles south-west of Khokar, on the Paira,) and nearly to complete a third, at Khokar. The buildings at P. and S. were erected at a cost of \$61 and \$42 respectively, and each has a room under the same roof, for a catechist and teacher to reside in.

I feel confident that the progress of the work at Panchegaum and Satral is due, in no small degree, to the fact that the places of worship are entirely under the control of the helpers stationed there; since they can converse with inquirers and others at their own residence, without fear of interruption. A chapel is much needed at Koorasungaum, another at Khirdee, (near Panchegaum,) where a school has recently been established under favorable auspices, and still a third at Khokar. Our present place of worship is too strait for us, and besides, it is located in the Mahar quarter, where the religious and social prejudices of the higher castes will not allow them to come. We ask only for cheap, unadorned, thatched-roof buildings. One hundred and twenty-five or one hundred and fifty dollars will suffice to build the larger chapel needed at the station. May He whose is the silver and the gold incline the hearts of his people to furnish means to erect these temples to his praise!

Mr. Barker adds: "Scarcely a day has passed in which I have not been called upon to prescribe for the sick. During several weeks, when the cholera raged, nearly all my time was occupied in this way. I have reason to believe that some lives were saved by the remedies administered, and that many

have, as a result, become favorably inclined toward the religion of Him who went about doing good."

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## Madura Mission.—India.

### ANNUAL REPORT.

THE report of this mission gratefully mentions general freedom from disease in the mission families during the year, the return of Mrs. Noyes, Mrs. Taylor, and Mrs. Rendall, who had been absent in the United States on account of ill health, and the arrival of a reinforcement, consisting of Mr. and Mrs. Chester and Miss Ashley. Little change has occurred in the native agency employed. The native pastors, though specially occupied with the care of their own churches, have engaged to some extent in labors for the evangelization of the heathen. The following language is used respecting

### *Results of Labor.*

In looking at the results of the labors performed by ourselves and our native helpers during the year, we are thankful for evidence that our efforts have not been in vain, though we have not seen the power and grace of God displayed in the conversion of sinners to such extent as we have earnestly desired.

In respect to the heathen generally, we are confident that a very decided though gradual change is going on in their minds, favorable to Christianity. The change becomes very apparent when a series of years is passed under review. Our helpers, who are in some respects better able to judge than we, speak very decidedly upon this point, and are much encouraged. Some of the favorable indications are the following. The people are almost everywhere ready to listen without opposition. They often acknowledge, and we have reason to believe with sincerity, that their own systems of religion are false. They are more and more neglectful of idolatry and its accompanying ceremonies. They generally receive our catechists without opposition, and often treat them with much respect. Cases of conversion among the middle and higher classes

are much more frequent than they were a few years ago. An increased desire for books is manifested; all, who are able to read, with very few exceptions, being glad to obtain them. More than 32,000 tracts, and more than 3,000 portions of Scripture, have been distributed the past year. A smaller number of the latter have been given away than in some previous years, owing to the fact that greater efforts are now made than formerly to sell such books.

### *Churches.*

There are 28 native churches, to which 78 persons were added during the year by profession. The total number of members now in good standing is reported as 1,012. Some discrepancy between the present and former returns from one station is mentioned, arising from a former "accidental omission." The churches are spoken of as "generally in a healthy state." There have been comparatively few cases requiring discipline within the year, and in several instances increased activity and prayerfulness are noticed.

### *Village Congregations.*

From among the heathen and Roman Catholics, chiefly from among the former, 267 persons have been added to our village congregations during the year, in excess of the loss from death and other causes. The gain is somewhat less than that reported last year, but the loss is also less. The reports of the different brethren show, too, that the number who have left is smaller in proportion to the number received; an indication of increased stability. The loss reported is confined to stations without the care of a resident missionary. And in one case, where indeed a greater loss is reported than at any other station, the loss is only apparent. The greater our experience, the less is our liability to imposition, and the more knowledge the heathen gain of Christianity, the less likely are they to propose embracing it from unworthy motives. There is, therefore, more ground to hope, that those inclined to join us are moved by conviction and

will stand firm. And we are happy to find that, among the members of our congregations, cases of relapse, either from opposition or for other reasons, are far less frequent than formerly.

We are thankful, also, for other signs of improvement. We see in many, an increased desire for knowledge. Almost all learn regular lessons, from catechisms and the Scriptures, and cases of adults learning to read are not unfrequent. More than forty men, and from ten to fifteen women, are known to have learned to read since becoming Christians, without attending school; and more than sixty men, and a large number of women, are now making efforts to learn, so as to be able to read for themselves the Word of God. Many manifest an increased desire for the education of their children. As a result of this, in part, the number of Christian children now in school is greater, by more than one hundred, than it has heretofore been; and the proportion of children in school to the whole number, is considerably increasing. Most of the brethren report the members of their congregations as becoming more strict in the observance of the Sabbath and more regular in their attendance at meeting; and the statistics show that the average attendance on the Sabbath has been considerably larger the past year than for the two years previous. Another important particular in which there has been improvement, is in the disposition of the people to help themselves, and to contribute to objects of benevolence. In most of our congregations, the people now assist, by labor or in other ways, in building their churches and keeping them in repair. The amount of money contributed by them the past year is 665 rupees and 13 annas; a sum considerably larger than they have given in previous years.

The following tabular view presents the statistics of the village congregations, connected with the several stations of the mission.



| STATIONS.               | No. of con-<br>gregations. | Men.  | Women. | Children. | Total. | Men able to<br>read. | Women able<br>to read. | Children able<br>to read. | Av. attendance<br>on Sabbath. | Marriages. | Deaths. | Balance of<br>gain or loss. |
|-------------------------|----------------------------|-------|--------|-----------|--------|----------------------|------------------------|---------------------------|-------------------------------|------------|---------|-----------------------------|
| Madura, . . . . .       | 17                         | 172   | 158    | 209       | 539    | 58                   | 29                     | 56                        | 339                           | 5          | 13      | +13                         |
| Dindigul, . . . . .     | 10                         | 132   | 110    | 260       | 502    | 57                   | 24                     | 48                        | 340                           | 7          | 10      | +65                         |
| Tirumungalum, . . . . . | 12                         | 238   | 183    | 283       | 704    | 102                  | 14                     | 37                        | 388                           | 8          | 11      | +56                         |
| Tirupuvanam, . . . . .  | 7                          | 74    | 58     | 91        | 223    | 28                   | 4                      | 11                        | 128                           |            |         | +41                         |
| Mandahasalie, . . . . . | 42                         | 673   | 498    | 788       | 1,959  | 147                  | 27                     | 104                       | 1,022                         | 17         | 11      | +117                        |
| Malur, . . . . .        | 9                          | 62    | 68     | 105       | 235    | 22                   | 8                      | 24                        | 138                           |            | 4       | +14                         |
| Periaculum, . . . . .   | 20                         | 308   | 327    | 504       | 1,139  | 70                   | 13                     | 29                        | 564                           | 12         | 27      | +10                         |
| Battalagundu, . . . . . | 11                         | 92    | 98     | 125       | 315    | 23                   | 20                     | 28                        | 240                           | 6          | 6       | +33                         |
| Patianur, . . . . .     | 1                          | 12    | 8      | 8         | 28     | 3                    |                        | 2                         | 13                            |            |         | -26                         |
| Pulney, . . . . .       | 4                          | 43    | 41     | 60        | 144    | 12                   | 5                      | 8                         | 103                           |            |         | +2                          |
| Pasumalie, . . . . .    | 1                          | 15    | 7      | 19        | 41     | 15                   | 5                      | 11                        | 41                            |            |         | +12                         |
| Sivagunga, . . . . .    | 4                          | 46    | 38     | 67        | 151    | 16                   | 1                      | 11                        | 60                            | 1          | 1       | *-68                        |
| Usalampatti, . . . . .  | 4                          | 35    | 15     | 41        | 91     | 10                   | 1                      | 1                         | 50                            |            | 1       | -2                          |
| Total, . . . . .        | 142                        | 1,902 | 1,609  | 2,560     | 6,071  | 563                  | 151                    | 370                       | 3,426                         | 56         | 84      | +267                        |

\* "The apparent loss at Sivagunga must be owing to a previous error in the enumeration of children."

### Schools.

The more important statistics of the village schools are embraced in the following table.

| STATIONS.                           | Teachers. |          |               | Pupils.         |                  |        |               |                |        |                         |
|-------------------------------------|-----------|----------|---------------|-----------------|------------------|--------|---------------|----------------|--------|-------------------------|
|                                     | Males.    | Females. | Whole number. | Christian boys. | Christian girls. | Total. | Heathen boys. | Heathen girls. | Total. | Whole number of pupils. |
| Madura, . . . . .                   | 7         | 2        | 9             | 72              | 36               | 108    | 55            | 8              | 63     | 171                     |
| Dindigul, . . . . .                 | 5         | 5        | 10            | 50              | 30               | 80     | 49            | 11             | 60     | 140                     |
| Tirumungalum, . . . . .             | 2         | 4        | 6             | 45              | 26               | 71     | 12            |                | 12     | 83                      |
| Tirupuvanam, . . . . .              | 7         | 7        | 14            | 54              | 16               | 70     | 45            | 8              | 53     | 123                     |
| Mandahasalie, . . . . .             | 10        | 4        | 14            | 120             | 49               | 169    | 27            |                | 27     | 196                     |
| Malur, . . . . .                    | 6         | 6        | 12            | 18              | 3                | 21     | 32            |                | 32     | 53                      |
| Periaculum, . . . . .               | 10        | 1        | 11            | 73              | 20               | 93     | 56            | 1              | 57     | 150                     |
| Battalagundu, . . . . .             | 4         | 1        | 5             | 56              | 9                | 65     | 27            |                | 27     | 92                      |
| Patianur, (no school,) . . . . .    |           |          |               |                 |                  |        |               |                |        |                         |
| Pulney, . . . . .                   | 1         | 1        | 2             | 10              | 12               | 22     | 8             |                | 8      | 30                      |
| Pasumalie, . . . . .                | 1         | 1        | 2             | 13              | 7                | 20     | 3             | 1              | 4      | 24                      |
| Sivagunga, . . . . .                | 1         | 1        | 2             | 9               | 1                | 10     | 1             | 2              | 3      | 13                      |
| Usalumpatti, (no school,) . . . . . |           |          |               |                 |                  |        |               |                |        |                         |
| Total, . . . . .                    | 54        | 18       | 72            | 520             | 209              | 729    | 315           | 31             | 346    | 1,075                   |

Eighteen of the seventy-two schools are taught by females, six or eight of whom are graduates from the female boarding school.

In the Seminary at Pasumalie there are, in all, 58 pupils, "of whom 9 compose a temporary class of catechists." Of the others, 37 are pursuing a full course of study and 12 a shorter course. 9 of the pupils have been admitted to the church within the year, and "the principal reports the teachers as ever active in their efforts to promote, in those about them, spiritual life and activity." He also says: "Meetings for prayer among the scholars have been frequent, and I have

reason to believe that the principal burden of their prayers has been the outpouring of the Holy Spirit upon ourselves and upon the people. Most of the students, as well as the teachers, have also improved every opportunity of laboring among the people during their vacations, at the feasts so frequently occurring in the neighborhood, and in their leisure hours on Thursday and Saturday afternoons."

The number of pupils in the female boarding school is 54; "a greater number than has been in it at any one time for twelve years," though "the standard of admission

is considerably higher than in the earlier years of the school ;” and the report states :

A class of eight graduated in March, one of whom returned to the school as a teacher. Six have been usefully employed in teaching village schools. Mr. Capron says of these : “ Reports come back to us that the schools increase and prosper under their instruction. The boarding school gains thus in favor with our native Christians, and other parents desire to send their daughters to Madura, that they may be made like those who have returned to their native villages as teachers.” One pupil has been received to the church within the year.

#### *Dispensary.*

Our Dispensary is still under the care of Mr. Cheeseman, our native medical assistant, superintended by the missionary of the station. Three thousand four hundred and ninety-five persons have resorted to it for medical treatment during the year, and many of the higher classes in Madura have been visited at their houses. The influence of the Dispensary is thought to be increasing. To all the sick who visit it, and to those accompanying them, the Gospel is regularly preached, and to such as can read, tracts are given. The missionary himself is often the preacher, and always finds an attentive audience. “ The Dispensary would afford,” he says, “ a most interesting field for a medical missionary.”

#### *Wants of the Field.*

The report proceeds to speak of some of the wants of the mission, and says :

Here then is a field embracing nearly eleven thousand square miles, and containing at the time of the last census, 1,800,000 souls, left to ten missionaries—one to 180,000 people, scattered over an area of more than a thousand square miles ! We are thankful for the privilege of reporting a thousand persons as communicants in the church of Christ,

and five thousand others who have forsaken idolatry, have accepted the Bible as the foundation of the only true faith, and are regularly taught its doctrines. But we shrink from contemplating the condition of the remaining *one million, seven hundred and ninety-four thousand !* We rejoice that we may point to nearly one hundred and fifty Christian congregations, each of which we trust sends out some light upon the surrounding darkness ; but we are pained to think that there are numerous villages, within the limits of all our station districts, that have never yet been visited by the herald of salvation, and that upon some of these districts the light of the Gospel has scarcely dawned.

The masses of the people are too ignorant, and consequently too insensible of their spiritual wants, to travel long distances, or in other ways to make sacrifices, for the sake of finding the way in which they may obtain the forgiveness of sin. The only hope, so far as most are concerned, is in the efforts of the living preacher, who may visit them frequently in their own villages and houses, and entreat them, in Christ’s stead, to become reconciled to God. But alas ! how vast the number to whom this ground of hope is not extended. \* \* \*

#### *The Spirit needed.*

Finally, we need more than all else, the out-pouring of the Holy Spirit. And one object in alluding to this subject is to request the prayers of the people of God in our native land, in our behalf.

We need this ourselves ; to increase our love, strengthen our faith, quicken our zeal, and give more efficiency to our labors. It is needed for the conversion of our children. Our native helpers need it ; to make them more conscientious, more earnest in love, more self-denying, more anxious for the salvation of their countrymen and the honor of God. The usefulness of many would be increased, almost beyond calculation, by such an effusion of the Spirit as is

now enjoyed in many places. Such a visitation, too, would cause many private Christians to become really and effectually preachers of the Gospel. It would root out from our churches the remnants of heathen feeling connected with the subject of caste, and implant humility and love. It would bring into the fold of Jesus, and convert into bright and shining lights, many members of our congregations who have no reasonable hope of heaven, and exert little if any influence. It would open the hearts of the people to contribute to the building of churches and the support of pastors and catechists, and the teachers of their children, to an extent heretofore unknown. It would convert many of the more influential heathen, already intellectually convinced of the folly of idolatry, into active, working members of the church. It would prepare great numbers to receive the "crown of life," who will otherwise perish.

Stated meetings are held at several of our stations, to pray for this one object. All our helpers, and many of our church members, have heard much of the wonderful work of God now in progress in other parts of the world. Many seem earnestly desirous to witness a similar work here, and some speak and pray, at times, as if such a work were already commenced in their hearts.

Will not Christians in America, during this "Year of Jubilee," pray for their missionaries, for the native converts, and for the heathen, with a frequency and an earnestness before unknown? May the Lord lead them thus to pray. And may he listen to their prayers, and pour out his Spirit here, as he is pouring it out in so many other places. Then shall we be able, when the period returns for a repetition of the inquiry, "What of the night?" to respond, with a significance never before possible, "The morning cometh!"

### Recent Intelligence.

**NORTHERN ARMENIANS.**—Mr. Trowbridge of Constantinople, in accordance with "a vote of the station," recently visited Brusa, for the express purpose of seeing the man who was referred to in a letter published in April, as the leader of the new sect of which such surprising statements were made, several of whom had visited Mr. Williams, exciting great interest by their appearance, and one of whom has since been baptized. Mr. Trowbridge's account of the man must very much destroy any interest which had been felt in him, whatever may prove to be true of those called his followers, and can hardly fail to excite many fears that the whole matter has been greatly exaggerated. He is represented as "most ignorant and lazy," "utterly ignorant of some of the most simple and fundamental doctrines of Christianity," a fanatic who "affirms that he has had innumerable nightly visits of angels, and that he spends many nights, till four o'clock in the morning, in communication with God through these beings."

It may be proper to say, that the letter giving an account of this man and his followers, was not published until after consulting the writer, by letter, as to the expediency of publishing. It should also be stated, that a letter on business, from Messrs. Dwight and Bliss, written March 24, only three days before the date of Mr. Trowbridge's letter, speaks very strongly of the magnitude, the importance and the promise, of the work among the Turks. "The Mussulman field," they say, "is large, and it seems to be in a highly interesting and promising state, especially just now at the capital. We should not be so much surprised to find ourselves beset by several thousand Mussulman inquirers, in the course of a year or two, as we are at what we have already seen among them."

Mr. Wheeler writes from Kharpoot, March 24:

We are having more than usual encouragement in our work, especially in the city and some of the out-stations. On the Sabbath of our last communion, the audiences were larger than ever before, being in the forenoon, 200, and in the afternoon, 190. A number of persons desire admission to the church, of whom four will be examined soon, for admission at our next communion.

You notice that we are again occupying Husenik. This is done at the earnest request of a number of persons there, and the audiences on the Sabbath are quite good. In Perchenj, the other place newly occupied, there is much encouragement. It is a village

of 950 Armenian and 1,600 Turkish inhabitants. Though but seven miles distant, and in full view of our house, until within a few weeks we had visited the place but once, and then only for a few moments. One Bible found its way there, and was soon followed by a number of others; and then came an earnest call for preaching. Mr. Barnum and myself spent the last Sabbath there, going Saturday evening, and preaching to an attentive audience, literally from morning till night; when, worn out with fatigue, and I being sick with headache, we were obliged, contrary to our intention, to return to the city after sunset, to prevent spending a good part of the night in the same way. Among the crowd there were several who appear to be sincere friends of the truth, and two of whom seem to be true Christians. These persons had before visited us at the city and purchased copies of the Scriptures, which they sold again to others who lacked the courage to come to us. We have now deposited books there for sale.

Our receipts for books were never so large as now, the amount taken since January 1, being \$240. \$50 were received in one week, and that although the supply of three of the five styles of Bibles usually on hand is exhausted. Among the sales since January 1, are more than 100 copies of the entire Bible.

**SOUTHERN ARMENIANS.**—Dr. Goodale, of the company who sailed from Boston, February 13, writes from Smyrna, March 27:

Through the kind providence of God we are safely landed in Smyrna; and we feel like falling down before Him who holds the winds and the waves in his hand, and offering him unfeigned gratitude and thanks. We reached here last Sabbath, at 5 o'clock in the afternoon, forty days from Boston; but did not come on shore until Monday morning, when we found Mr. and Mrs. Ladd waiting to give us a hearty welcome.

We have great reason to be thankful for our pleasant voyage. Capt. Weston proves himself a most worthy and estimable man. We all became very much attached to him, and he, in turn, expresses much gratitude that we were permitted to journey together. Our voyage has been one of almost unmingled pleasure. All were happy in each other, not the least unpleasant feeling having once arisen. We have enjoyed sweet and heavenly communion, and have spent much time in prayer and in conversation on religious themes. Every attention was paid to our physical wants that we could possibly ask.

The company consisted of Rev. Messrs. Goodale and Goss, with Mrs. Goodale, for the Southern Armenian mission, Rev. W. F. Arms and wife, for the Northern Armenian, Miss A. L. Mason, for the Syrian, and Rev. A. L. Thompson and wife, with Misses A. J. Beach and H. N. Crawford, for the Nestorian mission.

Mr. Schneider wrote from Aintab, March 21. He had recently visited the out-station Killis, and was much gratified by what he saw there. The place was supplied by a licensed native preacher from Aintab, who

appeared much interested in his work, ready to spend and be spent, and was very acceptable to the people. "Quite an impulse has recently been given to the work there. A very earnest and active spirit of inquiry has been awakened, not only among Armenians, but more or less also among Catholics and Greeks." The school of the Protestants is full, having over 100 pupils, a large proportion of them children of Armenian parents; "and almost every week some new children are brought by them." The Sabbath school is large, attended not only by the children, but by adults, in the form of Bible classes. The audience on the Sabbath is ordinarily from 150 to 200; but when Mr. Schneider was there, "on the first Sabbath there were 250, and on the second about 300." On the second Sabbath the Lord's supper was administered, and seven new members, six of them males, were received to the church; making the whole number twenty-five. Our brother writes:

The state of the Mussulmans in Killis is remarkable. There is a willingness to listen to arguments in favor of Christianity that is uncommon; and there is less of bigotry and bitter hatred of the Gospel than is found in many places. By intercourse with Protestants and the reading of the Scriptures, many of them have obtained glimpses of the truth, and a very few are more or less convinced that Christianity is true and should be embraced. One has even confessed such convictions. A few are present every Sabbath, and listen respectfully. While I was there, fifteen Mussulman males, and several females, attended a service; and the head of the Turkish police came, just as the audience were dispersing, saying that he intended to be in season to listen. He also remarked, that he had several times come to the windows to hear, fearing that his presence might not be acceptable within. Apparently there is no place in this region where there is so much prospect of a work soon to be done among the Mussulmans, and when it is remembered how hostile has been the attitude of this people to Christianity in times past, such developments are very encouraging.

I could not but feel that good progress, on the whole, has been made in that place. Nearly twelve years ago, when I first passed through to Aintab, all was stagnation and spiritual death. I remember, distinctly, how sad I felt in view of the moral condition of the people, and the question pressed painfully upon my mind: "Will the Gospel ever gain an entrance here?" But it has entered, and found a lodgment. There is now a respectable community of Protestants, a church of 25 members, a school of over 100 pupils, a Sabbath school of 150, and a regular audience of from 150 to 200. A substantial church edifice has been erected, and the Protestants are not only a formally recognized community, but command the respect of all—Mussulmans, Armenians, Greeks, Catholics and Jews. In one word, the Gospel, with all its appliances, has been intro-



duced, and is doing its work not only among the Christian population, but has begun it also among the Mohammedans. Surely we may thank God and take courage.

Dr. Pratt, "the nominal occupant of Aleppo," has resided at Marash, by vote of the mission, most of the time during the last year. About to return for a time to the United States, he made a report of the station in April, in which he says:

"In the month of September, the former helper, Nazar, returned to Aleppo, and the place may be considered as filled, more or less permanently. Eminently fitted for his position, he has labored untiringly to heal the unhappy difficulties mentioned in former reports, and has succeeded so far as to bring the party who were first offended against, and then took a false position, to take steps that are satisfactory, and which, if persevered in, will remove from them the censure of the church. In this respect the state of things is satisfactory, but, on the other hand, we cannot report any additions to the church or the community. The audiences on the Sabbath are large, but are mostly composed of strangers from abroad. Fifty or sixty is an ordinary attendance. In respect to books, although the sales are not much in advance of former years, we see a decided breaking down of prejudice among the people. Greeks, Catholics and Armenians, all purchase more or less freely now, and our primers, and especially Scriptures, are used in their schools. Only the Maronites persist in not using our books. They have had a press of their own for a year or two, but their prices are too high, and it seems likely to be a failure. Our school has been continued and has about twenty scholars, several of them Armenians."

The state of things at Killis he also speaks of as very promising, giving much the same account as is given in the later communication above, from Mr. Schneider of Antioch, and then adds:

"In conclusion, we thank God for the work in Killis and take courage for Aleppo. It is a worldly and wicked city, but needs the Gospel all the more for that, and we are willing to spend and be spent for it, if it be God's will concerning us. It is important in itself and important in its relations, and we hope will not be left unoccupied. We commend it to the mission, trusting that the best possible provision may be made for it, and leaving it to our heavenly Father to place us here again or not, as may seem best to him."

GREECE.—Dr. King writes from Athens, January 26, that he finds he distributed during 1859, between eight and nine hundred copies of the Scriptures. "As to my trial," he says, "I know nothing further, but shall probably know something in the course of six or eight weeks." Respecting another matter he writes:

The bishop that purchased of me, last year, four hundred Testaments, for distribution in his diocese, has applied to Mr. Kalopothakes

for five hundred more. Two or three days since he sent to inquire at what time I could see him, as he wished to call on me. I appointed the day and hour, but when the time came his heart failed him, and I was asked to have an interview with him at the house of Mr. Kalopothakes. At first I felt half inclined to say, that if he were afraid to call on me I would not call on him. I went, however, and had a long conversation with him on the subject of religion. During the conversation, and almost at the commencement of it, he said that it was a thing well known and acknowledged by all, that those of my denomination were the most upright and moral people in the world; that here they have a *form* of religion, but that it has little or no influence on the heart and life of those who profess it. I told him that if he would put the Word of God into the hands of the priests under him, and enjoin upon them to read and study it attentively, and to go about and read it to the people, instructing them to walk according to that word, he would be a good shepherd. This, he gave me to understand, he endeavored to do. On the whole, I was very glad I went to see him. The priest, or deacon, who was with him, nodded assent to almost every thing I said, and seemed interested in the conversation.

SATARA.—A letter from Mr. Ballantine, of Ahmednuggur, dated February 21, speaks of a recent visit to Satara and the vicinity, and expresses decidedly favorable impressions respecting the importance and promise of that field. He "would not say that the people of Satara are particularly difficult of access," and thinks "the number of *outside* hearers [attendants on preaching] is much greater at Satara than at Ahmednuggur." The Ahmednuggur mission had just decided to send Mr. and Mrs. Dean to Satara for a few months, to assist the brethren there, who were much in need of such assistance.

MADURA.—Mr. Burnell wrote from Malur, January 11:

I write you now, in the midst of a week of special religious observances. Every morning, from half past six to half past seven, there is a prayer meeting at each of our stations, and the week is observed in like manner at many of the mission stations in India. Missionaries and native converts are seeking, in an unusual way, the outpouring of God's Spirit. Monday was observed as a day of fasting, with special remembrance of Protestant Christians throughout the world; and so, each morning, we have definite objects for prayer, according to a plan adopted by the mission. We can feel, therefore, that many are at the same time offering the same petitions before God. May he in infinite mercy grant, that while so many other portions of the earth are blessed with the presence of the Spirit, India, with all her millions, shall not be passed by.

Much of my time, during the year, has been spent in visiting Christian congregations in the villages, and in preaching to the heathen. Within the last two years, I have traveled on tours 2,070 miles. This would not be much

in a land of railroads, but it is something in an ox cart, at a speed a little above an average of two miles an hour. During the four years that I have now been connected with the Madura mission, I have traveled over 6,000 miles.

*Monday, Jan. 16th.* Yesterday the Communion was administered. Duty seemed to require that two persons, who have hitherto communed with us, though not members of the Malur church, should be debarred the privilege of coming to the Lord's table, on account of their refusal to renounce caste. This was unpleasant, but the path of duty appeared plain. The Holy Spirit was, it is believed, especially present, and has been so during the week. Two individuals are, apparently, sincere and earnest inquirers for the way of salvation through faith in Christ, both of whom have been Romanists. May God grant, that this may be "the beginning of days" to the Malur station.

Mr. Taylor, of Mandahasalie, wrote Jan. 27. He refers to the annual meeting of the mission, which occurred immediately after the week of prayer, as having been truly a pleasant one, and says: "There seemed to be a growing hope that the Lord will more signally make known his salvation in our mission." Alluding to "some pleasing incidents," he mentions that "pastor H. Zilva is able to say, that in the Pariah part of his village there is not now one heathen. The last one has yielded and come under Christian instruction. Among the higher castes also, the cause in that place steadily advances."

SHANGHAI.—The annual report of the Shanghai mission, for 1859, is received. It refers to the death of the two beloved brethren, Macy and Aitchison; to the wide openings which China seemed to present in 1858, and the want of ready response, by churches co-operating with the Board, to appeals then made for help; to the embarrassed condition of the Board's treasury; and to opportunities not appreciated and improved, taken away, as in a moment, in the providence of God; and then appeals, earnestly, for special prayer, increased contributions, and more laborers, for the many millions of heathen in that empire.

Respecting the labors of the year, it is said, regular services have been maintained at two places in Shanghai on the Sabbath, and frequently during the week in the chapel at the south gate. "For two months past, an evening service has been held by Mr. Blodget at another chapel in the city." The distribution of Bibles and tracts has been mostly among men from the north part of China. "In connection with Mr. Culbertson, the historical books of the Old Testament, from Judges to Esther, have been translated or revised," and "a new edition of the New

Testament has been printed." "The boarding school, of twenty pupils, under the care of Mrs. Bridgman, and two day schools, of twelve pupils each, have been continued very successfully." "A day school for boys has also been in successful operation at the south gate," with twenty pupils. Eleven members have been added to the church, which now numbers seventeen, and "there are other individuals who appear unusually interested in the truth."

FUH-CHAU.—A letter from Mr. Baldwin, who sailed from New York, September 27, with his wife, and Rev. S. F. Woodin and wife, announces their arrival at Fuh-chau on the 7th of February. They had been "much favored on the voyage."

GABOON.—Rev. M. L. St. John and wife, and Rev. W. H. Clark, who sailed from New York, September 27, to join this mission, arrived at Baraka, January 27, "in good health and spirits." Mr. Bushnell wrote, February 21, that for a few weeks the health of the members of the mission had been better than usual, and for two months the Sabbath services had been better attended by the people. The French Jesuit Bishop, who had been absent for a year and a half, had returned with a reinforcement; and it was supposed that they were intending to "enlarge and extend their operations."

## DONATIONS.

### RECEIVED IN APRIL.

#### MAINE.

|                                                |               |
|------------------------------------------------|---------------|
| Cumberland co. Aux. So. H. Packard, Tr.        |               |
| Brunswick, Eliza Chapman,                      | 5 00          |
| Kennebec co. Conf. of chs. B. Nason, Tr.       |               |
| Augusta, B. Tappan,                            | 50 00         |
| York co. Conf. of chs. Rev. G. W. Cressey, Tr. |               |
| Cornish, Albert Cole,                          | 10 00         |
| Kennebunkport, South cong. ch.                 |               |
| and so.                                        | 45 00         |
| Sanford, John Storer, to cons. Rev.            |               |
| JOSEPH STORER of Fisherville,                  |               |
| N. H., and Rev. EZEKIEL TRUE                   |               |
| of Gifford Village, N. H., an                  |               |
| H. M.                                          | 100 00—155 00 |
|                                                | 210 00        |

|                                      |             |
|--------------------------------------|-------------|
| Bloomfield, Erro Mainensis, 2; M. E. |             |
| D. 2; Mrs. E. D. 1;                  | 5 00        |
| South Paris, Cong. ch. m. c.         | 15 00       |
| Skowhegan, T. S. G.                  | 3 00        |
| Sweden, Rev. A. Loring and others,   | 10 00—33 00 |
|                                      | 243 00      |

#### NEW HAMPSHIRE.

|                                          |             |
|------------------------------------------|-------------|
| Grafton co. Aux. So. W. W. Russell, Tr.  |             |
| Bethlehem, Two individuals,              | 6 00        |
| Hanover, Dartmouth college ch.           |             |
| and so, which with prev. dona.           |             |
| cons. EVERETT K. SMITH an H.             |             |
| M.                                       | 50 00—56 00 |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr. |             |
| Hollis, Cong. ch. and so.                | 47 00       |
| Merrimack, Cong. ch.                     | 45 00       |

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|----------------------------------------------------------------------------------------------------------------------------------------------------|--------------|
| Nashua, 1st. ch. and so. wh. with prev. dona. cons. JESSE CROSBY and Mrs. CHARLES P. GAGE H. M. 160,75; SALLY LUND, to cons. herself an H. M. 100; | 260 75       |
| New Ipswich, 1st cong. ch. and so. 43 25                                                                                                           |              |
| Pelham, Gent. asso. 28; la. asso. to cons. Rev. JAMES H. FITTS of Boxboro', Mass., an H. M. 50; friends, 9;                                        | 87 00—483 00 |
| Merrimack co. Aux. So. G. Hutchins, Tr.                                                                                                            |              |
| Pittsfield, Cong. ch. and so.                                                                                                                      | 26 00        |
| West Boscawen, Cong. ch. and so. wh. with prev. dona. constitute EPHRAIM LITTLE an H. M. 98; Henry L. Dodge, 25; la. char. so. 9;                  | 132 00       |
| West Concord, Rev. H. P. Tenney, 5; ten indiv. 3;                                                                                                  | 8 00—166 00  |
| Rockingham co. Conf. of chs. F. Grant, Tr.                                                                                                         |              |
| Salem, Cong. ch. and so.                                                                                                                           | 14 00        |
| Stratford co. Conf. of chs. E. J. Lane, Tr.                                                                                                        |              |
| Durham, Cong. ch. and so.                                                                                                                          | 91 00        |
| Laconia, B. T. Sanborn,                                                                                                                            | 10 00        |
| Meredith Village, Cong. ch.                                                                                                                        | 25 00        |
| Meredith Bridge, do. and so.                                                                                                                       | 31 25        |
| North Sandwich, do.                                                                                                                                | 5 95         |
| Sanbornston, do. m. c.                                                                                                                             | 50 00        |
| Tamworth, do.                                                                                                                                      | 54 35—267 55 |
| Sullivan co. Aux. So. N. W. Goddard, Tr.                                                                                                           |              |
| Acworth, Rev. Amos Foster, 10; Mrs. Lucy McLane, 10; a friend, 1;                                                                                  | 21 00        |
| Cornish, Cong. ch. la. asso.                                                                                                                       | 17 20—38 20  |
|                                                                                                                                                    | 1,024 75     |

## VERMONT.

|                                                                                                                                   |               |
|-----------------------------------------------------------------------------------------------------------------------------------|---------------|
| Addison co. Aux. So. A. Wilcox, Tr.                                                                                               |               |
| New Haven, Gen. Nash,                                                                                                             | 100 00        |
| Caledonia co. Conf. of chs. E. Jewett, Tr.                                                                                        |               |
| Barnet, Cong. ch.                                                                                                                 | 23 00         |
| St. Johnsbury, East cong. ch. and so. 22,83; South cong. ch. and so. m. c. 48,17; 2d cong. ch. and so. m. c. 46,08; friends, 200; | 317 08—340 08 |
| Chittenden co. Aux. So. E. A. Fuller, Tr.                                                                                         |               |
| Burlington, R. N. G. Clark, 50; Mrs. R. W. Francis, 100;                                                                          | 150 00        |
| Jericho, Mrs. Charles Lyman, av. of gold ring, a mother's gift,                                                                   | 5 25—155 25   |
| Franklin co. Aux. So. C. B. Swift, Tr.                                                                                            |               |
| Georgia, Cong. ch. and so.                                                                                                        | 11 00         |
| Swanton, do m. c. 10; Mrs. A. Skeels, 5;                                                                                          | 15 00—26 00   |
| Orange co. Aux. So. Rev. J. C. Houghton, Tr.                                                                                      |               |
| Thetford, John Pratt,                                                                                                             | 10 00         |
| Orleans co. Aux. So. Rev. A. R. Gray, Tr.                                                                                         |               |
| Barton, Cong. ch. m. c.                                                                                                           | 11 00         |
| Charleston, Mrs. S. Barnard, 1; Mrs. S. Huntington, for sch. at Tocat, 2,25;                                                      | 3 25—14 25    |
| Rutland co. Aux. So. J. Barrett, Tr.                                                                                              |               |
| East Poultney, Rev. J. G. Hale and wife,                                                                                          | 10 00         |
| Orwell, Rev. Job Hall, wh. with prev. dona. cons. Miss SARAH E. HALL an H. M.                                                     | 20 00—30 00   |
| Washington co. Aux. So. G. W. Scott, Tr.                                                                                          |               |
| Waitsfield, Cong. ch. special effort,                                                                                             | 20 00         |
| Windham co. Aux. So. F. Tyler, Tr.                                                                                                |               |
| Clarendon, Frederick Butten, to cons. HIRAM F. BUTTON an H. M.                                                                    | 100 00        |
| Grafton, Rev. M. B. Bradford,                                                                                                     | 5 00          |
| Windham, Cong. ch. gent. and la. 38,25; Mrs. H. Emery, dec'd, 5;                                                                  | 43 25—148 25  |
| Windsor Co. Aux. So. J. Steele, Tr.                                                                                               |               |
| Gaysville, Cong. ch. m. c. 4; an indiv. a jubilee offering, 5;                                                                    | 9 00          |
| Hartford, H. A. H. wh. with prev. dona. cons. Rev. AUSTIN HAZEN an H. M.                                                          | 25 00         |
| Springfield, Cong. ch. and so. m. c.                                                                                              | 32 00         |
| Windsor, Friends,                                                                                                                 | 10 00         |
| Woodstock, Cong. ch. m. c. 12; M. Ladd, 4;                                                                                        | 16 00—92 00   |
|                                                                                                                                   | 935 83        |

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|----------------------------------------------------------------------------------|-------------|
| Alburgh Springs, Friends,                                                        | 2 00        |
| Morrisville, Cong. ch.                                                           | 25 00       |
| Johnson, M. Dimick,                                                              | 10 00—37 00 |
|                                                                                  | 972 83      |
| Legacies.—Cornwall, Lucy Ketchel, by John Ellsworth, Ex'r, 81,75; less exc. 33c; | 81 42       |
|                                                                                  | 1,054 25    |

## MASSACHUSETTS.

|                                                                                                                                          |                |
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| Barnstable co. Aux. So. W. Crocker, Tr.                                                                                                  |                |
| North Falmouth, Ladies, wh. with prev. donation cons. Rev. LEVI WHEATON an H. M.                                                         | 26 00          |
| Sandwich, Ezra Dillingham, dec'd, 62 00                                                                                                  |                |
| Truro, Cong. ch. and so.                                                                                                                 | 20 00—108 60   |
| Berkshire co. Aux. So. H. G. Davis, Tr.                                                                                                  |                |
| Pittsfield, E. A. Newton,                                                                                                                | 100 00         |
| Williamstown. College ch. m. c.                                                                                                          |                |
| 15; Henry W. Paul, 25;                                                                                                                   | 40 00—140 00   |
| Boston, S. A. Danforth, Agent.                                                                                                           |                |
| (Of wh. fr. Mrs. MARY J. SIMONDS to cons. herself an H. M. 100; an Hon. Mem., dec'd, found in an old letter, 5; a friend, 5; a lady, 3;) | 6,187 99       |
| Brookfield Assn. W. Hyde, Tr.                                                                                                            |                |
| Charlton,                                                                                                                                | 9 66           |
| Essex co.                                                                                                                                |                |
| Andover, South ch. and par. gent. 233,62; ladies, 118,44; m. c.                                                                          |                |
| 17,25;                                                                                                                                   | 369 31         |
| Danvers, Maple st. cong. ch. and so. (of wh. fr. JOSEPH S. BLACK to cons. himself an H. M. 100;) to cons. Mrs. BETSEY PUTNAM an H. M.    | 230 34         |
| Topsfield, A friend, (of wh. for Mr. Van Lennep's sch. 2;)                                                                               | 5 00—601 65    |
| Essex co. North Aux. So. J. Caldwell, Tr.                                                                                                |                |
| Amesbury and Salisbury, Mills village, Cong. ch. and so.                                                                                 | 30 00          |
| Newbury, do.                                                                                                                             | 52 70          |
| West Amesbury, A friend,                                                                                                                 | 5 00—87 70     |
| Essex co. South Aux. So. C. M. Richardson, Tr.                                                                                           |                |
| Rockport, 1st cong. ch. to cons. Mrs. BETSEY BOYNTON an H. M. 100; M. S. Giles, 2;                                                       | 102 00         |
| Hampden co. Aux. So. J. C. Bridgman, Tr.                                                                                                 |                |
| Chicopee Falls, E. Carter,                                                                                                               | 10 00          |
| Monson, A friend,                                                                                                                        | 5 00—15 00     |
| Hampshire co. Aux. So. S. E. Bridgman, Tr.                                                                                               |                |
| Amherst, College ch. and so.                                                                                                             | 13 00          |
| Cummington, 1st cong. ch. and so.                                                                                                        | 3 00           |
| Northampton, Mrs. J. P. Williston,                                                                                                       | 200 00         |
| Prescott, Cong. ch. 9,21; Mrs. D. G. B. 5;                                                                                               | 14 21—230 21   |
| Middlesex co.                                                                                                                            |                |
| Billerica, Cong. ch. and so.                                                                                                             | 45 00          |
| Brighton, A few friends, a jubilee offering,                                                                                             | 32 00          |
| Cambridgeport, Ladies' char. so.                                                                                                         | 100 00         |
| Charlestown, 1st par.                                                                                                                    | 53 53          |
| Grantville, Cong. ch. and so. m. c.                                                                                                      | 33 51          |
| Lowell, Appleton st. cong. ch. 40,74; Johns st. cong. ch. 44,62; High st. ch. coll. and m. c. to cons. HENRY H. BARNES an H. M. 157;     | 242 35         |
| Medford, B.                                                                                                                              | 5 00           |
| Newton Centre, 1st cong. ch. and so. to cons. ALBERT LITTLE and BENJAMIN W. KINGSBURY H. M.                                              | 200 00         |
| Newton Corner, Eliot ch. and so. to cons. EDWIN CHAFFIN, SILAS E. CHASE, Mrs. — POTTER, and ANDREW B. COBB H. M.                         | 408 00         |
| Reading, Bethesda ch.                                                                                                                    | 10 00          |
| South Reading, A friend,                                                                                                                 | 10 00—1,141 40 |
| Middlesex co. North and vic. C. Lawrence, Tr.                                                                                            |                |
| Acton, Rev. Alpha Morton,                                                                                                                | 6 00           |
| Dunstable, Cong. ch. and so. 20; William Dunn, 5;                                                                                        | 25 00          |
| Townsend, J. H. Shedd, 5; Mrs. Shedd, avails of gold ring, &c., 85c.; Rev. Moses Patten, 13;                                             | 18 85          |
| Westford, P. L. Luce,                                                                                                                    | 5 00—54 85     |

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|-----------------------------------------------------|---------------|
| Middlesex South.                                    |               |
| Sherborn, Evan. ch. and so.                         | 8 50          |
| Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.          |               |
| Brookline, Harvard Cong. ch. and                    |               |
| so. 466,30; m. c. 108;                              | 574 30        |
| Dorchester, A friend,                               | 1 00          |
| Medway, Mrs. Elias Metcalf,                         | 5 00          |
| Roxbury, Eliot ch. and so. gents.                   |               |
| 50; m. c. 15,87; Vine st. ch. m.                    |               |
| c. 11,57;                                           | 77 44         |
| South Canton, Evan. cong. ch.                       | 10 50         |
| South Dedham, Cong. ch. and so.                     | 27 00         |
| West Roxbury, So. evan. ch. and                     |               |
| so. 14; m. c. 23;                                   | 37 00         |
| Wrentham, A friend,                                 | 3 00—735 24   |
| Old Colony Aux. So. H. Coggeshall, Tr.              |               |
| East Middleboro', Nathaniel Eddy,                   |               |
| to cons. Mrs. MELINDA B. EDDY                       |               |
| an H. M.                                            | 100 00        |
| Fairhaven, Cong. ch. and so.                        | 251 01        |
| New Bedford, North cong. ch.                        |               |
| 150; Pacific ch. 100;                               | 250 00—604 01 |
| Palestine Miss. So. E. Alden, Tr.                   |               |
| Bridgewater, A teacher.                             | 3 00          |
| Taunton and vic.                                    |               |
| Berkley, Zion cong. ch.                             | 30 00         |
| North Dighton, Central cong. ch.                    |               |
| and so.                                             | 12 30—42 30   |
| Worcester co. Central Asso. W. R. Hooper, Tr.       |               |
| Worcester, David Whitcomb, 1,000; a                 |               |
| friend, the present payment of a be-                |               |
| quest in his will, 200;                             | 1,200 00      |
| Worcester co. North Aux. So. C. Sanderson, Tr.      |               |
| Gardner, Cong. ch. and so.                          | 4 50          |
| Templeton, A widow's offering,                      | 5 00—9 50     |
| Worcester co. South Conf. of chs. W. C. Capron, Tr. |               |
| Westboro', Evan. cong. ch. and so. 80;              |               |
| m. c. 16,82;                                        | 96 82         |
| Chelsea, Broadway ch. and so. m. c.                 |               |
| 28,77; Winnisimmet ch. and so.                      |               |
| m. c. 32,28; Chestnut st. cong. so.                 |               |
| friends to cons. Mrs. HARRIET E.                    |               |
| PLUMB an H. M. 100; Miss Martha                     |               |
| J. Chittenden, 6;                                   | 167 05        |
| Holmes' Hole, A friend,                             | 50            |
| Unknown, 2; do. 5; do. 10;                          | 17 00—184 55  |
|                                                     | 11,568 38     |

|                                         |                   |
|-----------------------------------------|-------------------|
| <i>Legacies.</i> —Conway, Mrs. Sarah H. |                   |
| Adams, by Rev. Geo. M. Adams,           |                   |
| Ex'r,                                   | 100 00            |
| Waltham, Estate of Joana Bond,          |                   |
| by W. G. Scammon,                       | 100 00            |
| Weymouth, Ansel Pratt, by Norton        |                   |
| Pratt, Ex'r,                            | 2,000 00—2,200 00 |
|                                         | 13,768 38         |

## CONNECTICUT.

|                                               |               |
|-----------------------------------------------|---------------|
| Fairfield co. East Aux. So.                   |               |
| Bridgeport, 1st cong. ch. miss.               |               |
| benef. so.                                    | 71 42         |
| Stratford, G. Loomis,                         | 3 00—71 42    |
| Hartford co. Aux. So. A. G. Hammond, Tr.      |               |
| Manchester, H. W. Pitkin to cons.             |               |
| JAMES G. VERPLANCE of Earl-                   |               |
| ville, Iowa, an H. M.                         | 100 00        |
| Plainville, M. N. C.                          | 2 00—102 00   |
| Litchfield co. Aux. So. G. C. Woodruff, Tr.   |               |
| Salisbury, Rev. J. Lee,                       | 2 00          |
| Terryville, Cong. ch. m. c.                   | 31 74         |
| Watertown, do. special coll.                  | 169 50—203 24 |
| Middlesex Asso. R. E. Selden, Tr.             |               |
| East Hampton, F. Bevin,                       | 10 00         |
| New Haven City Aux. So. F. T. Jarman, Tr.     |               |
| Ansonia, Cong. ch. 28,75; m. c.               |               |
| 50; to cons. Rev. A. L. FRISBIE               |               |
| an H. M.                                      | 78 75         |
| New Haven, Chapel st. ch. m. c.               |               |
| 936; Centre ch. m. c. 41,96;                  |               |
| North ch. m. c. 10,50; Daven-                 |               |
| port chapel m. c. 5,62; South ch.             |               |
| m. c. 4,34; Yale coll. m. c. 11,08;           |               |
| 3d ch. m. c. 65,69; W. Warner,                |               |
| 5;                                            | 152 91—231 66 |
| New Haven co. East Aux. So. F. T. Jarman, Tr. |               |
| Wallingford, A friend,                        | 5 00          |
| West Meriden, S. B. Little, 22,50;            |               |
| Geo. March, 5;                                | 27 50—32 50   |

|                                            |               |
|--------------------------------------------|---------------|
| New Haven co. West Conso. A. Townsend, Tr. |               |
| Middlebury, Cong. ch.                      | 24 25         |
| Seymour, do. and so.                       | 25 00         |
| Walcott, S. R.                             | 5 00          |
| West Haven, Cong. ch. and so.              | 50 00—104 25  |
| New London and vic. and Norwich and vic.   |               |
| Aux. So. F. A. Perkins & C. Butler, Trs.   |               |
| Groton Bank, Cong. ch. and so.             | 51 39         |
| New London, 1st do. m. c. 73 84—125 23     |               |
| Tolland co. Aux. So. E. B. Preston, Tr.    |               |
| Bolton, Friends.                           | 6 00          |
| Coventry, E. H. ROOT, to cons.             |               |
| himself an H. M.                           | 100 00        |
| Ellington, Rev. T. K. Fessenden,           | 25 00         |
| Hebron, Cong. church, gent. asso.          |               |
| 37,57; la. asso. 29,20; m. c. 18,23;       | 85 00         |
| Kelloggville,                              | 30 00—246 00  |
| Windham co. Aux. So.                       |               |
| Canterbury, Cong. ch.                      | 20 00         |
|                                            | 1,149 30      |
| <i>Legacies.</i> —Danbury, Rev. Nathan     |               |
| Burt, by Smith Keelee, Ex'r,               | 53 51         |
| Middletown, Wm. Plumb, by Wm.              |               |
| Southmayd, adm'r,                          | 211 32—264 83 |
|                                            | 1,414 13      |

## RHODE ISLAND.

|                                            |        |
|--------------------------------------------|--------|
| Providence, Richmond st. cong. ch. and so. | 380 67 |
|--------------------------------------------|--------|

## NEW YORK.

|                                               |             |
|-----------------------------------------------|-------------|
| Auburn and vic. I. F. Terrill, Agent.         |             |
| Auburn, So. miss. inq. of Theol Inst.         | 15 28       |
| Chautauque co. Aux. So. S. H. Hungerford, Tr. |             |
| Jamestown, 1st pres. ch.                      | 4 35        |
| Kiantone, Cong. ch.                           | 29 22       |
|                                               | 33 57       |
| Ded. ex.                                      | 17—33 40    |
| Geneva and vic. Aux. So. A. Merrell, Agent.   |             |
| Geneva, Pres. ch. m. c. 48,39; J.             |             |
| McKay, 5;                                     | 53 39       |
| Mexico, Pres. ch.                             | 40 00       |
| Oswego, 1st do. 108; m. c. bal. 13;           |             |
| Rev. Dr. and Mrs. Condit, 24;                 | 145 00      |
| Pulaski, Cong. ch.                            | 33 51       |
| Speedsville, do.                              | 5 00        |
| West Newark, do.                              | 5 00        |
|                                               | 281 90      |
| Ded. ex.                                      | 2 57—279 33 |

|                                                 |            |
|-------------------------------------------------|------------|
| Greene co. Aux. So. J. Doane, Agent.            |            |
| Durham, Pres. ch. m. c.                         | 38 00      |
| Monroe co. and vic. E. Ely, Agent.              |            |
| Byram, Pres. ch.                                | 30 00      |
| Perry, do.                                      | 50 00      |
| Rochester, Central pres. ch. m. c. 66 61—146 61 |            |
| New York and Brooklyn Aux. So. A. Merwin, Tr.   |            |
| (Of wh. fr. T. B. Gunning, 100; Miss            |            |
| W. and friend for Mary Ann Mather,              |            |
| Ceylon, 10; students of Union theol.            |            |
| sem. wh. with prev. dona. cons. Rev.            |            |
| ELISHA G. COBB, and Rev. HENRY M.               |            |
| BRIDGMAN an H. M. 13,60; S. I. 100;             |            |
| George E. Betts to cons. GEORGE L.              |            |
| PRENTISS, Jr., an H. M. 100; George             |            |
| W. Lane to cons. Mrs. A. A. LANE an             |            |
| H. M. 100; Mrs. W. E. Dodge to cons.            |            |
| CHARLES CLEVELAND DODGE an H.                   |            |
| M. 100; WILLIAM EARLE DODGE, Jr.,               |            |
| to cons. himself an H. M. 100; Oliver           |            |
| E. Wood, 100; E. M. Kingsley to cons.           |            |
| Rev. E. C. BISSELL, of West Hamp-               |            |
| ton, Ms., an H. M. 50; Mrs. J. Van              |            |
| Arsdale, 50; A. T. Dwight, 50; Ed-              |            |
| ward Cray, 50; D. H. James and                  |            |
| wife, 125; Charles E. Beebe, 100; Dr.           |            |
| H. B. Peet to cons. THEODORE PEET               |            |
| an H. M. 100; Mr. Graves, 50; Rufus             |            |
| E. Graves, 100; T. Ketchum, 50;                 |            |
| James Boorman, 100; Mercer st. ch.              |            |
| in part, 233,24; B. W. Merriam, 100;            |            |
| 13th st. pres. ch. to cons. SAMUEL              |            |
| DERICKSON an H. M. 108,43;                      | 2,661 04   |
| Oneida co. Aux. So. James Dana, Tr.             |            |
| New Hartford, Pres. ch.                         | 48 35      |
| Utica, 1st pres. ch. m. c. 4,67; a              |            |
| friend, 5;                                      | 9 67—58 02 |



|                                              |       |
|----------------------------------------------|-------|
| Otsego co. Aux. So. D. H. Little, Tr.        |       |
| Lakelands, Fem. miss. so.                    | 53 78 |
| St. Lawrence co. Aux. So. C. T. Hulburt, Tr. |       |
| Potsdam, 1st pres. ch. and so.               | 28 25 |
| Washington co. Aux. So. A. Eldredge, Tr.     |       |
| North Granville, Pres. ch.                   | 61 75 |

3,375 46

|                                       |                |
|---------------------------------------|----------------|
| Albany, 4th pres. ch.                 | 50 00          |
| Batavia, H. L. Tracy,                 | 5 00           |
| Binghamton, Two sisters,              | 4 00           |
| Camden, ELAM P. OSBORN to cons.       |                |
| himself an H. M.                      | 100 00         |
| Canaan 4 Corners, Orrin Fuller,       | 5 00           |
| Chestertown, R. C. Clapp,             | 2 00           |
| Carlisle, J. Broughton,               | 5 00           |
| Coventryville, 1st cong. ch.          | 21 65          |
| Delanti, A friend by Rev. E. D. C.    | 3 00           |
| Edinburg, L. H. Lease,                | 2 00           |
| Fergusonville, A. Redfield,           | 10 00          |
| Flushing, A cheerful giver,           | 10 00          |
| Glen's Falls, Pres. ch.               | 80 00          |
| Guilford Centre, Cong. ch. m. c.      | 2 11           |
| Harpersfield, Three sisters,          | 50 00          |
| Henrietta, Cong. ch. and so.          | 15 42          |
| Holley, J. Onderdonk, 5; M. N.        |                |
| Stoddard, 2;                          | 7 00           |
| Huron, Pres. ch. Jubilee coll. 10,65; |                |
| Mrs. E. A. Craft to cons. ALFRED      |                |
| P. CRAFTS an H. M. 100;               | 110 65         |
| Irrvington, Pres. ch. m. c.           | 31 27          |
| Jordan, Pres. ch.                     | 5 00           |
| Keeseville, Cong. ch. wh. with prev.  |                |
| dona. cons. JONATHAN DAVIS an         |                |
| H. M.                                 | 64 00          |
| Lyndonville, S. Tappan, (of wh. to    |                |
| cons. Rev. O. HOLMES BARNARD          |                |
| an H. M. 50;) 62; less ex. 31c.;      | 61 69          |
| Lyons, Pres. ch. 67,70; m. c. 1,21;   |                |
| ladies, 6,50;                         | 75 41          |
| Malden, Pres. ch. m. c.               | 20 00          |
| Middleburgh, John Moase,              | 5 00           |
| Milton, C. T. Ordway,                 | 2 00           |
| New York, A friend, a thank-offering, |                |
| 5; "restored by a penitent,"          |                |
| 15; a lover of the missionary         |                |
| cause, 8; Washington Heights          |                |
| pres. ch. m. c. 30,20;                | 53 20          |
| North East, Pres. ch. m. c.           | 44 00          |
| Parishville, W. Abram, 5; P. Gil-     |                |
| bert, 2;                              | 7 00           |
| Pembroke, Pres. ch. 8; express        |                |
| charges, 50c.;                        | 7 50           |
| Plattsburg, 1st pres. ch. and cong.   |                |
| coll. and m. c. 95; a friend for the  |                |
| Cherokee mission, 5;                  | 100 00         |
| Rome, Pres. ch.                       | 89 60          |
| Sand Lake, Pres. ch.                  | 44 89          |
| Smyrna, A. Huntington,                | 4 89           |
| Spyten Duyvil, Mrs. Dr. North,        | 10 00          |
| Troy, Nail Works m. c. 10; a friend,  |                |
| 6;                                    | 16 00          |
| Walton, 1st cong. ch. in part, 25;    |                |
| pres. ch. in part, 37;                | 62 00          |
| Waverly, Pres. ch. Jubilee coll.      | 20 00          |
| Wolcott, do. do.                      | 25 47          |
| Yonkers, do. m. c.                    | 80 00-1,311 75 |

4,687 21

|                                   |                |
|-----------------------------------|----------------|
| Legacies.—Brunswick, John Thomas, |                |
| by Martin S. Stetson, Ex'r,       | 3,090 00       |
| Fulton, I. Darrow, by I. E. Dut-  |                |
| ton, Ex'r,                        | 150 00         |
| Troy, Stephen W. Dana, int. by    |                |
| R. D. Silliman,                   | 60 00-3,210 00 |

7,897 21

## NEW JERSEY.

|                                     |             |
|-------------------------------------|-------------|
| Cape Island, Rev. L. Brewster,      | 2 00        |
| Jersey City, W. H. Talcott,         | 38 15       |
| Morristown, Coll. in part, 30; Mrs. |             |
| L. Woodruff, 4;                     | 34 00       |
| Newark, South Park pres. ch. young  |             |
| people's miss. so.                  | 25 00       |
| New Brunswick, A fast friend,       | 20 00       |
| Orange, Pres. ch.                   | 75 00       |
| Paterson, H. A. Stimson,            | 10 00       |
| South Orange, Pres. ch.             | 7 50—211 65 |

|                                          |        |
|------------------------------------------|--------|
| Legacies.—South Orange, Miss Lydia Ball, |        |
| by P. Ball, Ex'r,                        | 22 00  |
|                                          | 233 65 |

## PENNSYLVANIA.

|                                      |                   |
|--------------------------------------|-------------------|
| By Samuel Work, Agent.               |                   |
| Catasauqua, Pres. ch.                | 24 39             |
| Harrisburgh, 1st do. m. c.           | 20 03             |
| Newville, Miss Laughton,             | 10 00             |
| Norristown, Central pres. ch.        | 20 00             |
| Philadelphia, Calvary ch. (of wh.    |                   |
| fr. J. A. B. 500; N. W. B. 400;      |                   |
| J. H. A. 10; W. L. S. 5; S. S. 5;    |                   |
| J. H. C. 2,50; S. A. B. 1;) 943,50;  |                   |
| Clinton st. ch. 62,88; No. Broad     |                   |
| st. ch. a friend, 10; Pine st. ch.   |                   |
| m. c. 5,66; M. M. L. 5; Rev. H.      |                   |
| B. and wife, 2; a lady, 10;          | 1,039 04-1,113 46 |
| Clifford, Welsh cong. ch.            | 24 00             |
| Philadelphia, James Smith, 500;      |                   |
| Katharine M. Linnard, 25;            | 523 00            |
| Pittsburg, Callensburg male and fem. |                   |
| inst. bible classes,                 | 8 00              |
| Wattsburg, Pres. ch.                 | 10 00             |
| Wellboro', do.                       | 18 00             |
| Springfield, do.                     | 18 00—603 00      |

1,716 46

## DELAWARE.

|                                          |        |
|------------------------------------------|--------|
| By Samuel Work, Agent.                   |        |
| Wilmington, Hanover st. ch. m. c. 68,07; |        |
| fem. miss. so. 33,50; to cons. GEORGE    |        |
| BUSH an H. M.                            | 101 57 |
| New Castle, Ladies, members of the New   |        |
| Castle miss. so.                         | 20 00  |
|                                          | 121 57 |

## OHIO.

|                                   |             |
|-----------------------------------|-------------|
| By G. L. Weed, Tr.                |             |
| Cincinnati, Third pres. ch. m. c. |             |
| 13,73; coll in part (of wh. from  |             |
| P. Hinkle to cons. Mrs. ELIZA-    |             |
| BETH SAGE an H. M. 100; A. H.     |             |
| Hinkle, to cons. FRANK HINKLE     |             |
| an H. M. 100;) 294; 2d pres. ch.  |             |
| in part, 210,18;                  | 517 91      |
| College Hill, Pres. ch. m. c.     | 6 35        |
| Bainbridge, do.                   | 11 00       |
| Greenville, 2d do.                | 13 00       |
| Walnut Hills, C. G. Hyde, 5;      |             |
| Lane sem. pres. ch. 310,25; m. c. |             |
| 8,18;                             | 323 43      |
|                                   | 871 69      |
| Ded. disc. and unc. money,        | 5 00—866 69 |
| Mesopotamia, Pres. ch.            | 7 55        |
| Nelson, Polly Hannahs,            | 10 00       |
| Tallmadge, Rev. William Hanford,  |             |
| which with prev. dona. cons. Mrs. |             |
| AMELIA HANFORD an H. M.           | 35 00       |
| Windham, Mrs. L. H.               | 1 00—53 55  |

920 24

## INDIANA.

|                                   |             |
|-----------------------------------|-------------|
| By G. L. Weed, Tr.                |             |
| Indianapolis, 4th pres. ch. m. c. | 6 70        |
| Terre Haute, Fem. coll. m. c.     | 11 78—18 48 |
| Madison, 2d pres. ch. in part,    | 140 00      |
|                                   | 158 48      |

## ILLINOIS.

|                                         |             |
|-----------------------------------------|-------------|
| By G. L. Weed, Tr.                      |             |
| Rushville, Pres. ch.                    | 12 00       |
| Batavia, James Bradley,                 | 1 00        |
| Bunker Hill, Cong. ch. special dona.    | 52 85       |
| Canton, Mrs. Matilda Jones,             | 2 00        |
| Carlinville, Pres. ch. m. c.            | 10 00       |
| Chicago, HOWARD Z. CULVER, wh.          |             |
| with prev. dona. cons. him an H.        |             |
| M. 50; F. H. Boyden, (of wh. to         |             |
| cons. Mrs. J. M. BOYDEN of Shef-        |             |
| field an H. M. 100;) 130;               | 180 00      |
| Freeport, 1st pres. ch. 29,66; ex. 59c. | 29 07       |
| La Harpe, W. T. Rannels,                | 7 00        |
| Wayne Centre, A thank-offering,         | 3 00        |
| Woodburn, Cong. ch.                     | 7 70—292 62 |

304 62

## MICHIGAN.

Monroe, Pres. ch. 45 40

## WISCONSIN.

By Rev. S. G. Clark.  
Dunton, Pres. ch. 1 00  
Elk Grove, Cong. ch. 5 00  
Jefferson, Pres. ch. 8 50  
Knoxville, do. 10 00  
Rockton, Cong. ch. 12 76—37 35  
Green Bay, Pres. ch. 20 00  
Hartford, Coll. 18; m. c. 6; 24 00—44 00  
81 35

## MISSOURI.

St. Joseph, Rev. E. Whiting, 5 00  
St. Louis, Fairmount ch. m. c. 5 00—10 00

## KENTUCKY.

Bowling Green, Mrs. Mary K. Jones, 15 00

## TENNESSEE.

By Rev. Mr. Rhea.  
Dandridge, Individuals, 48 00  
Knoxville, do. 1 00  
Mount Horeb, Pres. ch. 13 50  
New Market, Individuals for the  
Nestorian mission, 30 00  
Rogersville, Individuals, 3 50  
96 00  
Ded. ex. 93—95 07  
Clover Hill, Pres. ch. 8 00  
Maryville, Mrs. P. Tedford, 2 00—10 00  
105 07

## IOWA.

Eddyville, Cong. ch. 3 75  
Garnaville, 4 00  
Kossuth, N. S. Pres. ch. m. c. 2; an  
invalid lady, 1; 3 00  
Muscatine, Rev. G. Cass, 1 30  
Sherrill's Mount, S. Uhlfelder, 1 00  
Toledo, Rev. Luther Dodd, 3 00  
Waterloo, E. R. Ware, for S. Rich-  
ardson of Arabkir, 10 00—26 05

## MINNESOTA.

Chatfield, Pres. ch. m. c. 2 95  
St. Paul, Plymouth cong. ch. m. c. 4 00—6 95

## OREGON.

Oregon City, 1st cong. ch. 42 20  
Salem, Cong. ch. 19 87—62 07

## TEXAS.

San Antonio, S. M. 5 00

## CALIFORNIA.

San Francisco, 1st cong. ch. 79,75;  
m. c. 24; less ex. 5,94; 197 81  
Sonora, m. c. 40 25—238 06

FOREIGN LANDS AND MISSIONARY  
STATIONS.

Adrianople, Turkey, Mr. and Mrs. M. 24 00  
China, A lady, 12; Fuh-chau, m. c. 20 85;  
Shanghai, Bal. of Est. of W. L. Macy,  
6,02; 38 87  
Constantinople, Turkey, A missionary, 20;  
Baron Tateos, 4,85; Rev. Dr. Dwight, 20; 44 85  
Danville, C. E., Mrs. C. B. C. 20 00  
Diarbekir, Turkey, Ch. 17,96; m. c. 27,76;  
women, 4,32; for colporter, 8,22; 58 26  
Eaton, C. E., A member of Rev. E. J. Sher-  
rill's ch. 20 00  
England, William C. Gellibrand, 50 00  
Erzroom, Turkey, Native coll. 10 00  
Lower Cattaraugus, Seneca na. m. c. 3 96  
Madura, India, J. Rendall, a wedding fee, 50  
Malur, India, Mr. Burnell, a marriage fee,  
1,25; m. c. 1,25; 2 50

Mandahasalie, India, Mrs. Taylor, 10 00  
Mardin, Turkey, 40  
Nestorian mission, Dea. Tamos, 3,15; City  
m. c. 13,55; Seir, m. c. 7,75; Geog Tapa,  
m. c. 17,97; children's m. c. 7,38; De-  
galla, m. c. 2,70; Priest Elias, 21,30;  
Ooster Jacob, 10,04; Dizza Takka, m. c.  
2,24; Aliawa, m. c. 2,04; Saatloo, m. c.  
1,93; Saralan, m. c. 2,01; Ardesbai, m. c.  
34c.; 92 40  
Oomahoo, Dakota na. Sab. coll. 5; m. c.  
3,77; 8 77  
Palu, Turkey, First con. a jubilee offering,  
7,66; Hoji Hagop, 4,40; 12 06  
Park Hill, Cher. na. m. c. 41 30  
Satara, India, m. c. 6; Dr. J. E. Batho, 30;  
"2 Cor. viii. 9," 50; Mrs. Graves, 100;  
unknown, 6; 192 00  
Tirumungalum, India, A thank-offering fr.  
native christians, 14 03  
Yozgat, Turkey, Native brethren, 11,40;  
missionaries to cons. Rev. MILO P. JEW-  
ETT, of Poughkeepsie, N. Y., and Rev.  
L. B. WHITEMORE, of Orfordville,  
N. H., H. M. 100; 111 40  
755 30

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE, . . . . \$29 07  
NEW HAMPSHIRE, . . . . 71 54  
VERMONT, . . . . 43 13  
MASSACHUSETTS, . . . . 84 30  
CONNECTICUT, . . . . 29 04  
NEW YORK, . . . . 82 00  
PENNSYLVANIA, . . . . 2 50  
MARYLAND, . . . . 25 25  
OHIO, . . . . 112 50  
ILLINOIS, . . . . 16 80  
MICHIGAN, . . . . 10 00  
WISCONSIN, . . . . 10 32  
MINNESOTA, . . . . 2 05  
OREGON, . . . . 80  
IN FOREIGN LANDS, . . . . 60  
\$519 90

Donations received in April, 25,329 31

Ded. dona. fr. Danbury, Ct., re-  
funded, 61 55

Legacies, \$25,267 76

5,778 25

\$31,046 01

~~63~~ TOTAL from August 1st to

April 30th, \$210,526 99

## THANK-OFFERINGS FOR THE DEBT.

RECEIVED IN APRIL.

VERMONT.—Castleton, s. s. 10,21; Orwell,  
Sarah E. Hall, 5; South Hardwick, Dan-  
iel French, 50; 65 21

MASSACHUSETTS.—A friend, 20; do.  
avails of silver, 11,50; do. 5; Andover,  
J. Aiken, 25; Boston, S. S. Pratt, 4; an  
aged lady, 10; Dorchester, T. D. Quincy;  
50; Littleton, ladies, 15; 140 50

CONNECTICUT.—Hartford, A friend, 50;  
Killingworth, a mother and daughter, 1;  
Watertown, a friend, 50; 101 00

NEW JERSEY.—Morristown, Mrs. L. W. 4 00

PENNSYLVANIA.—Philadelphia, E. 5;  
York, Samuel Small, 100; 105 03

OHIO—Cincinnati, A friend, 1; Cuyahoga  
Falls, W. O. Hanford, 15; 16 00

FOREIGN LANDS, &c.—Yozgat, 3 50

435 21

Previously received, 3,849 37

4,284 58

THE  
MISSIONARY HERALD.

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No. 7.

American Board of Commissioners for Foreign Missions.

Zulu Mission.—South Africa.

ESIDUMBINI.

LETTER FROM MR. TYLER, FEBRUARY  
10, 1860.

*A Girl Fleeing from Her Father.*

MR. TYLER mentions in this letter a few incidents illustrating the continued power of pagan superstitions over the minds of the people, refers to female degradation, and speaks of one recent case which has awakened deep sympathy in behalf of a native girl, striving to escape from the debasement and misery of a life of heathenism.

Many a circumstance occurs, in connection with our labors among this people, which excites our deepest sympathy in behalf of degraded females. Reference to a fresh instance of this kind will help to give you some idea of these "habitations of cruelty." A girl who has lived two years in our family, and has been taught to read, write, sew, and perform various domestic duties, having completed the time of her agreement, was called home by her father. As I had no further claim on her services I could not encourage her to remain longer, though I knew she greatly desired to do so. But she was determined, by some means, to make an attempt to escape from heathenism. She

said it was impossible to live a Christian life in her father's kraal; she knew that he was planning to sell her immediately to some heathen man; and she could not endure the thought of spending her life in ignorance, filth, and severe toil, after having seen the better way, and tasted a little of the sweets of civilization. We assured her of our sincere pity, and could not conceal our fears, that unless she could escape from the snare, a dark and gloomy future awaited her. But there being no law in this colony which would authorize our keeping her contrary to the wishes of her father, we advised her to return quietly to her home, and seek the assistance of her Heavenly Father in her endeavors to serve him. Her quick response was: "Then I must flee to another station, and hope for the best." We told her that, although we feared she would not elude the vigilance of her tyrannical parent, we also would hope for the best, and follow her with our earnest prayers.

In less than half an hour after this conversation, the father came rushing into our house, whip in hand, demanding his daughter. Not finding her here, he immediately set off in pursuit of her, but darkness coming on, and the rain

falling fast, he was compelled to retrace his steps. He then returned to us, and gave vent to his feelings of hostility to us and to all Christians. He said his daughter should never become a Christian, *never*, as long as he lived, and that he would beat her severely for this attempt. We afterwards learned that the girl walked fifteen miles that night in the rain, and after a day's rest, twenty miles more, to the station at Inanda, where she is now under religious instruction. Her father's rage having subsided a little, he has concluded to wait and see if she will not return of her own accord; but declares that unless she comes soon, he will compel her to do so, by torture.

As this circumstance occurred on the first day of the week for fasting and prayer for the conversion of the world, it was, to us, more marked and interesting. We felt that her determination, and persevering effort to escape from heathenism, might have been in answer to prayer which was then ascending in various parts of the world.

#### MAPUMULO.

LETTERS FROM MR. ABRAHAM, JANUARY 24, AND FEBRUARY 23, 1860.

#### *Rejoicing over One Repenting.*

AFTER ten years of labor, in hope and prayer, at Mapumulo, Mr. Abraham has been permitted to receive one hopeful convert to the church of Christ, and to see a few others apparently seeking the salvation of their souls, though heathen relatives bitterly oppose. He writes, January 24 :

We have long been praying that God would pour out his Spirit here. The second day of the present month completed our tenth year of missionary labor at Mapumulo, and surely our good brethren and sisters in America would sympathize with us, and pray for a blessing upon this people, did they know that we have been laboring here all these years, solitary and alone among the heathen, with little or no apparent en-

couragement from without. The promises of our Heavenly Father have been our stay. We have labored on, walking by faith alone, for at the end of ten years, we have not had the joy of baptizing the first convert. At last, however, just as we have entered upon the eleventh year of our labor, our hearts are made glad and we are encouraged. We trust that God has given us one soul among the heathen. If this be so, our labor has not been in vain. What a rich reward is even one soul for ten years of labor.

Mr. Abraham gives particulars respecting the person referred to—a young man who had been for many years employed by him. Recently, strenuous efforts had been made by his father and others to lead him to marry a second wife, though the first was still living, and thus so to entangle him in heathenism that he could not make a profession of Christianity. He had then expressed no desire to make such profession, but these efforts of heathen friends seemed to awaken his conscience, and he soon appeared like a new creature, “humble and happy,” with much longing desire for the spiritual good of his relatives, and wished to be baptized. Two other boys in Mr. Abraham's employ were also manifesting interest in the truth. On the 23d of February, he wrote again :

The young man of whom I spoke in my last, was baptized on the first Sabbath in this month. He anticipated much opposition from his father and other friends. A year ago, when his father heard that the son had thoughts of becoming a believer, he threatened to spear himself. Umcobelo was very anxious that his friends should be invited to be present at the baptism, but he wanted courage to go himself and invite them. He was willing, however, to go with me, and I rode over with him to see his father. The old man cried like a child, but manifested no angry feelings. He had done all he could to prevent his son from becoming a believer, and had made up his mind to submit, yet he could not control his feelings. He seemed to think that he was about to be bereaved of his first-born, but was



much more mild and submissive than the son had expected to find him. Yet he wanted moral strength to come to the baptism. A number of the friends came and behaved well. Umcobelo has been home since he was baptized, and says his father has become quite reconciled.

Still another young man is referred to by Mr. Abraham, as having become interested in the truth since he wrote in January, which had "excited greater opposition than any previous case;" but up to the first of March he remained firm, and then open opposition by friends had ceased.

### Syria Mission.—Turkey.

#### BEIRUT.

LETTER FROM MR. JESSUP, APRIL 10, 1860.

SEVERAL letters recently received from Syria refer to the late annual meeting of the mission, held at Beirut, as an occasion of great interest. "More than the usual amount of religious exercises was interspersed with the business of the meetings, and several of these exercises were in connection with the native church members." "A hopeful spirit characterized all these" occasions, and "the field, as a whole, is believed to be unusually encouraging." But, as this letter from Mr. Jessup and one also from Mr. Thomson will show, the embarrassed condition of the Board's treasury, and the consequent necessity for retrenchment in all the operations of the mission, have brought upon the brethren a severe pressure of care and trial.

That some references in these letters may be better understood, it is proper to say that a few months since, constrained by the condition and prospects of the Treasury, and in accordance with the purpose, if once relieved from present embarrassments, to place future appropriations upon a basis which should as far as possible prevent the recurrence of serious debts, the Prudential Committee passed the following resolution, which the Secretary was instructed to transmit to the different missions, with some estimate of the proportionate reduction in expenses which must be made by each.

"Resolved, That the several missions be instructed to make out their estimates for the year 1861, on a basis not exceeding three hundred and fifty thousand dollars, or twenty thousand less than the appropriations for the

current year; it being understood, that the Committee may not feel authorized, at the proper time, to appropriate even \$350,000: and, also, with the expectation that the regulation, described in the printed letter accompanying the last appropriations, and appended also to the Letter of the Prudential Committee to the Corporate Members, will be so far adopted, that no expense will be allowed which is not in some way anticipated and provided for in the appropriations of the year;—the precise form of the regulation being left to be determined after hearing from the missions in reply to the printed letter of November 8th."

The influence of this resolution upon the feelings and prospects of the brethren in Syria will be noticed with much interest. Similar, doubtless, will be its influence in other fields, and it becomes every friend of the missionary cause prayerfully to ponder the inquiry—Must these things be?

#### Annual Meeting—Encouragements.

Mr. Jessup writes:

Our annual meeting has just closed. It has been a season of unusual interest to us all, and we feel that it is the beginning of good things in this land. From the beginning to the end of the meeting, it was apparent that there was much of a spirit of prayer among the native brethren. The native female prayer-meeting in Beirut was more fully attended than usual, and the union meetings in Arabic and English, held in the chapel, in which the missionaries and native brethren united, and large audiences assembled, were occasions of deep interest. The statement made in the meeting at which the annual reports were read, and at which W. A. Booth, Esq., of New York city, and A. Hardy, Esq., of Boston, with their ladies, were providentially present, filled the minds of all with the conviction, that never before in the history of the Syria mission have we had so much encouragement, or so strong proofs that God is with us and that the work is going forward in this land.

#### New Translation of the Scriptures.

The fact that the new translation of the New Testament into Arabic, commenced by Dr. Eli Smith, had been completed and published under the care

of Dr. Van Dyck, was one calling for the most profound and sincere gratitude. The pocket edition of the New Testament is admitted to be one of the most beautiful books, in its typographical execution, in the Arabic language. It will prove a peculiar blessing to this people. One of the great obstacles, hitherto, in the way of the circulation of the Scriptures in Syria, has been the *bulk* of the Bible and Testament. There are many who would gladly buy or accept a copy of God's word, could they carry it home and read it *unobserved*. But this has been impossible on account of the size of the copies hitherto in use. The publication of this pocket edition will enable multitudes to purchase the New Testament and carry it with them unobserved, and read it in their houses or by the way, and thus a new impulse will be given to the circulation and reading of the Gospel in Syria.

The Prior of a papal convent in the vicinity of Beirut recently wrote to Rome, demanding that an edition of the Arabic Bible should be issued, with the pontifical imprimatur, for the use of the Maronites and Greek Catholics in Syria, to prevent their using the new translation made by the Protestants. He was answered, that such an edition was in preparation, with suitable comments, but its completion was interrupted by the war in Italy. There is evident progress in Syria in this respect, and we cannot be too grateful that so perfect a translation of the New Testament is now completed, and ready for the multitudes in this land whom we hope and believe God will ere long incline to purchase and read this precious book, to the salvation of their souls.

### *Cheering Prospects, yet One Cloud of Darkness.*

Our meeting was one of hopefulness in respect to this whole field. New and interesting openings were spoken of in different places, where the Lord, in his providence, is calling us to move steadily

forward in the great work of giving the Gospel to the people, in teaching and in preaching the word. But amid all our hopes and anticipations there was a dark cloud which threw its shadow upon every plan and project for usefulness, during the present and the coming year. Not only could we not go forward, but we were constrained to go absolutely backward.

The session of our meeting when the knife of retrenchment was applied to some of the departments of our work, was a most painful one to us all. In the Tripoli station, we are left without a school which deserves the name, and with only twenty dollars, in that extensive district, for a native helper for the year; and this at a time when providential circumstances require the absence of one of the missionaries from the station for six months of the year. The cutting down and disbanding of schools, the dismissal of tried helpers from our service, thus requiring them to seek support in other employments, and the restriction of our labors in almost every department, were matters which, as you can well understand, occasioned us the most profound sorrow.

### *What can be Done?*

After we had cut and pruned the vine, removing here a blossom, there a leaf, and there a growing cluster just giving promise of glorious fruit, until we felt that the bleeding branches could not bear further excision and live, we were met by the astounding fact, that after all, we must cut down our estimate for 1861, seventeen hundred dollars below this, our very lowest lying estimate for this year! When this announcement was made, and we all felt that, notwithstanding the severity, it was reasonable and necessary in view of the condition of the treasury at home, we were quite at a loss to know how such reduction could be made. The brethren, who had all been engaged in bringing their estimates to the very lowest point, dropped

their pens in despair, and seemed to give up all hope of forcing them down to this unexpected level. Some said that it *could not be done*, and all felt that it was one of the most trying hours in the history of the mission. But, one after another, the brethren summoned up their courage, and the knife was applied anew. Mr. Calhoun said: "Take off 1,000 piasters from the Abeih seminary. I will try to force the expenses down in some way." Mr. Ford said: "Suspend the school in Sidon." Then other propositions followed, with a kind of despairing cheerfulness, showing the conflict which was going on between a sense of duty to Syria and duty to follow the limitations placed upon us by the providence of God, on account of the depleted condition of the treasury of the Board at home. Timely aid given us by a noble Christian merchant from New York, who was here as a traveler, will prevent some of our educational operations from suffering quite as severely as they would otherwise have done, yet any thing like *progress* in this department is quite out of the question. I am sure, that if the friends of missions at home knew what must be the consequences of such severe retrenchment in the foreign field, they would not longer withhold their contributions from the Lord's treasury.

### *The Girls' School.*

Would that every patron of the Board could have been present at the examination of the girls' school in Beirut on Thursday, April 5. A large audience was in attendance; and the fifty little girls were as intelligent and bright and happy as any similar assembly in any land. They were examined in Arithmetic as far as the more difficult rules in fractions, in Geography, Arabic Grammar, the New Testament, the Catechism, and some of them in English and French. Samples of their needle-work were also exhibited. The audience gave expression to their high gratification at the ready and intelligent answers given by

the girls, and it is but just to say, that there are few schools in America where the pupils give better proofs of intelligence and progress in their studies. The singing was admirable, and Mr. Booth, who addressed the audience, was greatly interested in hearing fifty little girls sing "Happy Land" in the Arabic language. This school is one of the few which will *not* be disbanded, and should circumstances at home require any further retrenchment, it would be one of the last to be given up. We hope that, instead of being obliged to extinguish such lights as this in Syria, we may yet be enabled to kindle many more; until the children may not only sing, "There is a happy land, *far, far* away," but may also feel that their own is as happy as any land can be this side heaven.

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LETTER FROM MR. THOMSON, APRIL
13, 1860.

The Meeting—The Trial.

MR. THOMSON, it will be seen, speaks of the meeting of the mission, and of the sore perplexity occasioned by the call to retrench, much as Mr. Jessup does. He writes:

By common consent, this has been regarded as one of the happiest annual meetings we have ever held, and our public services have been more numerously attended and more interesting than on previous occasions.

As a matter of course, or rather of necessity, much of our time was devoted to questions of finance, and we resolutely brought our appropriations for *this* year within the reduced sum allowed us, leaving off schools and helpers, and chipping and lopping away every branch of our work without shrinking. When, however, we came to make our *estimates* for 1861, on a scale so much below the *appropriations* for this year, *we could not get through at all*, but gave over the effort in something very like dismay, as it came out, more and more distinctly, that to meet *every* demand of the mission,

and leave margin enough out of the limited sum specified to cover all unforeseen emergencies, would require us to strike off at one blow almost all the accessories to our work throughout the entire mission—schools, teachers, native helpers and preachers, pupils in both seminaries, theological students and colporters—to abandon all itinerating, and to direct our printing into such channels and to such work as would be paid for by others than our society. Our finance committee are instructed to write you fully on this subject, and I will only add, that the estimates were left somewhat unfinished, in the hope and belief that the Lord will afford us relief from some quarter or other before the time shall come for us to make reductions so very disastrous to his cause in this land. Such hope and trust cannot be considered presumptuous under the circumstances.

Disturbances in Lebanon.

Mr. Thomson mentions the arrival of Miss A. L. Mason at Beirut, on the 12th of February; states that Mr. Calhoun, "whose health renders a prolonged vacation and excursion advisable," was deputed as a delegate from Syria to attend the meeting of the Southern Armenian mission, and that Dr. Van Dyck, "greatly needing entire relaxation," was to visit Germany, by vote of the mission, "for the double purpose of reinvigorating his health and making arrangements for prosecuting the translation and publication of the Old Testament" in Arabic; refers to other matters connected with the arrangements and circumstances of the mission, which, a mission letter says, is "in great need of a reinforcement," and then adds:

I am sorry to end this long, rambling letter, by stating that the condition of Lebanon is far from tranquil. Murders and assassinations are of daily occurrence, and I have never known this to be the case except when an outbreak was to be expected. I saw an influential gentleman and public officer last night, who informed me that the commander-in-chief of the army had received orders from Constantinople to attack any

party that should attempt to create a rebellion in Lebanon. If this be so, and that officer acts according to orders, we shall have no war; otherwise a most ferocious civil conflict is almost inevitable. Alas for this most abused and miserable people!

The Cause of Christ Progressing.

I will not conclude without giving utterance to my strong conviction that the cause of Christ has made, and is daily making, progress in the land. This was the feeling of our whole mission while we were together; and notwithstanding all embarrassments, the brethren returned to their different stations with more than usual courage. The Gospel here has permeated large masses of the people, and everywhere the effects are beginning to be seen and felt. We need nothing but the Spirit of God amongst us, and for this indispensable presence and power we are to plead with renewed earnestness. And we earnestly ask you and your associates, and all who share in our labors and anxieties for the salvation of this people, to join with us in daily supplication for the outpouring of the Spirit upon us, and upon our churches, native preachers, and the community in general.

LETTER FROM THE NATIVE CHURCH.

MR. THOMSON sends the original, with the following translation of a letter from the native church at Beirut to the senior Secretary of the Board. The spirit and the oriental style of the letter give it interest, as well as the readiness which it manifests on the part of another feeble mission church, (some having previously forwarded contributions,) to aid the Board in the emergency of this its Jubilee year. Mr. Thomson says of the movement: "At the annual meeting of the native church in this city it was moved, and carried unanimously, that a committee be raised to collect subscriptions in aid of the Board. This was done without any prompting on my part, but I was very much gratified by it, as doubtless you will be, not so much from the amount raised as for the spirit which prompted the effort. We have a committee

on Jubilee collections, and in due time all sums raised for this purpose will be reported to you, so that the proper acknowledgment can be made."

BEIRUT, April 13th, 1860.

To our Honored Brother in the Lord,
Doctor Anderson, the respected.

Mercy and peace to all who love our Lord Jesus Christ in sincerity—Amen. We cease not to remember the love and zeal you manifested towards us during your visit to us. What induces us now to address you these few lines is, that we have heard of the embarrassment of the treasury of the Board during the present year with great sorrow, and therefore our church, in its poverty, has hastened to collect a small sum, not worthy to be mentioned and of little effect towards supplying the deficiency of the Board, viz., one thousand piasters, which we regard only as a token of our indebtedness and our obligation, and to express our thanks to the Board for all it has done for us in sending us its missionaries, and in other ways affording us means for [obtaining] the knowledge of the truth and way of salvation. We trust this little offering will be accepted by the Board and received as proceeding from brotherly love, and to be regarded in the same light as the two mites of the poor widow.

We present this little offering by the hand of our pastor, Dr. W. M. Thomson, praying to God the Father, through our Lord Jesus Christ, that he would bless every instrumentality for the spread of the Gospel in every part of the world, and stir up the zeal of all who are engaged in this great work.

Begging not to be allowed to pass out of your remembrance, asking an interest in your prayers, and praying the Lord to increase your zeal and success,

We remain your brethren in the Lord,

*The Members of the
Evangelical Church of Beirut.*

Assyria Mission.—Turkey.

BITLIS.

LETTER FROM MR. KNAPP, FEBRUARY
13, 1860.

AFTER dwelling somewhat, in the opening of this letter, upon the urgent call for another laborer at Bitlis, Mr. Knapp speaks of the then existing state of things there, and especially of a recent fuller development of opposition, and of some cases of persecution which had led the persecuted openly to avow themselves Protestants.

Increased Opposition of Priests.

Since I wrote in December, there has been a sad falling off in the attendance upon our religious services. The desired *crisis* in our work has come, which demands the utmost vigilance and wisdom. This has been brought about by the priests, who, aroused to the fact that the truth was gaining ground among their deluded flock, have made another strenuous effort to silence us. Whether they will succeed, and always withstand our encroachments, will depend upon our fidelity and the blessing of God.

It is the practice of the Armenian priests to visit each house of their respective parishes twice a year, for the purpose of "*blessing*" the household and obtaining, at the same time, whatever amount of money they can extort for their sacred call. These are the only pastoral visits they are accustomed to make; and as the money then collected constitutes their chief dependence for support, it behooves them to examine all, to see that their eyes are not being opened to their errors by our preaching; else they may fail of getting the desired stipend. And there is a superstitious dread, on the part of the people, of failing to receive that "*blessing*."

During these visits the priests carefully question all respecting the tolerance given to us and our work, and if one is found to attend our chapel he is sternly commanded to desist. Parents are commanded to withdraw their children from our school, children are forbidden to read our school-books, and others are even prohibited from engaging in our employ! A priest of this quarter of the town, a few days since, attempted to prevent our washerwoman from doing our work; but she replied that she was too poor (being a widow) to forego the opportunity thus to earn something, and she could not and did not comply with his commands. Hence they are constantly harassing her!

Schools and Congregations Reduced.

The visits of the priests occurred about three weeks since, and as a result, our school has been reduced from sixteen to three scholars, our itinerant teacher has been deprived of quite a number of pupils, and, from a prevailing fear of the priests, not one-fourth of the usual number have attended our chapel exercises and the women's meeting. Men are seen stationed upon the roofs of their houses as spies, to watch those who come out of our chapel and report them to their ecclesiastics. But enough had not been done, and two Sabbaths since, they made another effort. In the four Armenian churches all were prohibited from tolerating us in the least, even from calling at our house, under the threat of being anathematized.

It happens that, of the fifteen priests, the one most distinguished for his influence and adroitness has charge of that quarter of the town in which we live. He is distinguished also for his hypocrisy. Two Sabbaths since, this priest invited the chief vartabed, recently returned from Constantinople, to officiate in his church, and he, of course, used all his powers of artifice and persuasion to frighten the people, and deter them from attending our meetings. The result is that only *three* have attended since! This priest, one day last week, called at a house where our itinerant teacher belongs, and on seeing the school-books on a shelf he fell into a rage, and commenced beating the boy with a cane! The latter, fearing the priest would seize and carry away the books, immediately gathered them up and sent them to me for safe keeping. As the boy's father (now absent) had intrusted him to my care, I did not consider it best to overlook this act of persecution, and had the priest arraigned before the city council, where he received proper instructions from the Governor.

Cases of Persecution.

Mention is made of two recent cases of persecution, which have led two young men publicly to declare themselves Protestants—"the first fruits of labor" at Bitlis. One of these, during a conversation with a young Armenian ruler, had the boldness to declare his belief that the "garmerag" (a "red gem," probably jasper, but represented as one of the drops of blood which flowed from the wounds of Christ and petrified, and which is kept rolled in many envelopes of cloth in one of the churches, to be kissed, adored, and worshiped as a god by the people) was not God but a stone; "whereupon the ruler procured an officer, and had the poor young man beaten for his sacrilegious language!" Mr. Knapp says:

When I had the ruler, who is a most conceited and bitter opposer of the truth, called to account for his wickedness, he claimed the *right* to do as he had done with one of his own nation; whereupon the Governor asked the persecuted man to what religion he belonged, when he promptly and fearlessly declared: "I am a *Protestant*." This declaration, the first of the kind thus publicly made, took all by surprise. The Governor dismissed the offender, cautioning him respecting his treatment of Protestants, who had liberty, equally with himself, to express their opinions.

The case of the other young man has occasioned us considerable anxiety and trouble, as there was an attempt, through the authorities, to crush our work. The young man referred to is simple-minded and poor. He commenced learning to read a year ago, and now daily recites to our teacher from the New Testament, as his reading book. He is a cobbler. There he sits at the corner of the streets, in the markets—for he is too poor to own a shop—busily at work, with his Testament at his side. To the jeers and bitter taunts of the surrounding shoemakers, who treat him with scorn, he makes no reply, but submits to all with patience and manly fortitude. It had long been known that at heart he was a Protestant, for he had often declared himself to be one. Since the recent efforts of the

priests to prevent any from attending our religious services, he has continued to attend, as fearlessly as before; and as a result, he has been thrust into prison four times during two weeks. This has been done by the Armenian tax-gatherer, backed by the enemies of the truth. The ostensible object was to extort from him a much larger tax than he was able or accustomed to pay. The Governor, influenced either by bribes or by a desire to please both us and the Armenians, insisted upon the extra sums being paid; but as it was apparent that all who should become Protestants would be subjected to the same treatment, we thought it best not to yield to such injustice. We applied to the Governor to have the young man released. Our request was granted, and we supposed the matter settled, when lo! in a day or two, we would hear that he had been thrust into prison again. This was done, as I said, *four times*.

A Just Decision Obtained.

At last, to-day, I appeared before the council, (for the third time in this case,) and requested that the four Armenian rulers of the town should appear. When they were assembled, at my request the judge read the "firman" to the Protestants of this (Erzroom) pashalic, which providentially I had had recorded during our first summer here. This had the desired effect. The council rescinded their former decision, and required that the young man should pay only such tax as he had been accustomed to pay. We were rejoiced that such a decision was at last obtained, for all saw that this was a case of wanton oppression, resorted to by the Armenians to suppress our work and frighten men from us. Much has been said of the corruption in a Turkish court, but no one can have the least idea of its extent, especially in a court composed of Mussulman *Koords*, until he has spent a few hours, as I have done, in witnessing their manner of dispensing

justice—I might more properly say, dispensing *with* justice.

At present there is a lull, as, for a fortnight past, persons dare not, as usual, admit us into their houses. Our colporter has written a very courteous letter, interspersed with many Bible quotations, to the priest referred to above, requesting him to answer it, and support his course, in refusing to the people the bread of life, from the Bible, if he can. We hear that this letter causes him much anxiety. He knows that, should he refuse to answer it, to his great chagrin a copy will be sent to the markets, and his imbecility will be exposed. He has already applied to the young ruler to answer it for him, but without success.

We are not disheartened, but rather regard the present opposition as an omen of better things in store for us. May the Lord cause the wrath of man to praise him. "Howbeit, this kind goeth not out but by prayer;" and while we are driven to the throne of grace ourselves, we entreat our friends to pray for us, that God would pour down his Spirit here, and open a wide door of entrance to the hearts of this people.

The Storm Rages Again.

A sentence in a letter from Mr. Walker, of Diarbekir, dated April 5, gives reason to suppose that the "lull" in opposition and excitement at Bitlis did not continue long, but was followed by a more severe raging of the storm. He says: "You will probably hear from Mr. Knapp at Erzroom, whether he has gone to make complaint to, and if possible secure redress and protection from the Pasha; the Armenians having been exceedingly violent in their opposition, until at length, on the arrival of Hagob, whom I sent from this place to aid Mr. Knapp, it reached its climax in a mob in the market-place, rudely setting upon Mr. K. and the helpers."

Nestorian Mission.—Persia.

OROOMIAH.

LETTER FROM MR. COAN, FEBRUARY
29, 1860.

MOST of the statements of this letter, in regard to the village schools, the indications

of thought and a spirit of inquiry among Mohammedans, and the general aspect of the missionary work in the Nestorian field, will be found to be of a pleasant and gratifying character. There is much encouragement, and much reason for remembering the request which our brethren send, that we will entreat the Lord for them and for Persia.

Village Schools—Encouragements.

It affords me great pleasure to be able to report so favorably in relation to the village schools. Their whole number at present is about sixty,—they were eighty the last year that Mr. Stocking had charge of them. Forty-five, including one for Armenians, are under my care. These forty-five number eleven hundred pupils, three hundred and eighty-five of whom are females. The whole number of our pupils is fourteen hundred and thirty-eight, four hundred and eighty-seven of whom are females. It is an encouraging fact, that with all the poverty of the people, especially in these times of great distress, our scholars have increased while our schools have diminished in number.

These schools are in between forty and fifty villages, and the children are, with very few exceptions perhaps, from families which compose our Sabbath and other congregations, though the majority of these families are not connected with our communion. In most of the villages we have but a single school. In two of the larger places there are four, and in one three, while there are three in the city. Yet our schools are fullest where we have the greatest number. They are spread over a large surface, and we are thus necessarily brought more in contact and sympathy with the people than we could be by a greater centralization.

Our teachers are, with very few exceptions, hopefully pious; and these exceptions are mostly where we find it difficult to introduce the Gospel through a school, and a deacon or priest of the village is employed to assist a pious

teacher, whose labors are not entirely confined to the school. When the village is small, or the scholars are few, the helper usually takes the entire charge of the school without an extra teacher; yet there is great danger in such cases, that, unless carefully watched, the school will be neglected. About thirty of our schools are taught by those not pastors.

I am greatly aided by faithful assistant superintendents, who visit the schools several times a month, and who relieve me, in a great measure, of the drudgery of the work. They also hold religious services in the villages, where they often pass the night, so that my visits are rendered almost strictly preaching tours.

Some Discouragements.

But while we have much to encourage us in the department of education, I would not conceal the fact that there are also discouragements. The extreme poverty of the people, and their actual need of the necessities of life, often forbid that their children should continue in school as long as would be profitable. Still, I was surprised and gratified to find so small a proportion of the scholars under my care—only three-elevenths—who commenced with the alphabet this fall. The prize of a New Testament, offered as a reward to those who will continue in school long enough to learn to read intelligently, has operated very favorably in retaining the scholars; while the fear of losing it in case of absence from the Sabbath school, after they leave the day school, enables us to keep them under good influences, at least on the Sabbath, during the period of their youth.

Another discouragement is the apathy of many in relation to the education of their children. Our work is one of faith and love. Did we not, directly and through our helpers, use our influence in favor of education, and to induce parents to send their children

to school, I presume the number of pupils would be much smaller. But the same can be said of our seminaries, and of the direct preaching of the word. After the first novelty of hearing what the babbler has to say has passed, very few, comparatively, in most of the villages, would come, prompted by their own desire, to hear the Gospel. They must be invited personally, and urged to come. Often, all our helpers and teachers literally "go out into the highways and hedges, and compel" men to come in. And as we endeavor to create a habit of coming to the place of prayer, so also the children need to be educated to come to school. The carnal mind is, every where, enmity against God, having no love for the truth as it is in Jesus. We would seek, by all proper means, to bring the greatest possible number under the influence of the truth, knowing that "faith cometh by hearing and hearing by the word of God," whether preached formally in the great congregation, or in the house, or by the way, or even in the village school.

Influence of Schools.

We are all agreed that the preaching of the word is the great and fundamental idea of missions, and that every other instrumentality should be secondary and subsidiary. I have yet to learn that our village schools have been other than auxiliaries to this great object. I believe the Gospel is preached as fully, faithfully, and frequently, by your humble missionaries here, as it would be were there not a seminary or a school on the ground, while by the aid of these our influence for good is multiplied a hundred fold.

Our schools are, strictly speaking, Bible schools and Bible classes. After the spelling-book, the Bible is first and last. Nor do our pupils tire of it. It is studied by between one hundred and two hundred under my care, in the ancient language. It is studied chronologically and geographically, by the

aid of the admirable work prepared by Mr. Cochran; it is studied historically and exegetically; and I venture to say that many of these village school pupils would put to the blush not a few of our theological students at home, by their superior knowledge of the Scriptures. The smaller scholars are all taught the Lord's prayer, the ten commandments, and the Scripture catechism, while the larger ones, to the number of a little more than two hundred, pay some attention to arithmetic and geography. To my mind it is a delightful fact, that so many youth and children are daily committing the precious truths of the Bible to memory. May they be made wise unto salvation.

Allusion has been made to an Armenian school. After repeated solicitations from the parents, I consented to open this school, merely as an experiment. It succeeds so well, that now my fear is that it must be continued, while I cannot properly superintend it. When Mr. Dunmore visited us, less than a year since, he brought a box of books in Armenian, worth from thirty to forty dollars. These have nearly all been sold, and the call is for more, especially of the Scriptures.

Hope for Mussulmans.

It is a new and not uninteresting fact, that in several of our village schools a few children of Mussulmans attend, committing the Bible to memory with the others. This, in connection with the fact that there are many who are secretly or more openly reading the New Testament, and discussing the claims of the Gospel in the market and in the house of one of the chief Moolahs—reputedly the most holy man in the city, and the demand for Persian Scriptures, shows that God is moving upon the Mussulman mind in Persia in an unwonted manner.

There are some who secretly embrace the truth, and one is a regular attendant upon our Friday afternoon service. He has separated from his brothers in busi-

ness, professedly that he might, more unobserved, attend to the salvation of his soul. He professes to us to have renounced Mohammedanism; his mind is yet dark, but may God enlighten his ignorance. Our faith is firm, that at no distant day you will be called to furnish laborers for a great harvest from the Mussulman portion of our field.

General Aspect of the Work.

The outward aspect of our work never was more encouraging. Darkness, superstition and prejudice, are fast giving way before the steady light of truth; the cause of temperance is gaining ground; our Sabbath congregations are large and increasing; Sabbath schools are fully attended; and I think that, notwithstanding the increased poverty of the people, the contributions to the Board are more than they have been. Priest Elia has again redeemed his pledge to the Board, by the payment of ten dollars and fifty cents the past year. But we need a general and copious outpouring of the Spirit on ourselves, on all departments of our labor, and on the villages at large.

We have not as yet been permitted, the present season, to enjoy a great and powerful work of grace, as in some former years, yet God has not been far from us. There are but few in the seminaries who have not professed to feel more or less interest in the subject of their souls' salvation, and several have professedly obtained a hope. We long to see a more pungent and radical work. The deep, and permanent, and soul-absorbing interest manifested in past years seems now wanting. Many praying ones witness with distress this state of things, and we pray that it may not long continue. In some of the villages there has been a good deal of religious interest, with some hopeful conversions. O, for more of an overcoming faith in prayer. Entreat for us, that this may indeed be a year of Jubilee to saints on earth, and to the redeemed and the angels in heaven,

over multitudes of repenting sinners here, and in all lands.

Northern Armenian Mission.—Turkey.

KHARPOOT.

LETTER FROM MR. BARNUM, MARCH 1, 1860.

Progress at Palu.

MR. BARNUM speaks of a visit to Palu, and gives a very pleasing account of progress in that city. The development of Christian enterprise and of benevolent feeling there, and also the incidents mentioned respecting a helper at Kharpoot—his deep conviction of sin, and his self-sacrificing spirit in view of the financial embarrassments of the Board—will be thought of with interest, and it may be hoped with profit also, not by the missionaries only.

Mr. Wheeler and I returned yesterday from a tour to Palu. We visited, *en route*, four out-stations—Hoghi, Haboosi, Ichmeh, and Shukhaji, and were much gratified at the manifest tokens of progress which we everywhere found. We examined the schools publicly, which, though new and crude, are so far superior to the native schools as already to attract a good deal of attention. But I have not time to give you the details of our interesting tour.

We enjoyed our stay, of three or four days in Palu, very much. A year and a half ago, there was in the whole city but one known friend of the truth, and the missionary was everywhere regarded with hatred and contempt. Last year, however, there was a rapid development of interest, though, as was to have been expected, some who were most zealous at first, belong to the same class as "he that heareth the word, and anon with joy receive it; yet hath he not root in himself, but dureth for awhile; for when tribulation or persecution ariseth because of the word, by and by he is offended." The original excitement has subsided, although there is a good deal of discussion and searching of the Scriptures, with reference to the distinctions

between the Armenians and Protestants. The Gospel work is assuming a definite and tangible form. Of the many who have begun to examine the truth, a few have become firm Protestants, and we saw, more than ever before, evidences of serious thought concerning sin and salvation.

Benevolence—Jubilee Offering.

Among our friends in Palu are some of the most enterprising and energetic of all our Protestants; and although few in number, they are exceedingly zealous for the successful prosecution of the work in their own city. We have sometimes feared lest they may have forgotten that there are important interests outside of Palu. During the past few months they have assumed, as far as they could in their weakness, some of the expenses of the chapel and school. They formed a society of about twenty members, for the purpose of raising funds to prosecute the work in their own city—aiding the poor to buy Bibles, &c. In a few weeks they contributed 200 piasters, (\$7.66,) and yet, whenever a case demanding assistance occurred, they made special contributions to it, through an unwillingness to diminish the original sum.

The effect of giving appears to have been to enlarge their own hearts, and it occurred to them that, after all, it might be well to give this money to the Lord for carrying the Gospel to other places; but as it seemed to them too small a sum to give now, they decided to increase it by investing it in trade, and by their own contributions from time to time, so that in the course of two or three years they might have a respectable sum to give all at once. We took with us, on this tour, the large missionary map of the world, which we exhibited and explained at the different out-stations. In Palu we had a meeting of nearly three hours, on Saturday, at which twenty-five persons were present, to whom we pointed out the chief countries of the world, their relations to one

another, and especially their moral condition. These were new and strange facts to them; and as we spoke of the vast multitudes who have never seen the Bible—who have never heard anything about Christ, or God, or the way to be saved—I noticed that several were a good deal moved. As soon as our meeting was over, without a word of suggestion from us, they adjourned to another place and voted to give the 200 piasters to the Lord *now*, and at once brought us the money. Having learned that this is the Jubilee year of the Board, they requested that this, their first contribution, might be accepted as a Jubilee offering; and yet, so far as we can judge, but one of these men is a true Christian. To us, who have been familiar with the work in Palu, who have watched the change of feeling among our friends there, and who know with what effort even this small sum was raised, this fact is an interesting and hopeful sign of promise.

Conviction of Sin.

About two weeks ago, Hadji Hagop—the chief man of the Protestants, and a useful helper—came into my room and sat down; but as soon as he began to speak, he burst into tears, buried his face in his hands, and for some minutes wept like a child. I could not imagine the cause, but after a little succeeded in calming his feelings, and he then told me that for three or four days he had had an almost overwhelming view of his sins; and he had then left his breakfast partly eaten, to come to talk about it. He had never before, he said, had such a sense of his unworthiness and vileness in the sight of God. All the sins of his long life had come thronging back upon him—sins which he had committed years ago, in the days of his ignorance, and which he did not dream, at the time, were displeasing to God. And yet, he said, he felt that he could throw them all upon Christ. He stated that he spent a great deal of time in prayer, and while he

prayed he felt great joy in the conscious nearness of his Savior, forgiving his sins. Still, these sins appeared almost too great for forgiveness, and he wanted to know whether I thought Christ would really forgive all, if he truly repented of all.

An Example to be Pondered.

This man receives a salary of 300 piasters (\$11.50) a month, yet he contributes monthly to the funds of the Board, and on the morning of our conversation he handed me a gold Turkish lira—\$4.40—as a special contribution. He has two or three times spoken of the difficulty of supporting his family on the small salary which we give him. We know it is small, but have explained to him that the Board is heavily in debt, and for that reason it would be impossible to increase his wages. *Now* he says: "Your society is in debt, and I believe it is my duty to endeavor to live upon 250 piasters a month;" and he begs that we will retain one sixth of his meagre salary to help to free the Board from embarrassment, and to aid in sending the Gospel to those who have it not!

Such an incident, proving that God's Spirit is at work in our little church, gives us great satisfaction. This man was one of the first in this city to accept the truth, and he has been for four or five years an earnest, active Christian. Here and there we discern evidences that the Spirit is at work among the impenitent, and we are praying that God would revive his work, and do it now.

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*ARABKIR.*

LETTER FROM MR. RICHARDSON,  
MARCH 15, 1860.

THE "little things," mentioned in this communication, will be felt by friends at home, as well as by the missionaries on the ground, to be significant and encouraging; but the commencing paragraphs of the letter, written without previous "intention or thought" of so writing, are specially worthy of serious and prayerful regard. These are not the first in-

timations of sadness and depression, springing up when our brethren abroad turn their thoughts to that native land to which they would so naturally look for light and encouragement.

*Sad Only When the Thoughts Turn Homeward.*

In the prosecution of the work of the Lord in this field, circumstances of interest, as indicating growth and progress, are of constant occurrence; yet they are a succession of *little things*, which it would take much time so to communicate as to produce the same conviction in the minds of others as witnessing them produces in our own. In fact, when we contemplate our field, white to the harvest, every thing seems to encourage our faith and stimulate to effort; and it is only when our thoughts turn toward the Mission Rooms and the churches of our native land, on which we are dependent for the means of continuing our labors, that our hearts sink within us. Must it be that we shall no longer be able to water the tender plants which, by years of toil and patience, have begun to bloom in this barren and thirsty wilderness? Must we close our schools, and abandon our churches? Must we dismiss our native helpers, our preachers and teachers, and tell them to return to their trades and their merchandise, after having spent so much time and means in fitting them for the work of the Gospel? Can it be that the churches of America, having, as it were, been conducted by the pillar of cloud and fire through all the difficulties and dangers of the wilderness, to the very borders of the lands to be subdued for Christ, are to fail of entering in because of unbelief? Are they disposed to say, 'Wherefore hath the Lord brought us out? Were it not better for us to return into Egypt?' After the sacrifice of so many of her devoted sons and daughters, and millions of her treasure, is the Church about to beat an inglorious retreat? God is plainly willing to lead the present generation of his people on-



ward to complete victory over these idolatrous nations ; but if their faith fail, they will be left to wander and perish in the great and terrible wilderness of selfishness, and the conquest, and its crowns, will be reserved for their children, or their children's children. But this disgrace need not be ; for "if the Lord delight in us, then he will bring *us* into this land, and give it *us*." Let Israel go forward, trusting in the power and promise of God, and as truly as He lives, all the earth shall be speedily filled with the glory of the Lord.

But I had no intention or thought of falling into this strain when I commenced my letter—a strain whose painful echoes are coming to you from every station of the Board throughout the world. The burdened heart, unbidden, seeks relief. If the churches are going to withhold forces and supplies, in compassion let them call home their missionaries ; for how can they endure the reproach, when it is told the inhabitants of these lands, who have heard and seen that the Lord is among his people, that Israel turn their backs ! Let all who are jealous for the honor of God, and the triumph of the kingdom of his Son, betake themselves to importunate prayer, and faithful, earnest effort ; that so Zion's threatened calamity and disgrace may be averted.

“ *Little Things,*” but *Encouraging—*  
*Schools.*

Without further delay, I will proceed to relate one or two of the little things of recent occurrence, showing that the good leaven is at work among the people of Arabkir. And, first, a circumstance or two of negative evidence. As the great adversary is incited to more effort by an increased activity among the people of God, when he and his emissaries are seen to be at work with more than usual zeal and earnestness, this fact is often one of encouragement to the friends of the truth. For the last few months, our schools have seemed to take a forward impulse. Not only have

they increased in numbers, but the children have manifested a greater interest in learning to read, in committing to memory portions of Scripture, the Catechism, &c., and in committing and singing hymns. A number of girls, much larger than ever before, have been gathered in ; and a considerable number of married women have been induced to learn to read at home. As a consequence, the Armenians, who have hitherto maintained but *one* school in the entire city, and that one for *boys* exclusively, have just opened *three* other schools, in various parts of the city, for the instruction of *girls and boys together* ; and besides those already commenced, two or three more are promised. The motive which has prompted to the opening of these new schools may be inferred from the fact that they have not been established in destitute neighborhoods, where such efforts are greatly needed, but in immediate contiguity to our schools ; or, as in one instance, where it was thought we had an intention of opening a school.

The following may serve as a specimen of the manner in which our Armenian friends of the opposition endeavor to compass their ends. We have a school on the south side of the city, taught in a house which is hired. The owner—a Protestant in name—has an interest in a house contiguous, which the Armenians having applied for, to be occupied for a school-room, the owner was unwilling to rent them, fearing that we might be displeased. When he learned, however, that we are in no way disposed to put any obstacle in the way of their establishing as many schools as they wish, he consented to grant their request ; and they then said, *they would take it only on condition of his turning the Protestant school out of his other house.*

Notwithstanding all these efforts, and notwithstanding the people have been repeatedly commanded in the church not to send their children to the Protestant schools, our schools continue to flourish.

*Authority* prevents a few from coming, but the schools are popular with both parents and children, because they learn so much faster in these than in the Armenian schools. We have all the advantage of teaching in a living language, which they speak and understand, against a dead language, which they do not understand; all our books being in the modern, while theirs are in ancient Armenian.

### *Priests Imitating the Protestants.*

But not only do they emulate us in the matter of female education and schools generally, but also in very many other things. The following additional incident of this kind must suffice for the present. During the winter evenings we have visited much from house to house, always closing our interview with religious exercises, singing, reading the Scriptures, and prayer. Our helpers, together with other brethren of the church, have also engaged extensively in the same work; and, notice having been given beforehand, circles have always been met with numbering, variously, from ten to fifty, and even more. These neighborhood prayer-meetings have been held in every part of the city, and very often at houses not openly Protestant, though friendly to us and to the truth. They have met with general acceptance, and the people have been led to ask why their own religious teachers, of the old church, do not visit them, and read and pray with them. Accordingly, we have lately heard that their vartabed, or preacher, has been endeavoring to satisfy this new and strange demand, by *closing his evening visits with reading and prayer*. We shall expect to hear next, that they have commenced a Sabbath school, as Mr. Coffing reports their having done at Aintab. Preaching has come to be a necessity, and if Christ is the subject of it, whether he be preached of contention or of love, in pretence or in truth, we ought to rejoice.

### *Opposers Removed.*

Frequent reference has been made in communications from this station, to the determined opposition of a very rich and influential family of this city. This family is represented as being descended from the ancient Armenian nobility. To ancestral wealth, the two last generations have made very considerable accessions. For the last twenty-five or thirty years, the people of the city have been engaged in the manufacture of a narrow, striped cotton cloth, much esteemed throughout all this part of the East, from English yarn. This house has been largely interested in supplying this yarn from Aleppo, and in furnishing it to the poor people who manufacture the cloth by hand looms; one or more of which are found in almost every house. A great part of the poorer people have thus been directly dependent on this house for their means of daily subsistence. Besides these, many of the merchants and traders have been dependent on the same establishment for borrowed capital. The same house has had its partners and agents in Russia and Persia, and at Constantinople, Aleppo, and Damascus.

But from the very commencement of the evangelical movement in this part of the Turkish Empire, the influence of this widely affiliated family has been perseveringly and uncompromisingly hostile. To avoid the missionaries, their friends, their books, and their meetings, have been the conditions by which their favor has been retained. And not only so, but it is well understood that considerable sums have been used in bribing the local authorities, whenever cases of difference have occurred between the Protestants and Armenians. And now mark God's dealings with this family, which to us, and to all this community, seem much like special indications of the divine displeasure.

Five or seven years ago, the family consisted of the father and mother and

their three sons, all of whom were married, and all living with their parents in the same spacious dwelling. The sons were cut down, one after another, and their wives given to others. The mother, overwhelmed with grief, soon followed her sons to the grave. The eldest son and the mother died about two years ago. And last of all, the father died also. He breathed his last on Sabbath morning, the 11th inst. I had visited him during his sickness, as I had done on previous occasions, but found him insensible to anything except his bodily infirmities, and the real or supposed obliquities of the Protestants. On Monday, the day after his death, I called at his house, but none of his blood flowed in the veins of a single one of the large and dignified group of primates, seated on the rich carpets and cushions of his spacious divan. All were gone. Poor old man! When last I saw him, he was reposing upon sumptuous pillows of down, and covered with costly robes of silk and fur, with a crowd of obsequious servants eager to gratify him in every desire; but the vital warmth had hardly left his body, when he was borne away from the grandeur and luxury of his palace, and buried in the cold and wet earth, without even a coffin to separate his own from the common clay! He that was so rich, now how poor! Vanity of vanities, all is vanity! We pray that God may sanctify these remarkable providences with respect to this family, to the spiritual and eternal good of this perishing people.

#### *Church—Congregation.*

At our last bi-monthly communion, we received three new members to church-fellowship, and four other persons stand propounded for a future occasion.

Our audiences are not large, yet new faces are to be seen in the congregation every Sabbath, and we trust the Spirit is accompanying the truth to the hearts of many. For some time past, we have maintained a noon prayer-meeting, thus

contributing to that constant wave of prayer which rises under the meridian sun, in his ceaseless course around the globe. In obedience to the command of the Great Captain, his soldiers have extended their flanks east and west, until the opposite ends have met; so that the watching and fighting and praying is ever going on in some part of the line; and we believe this glorious contest will never cease, until Christ has subdued all his foes under his feet.

#### ~~~~~ *TOCAT.*

LETTER FROM MR. VAN LENNEP, APRIL 25, 1860.

#### *A Kind Friend—Religious Interest.*

THIS letter from Mr. Van Lennep is brief, but communicates very pleasing intelligence. He first refers to the state of his own health and that of other members of his family, which had caused him to feel that he should be under the necessity of leaving Tocat for a time, (especially as he was unable to secure a house which he could regard as healthy,) and at least go to Syria, "to refresh both soul and body." But a very kind offer was made him, of which he speaks as follows:

A few days later, however, our Armenian friend, Haji Boghos Agha, to whom we already owe so much, called in, and of his own accord offered us the use of his fine country house for the summer. I felt that we had already contracted so many obligations toward him that I could not accept. But he would take no refusal, and so we have accepted, and intend moving there as soon as possible. We shall have to be absent from town some six months, perhaps; but I shall frequently ride in, and take the charge of matters as heretofore, as well as preach on the Sabbath. This will enable us to stay here one year more, and perhaps Providence may open the way for our permanent continuance, with some fair prospect of health.

Respecting the state of religious feeling at and around Tocat, he is enabled to make some pleasing statements. He writes:

I have just received excellent news

from Zile, a large city twelve hours to the west of us, whither I had sent a pious blacksmith to preach the Gospel as he had opportunity. A wonderful awakening seems to be progressing there. The whole city is in motion. No excitement any where approaching this has occurred since the war in the Crimea. Shopkeepers discuss religious topics across the streets, as they sit in their shops. It is said that some twelve families already openly profess themselves adherents of the Bible doctrines. One single Armeno-Turkish Testament has gone from one to another, awakening the soul, and convincing, as it went. One Greco-Turkish Testament, lent to an opposer, found its way into the Greek church, and is now being publicly read to the people every Sabbath day. Some of the chief Turks, among them the Mufti of the place, openly favor the truth and urge people to receive it. Discussions and inquiries are occurring even among them.

My heart is cheered and comforted, and I do not wish to leave at such a time as this. There is also more serious and general attention to Gospel truth, and more apparently sincere inquiry here, in Tocat, than I have ever known before. In Amadia, too, there is a general religious excitement; but its origin there was in opposition to the wickedness and oppressions of the priesthood, so that I do not as yet see reason to anticipate any important result.

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### *Southern Armenian Mission.—Turkey.*

#### *ANTIOCH.*

LETTER FROM MR. DODD, APRIL 14, 1860.

THIS letter is from Mr. Dodd, of Smyrna, but it was written at Antioch, and gives account of a most interesting occasion at Kessab, an out-station connected with Antioch. In a letter published in June, Mr. Powers spoke of the first sermon in the new church at Kessab, on the last Sabbath in February, of the interest the people had

taken in the erection of that house, and of the encouraging state of things there. Mr. Dodd, who was at Antioch on his way to attend the annual meetings of the Northern and Southern Armenian missions, at Marash and Kharpoot, mentions the more formal dedication of this new house, and presents briefly his view—not less cheering than that of Mr. Powers—of the prospects in that greatly increased Protestant community.

#### *Kessab and its New Church.*

Two weeks ago I accompanied Messrs. Powers and Morgan to Kessab, to be present at the dedication of the new church there, and enjoyed a very great privilege in so doing. Mr. Powers has probably given you a full account of the day and its exercises, but a few additional words from a visitor may not be out of place.

On Saturday afternoon we went into the new church edifice, and I confess that I have not lived enough in the interior of the country to appreciate, as the brethren here can, the plain, rude building, in all its nakedness. The bare, floorless earth, covered with shavings and straw, the naked rafters overhead, and the unplastered walls, struck me somewhat strangely. But when, the next morning, we found it filled with worshipers, it was all changed—transfigured before me into a temple of the Most High. God himself had taken possession of it and filled it with his people. The temple of old was not so truly consecrated, by the twenty-two thousand oxen and one hundred and twenty thousand sheep which Solomon slew on the altar, as was this temple by the living sacrifice offered that day within its walls. Nor did the cloud that filled the temple, nor the fire that consumed the sacrifice, more truly signify God's acceptance of Solomon's dedication, than did the manifest presence of the Spirit on this day, and his work on the hearts of the assembled multitude, show his acceptance of the free-will offering of this people.

One thousand were assembled within the walls and listened to the truth. In



the afternoon the Lord's supper was administered, and twenty-three united with the church. In the evening the monthly concert was observed, when at least seven hundred persons were present. Many from the villages, three, four and five miles distant, not content with two long services during the day, remained till evening and went home after the concert!

### *Progress.*

The work of the Lord at Kessab, is great and marvelous in our eyes. The day was a very solemn one. I never preached to a more deeply attentive congregation, nor felt more conscious of that assistance which a preacher receives from the manifest sympathy and interest of his hearers. The Holy Spirit manifested his presence and power. It was a revival scene. As I said, one thousand persons, by actual count, were present in the morning, many from the old church coming to witness the dedicatory services. In the afternoon, at the sacrament, perhaps 900 were present, and in the evening 700 or more. The church building, which Mr. Morgan had thought too large, was filled—not more than 100 additional could have found room. The population of the district, at the very highest estimate, cannot be more than 1,700 or 1,800, of whom, possibly 1,400 could attend service at once, if they were all Protestants; so that, with a gallery, this building would accommodate the whole population of the valley!

The most prominent manifested feeling of the church that day was one of joy and gratitude. Their hearts were full of praise. They thanked God for the church of stone and for the church of living hearts. They recalled the day when all the Protestants of Kessab sat on one mat and read the Bible together, and wondered whether they would ever be numerous enough to fill that mat! And when it was filled, they hardly dared hope to fill a second.

Now, forty mats were spread over the church floor and all filled!

### *MARASH.*

LETTER FROM MR. WHITE, APRIL 12, 1860.

### *Cheering Intelligence.*

FEW letters so brief as this contain matter of so much interest. Many will read and give God thanks, not only because the people at Marash are "thoughtful, serious, prayerful," and because seventy presented themselves in March, for examination as candidates for church membership, of whom twenty-nine were to be received April 29; but, especially, in view of the strong desire and the earnest efforts of that church, so recently brought out of deep darkness, and now in the deepest poverty, to preach the Gospel to the villages around them. Mr. White writes:

You will be gratified to learn that the work at this place is in a very interesting state. Since the first of January, we have had daily evidence that the Spirit of God was working on the hearts of the people; but during the past month the work has taken a deeper hold, and become more widely extended. The people are thoughtful, serious, prayerful; not only willing, but desirous, of conversing in regard to their eternal interests. Some, who for years have been careless and thoughtless, are now broken down on account of their sins against God. The interest has extended to the Armenians and Catholics, from twenty to fifty of whom attend our Sabbath services. The congregation has much increased, numbering now from six hundred and fifty to seven hundred and fifty.

Last month examinations were held of candidates for church membership. Seventy came, of whom twenty-nine give gratifying evidence of a change of heart, and will be received on the 29th inst. Of the remainder, at least twenty give some evidence of being born again, but we deemed it best to postpone their reception for the present. This will

make the total number of new members in the last fourteen months, seventy-nine.

### *A Working Church.*

Another very encouraging sign in the church is their strong desire to preach the Gospel to the villages around. This desire was frequently expressed during the winter; but no action being taken by the missionaries, it became as a fire in their bones, so that they expressed their impatience, saying: "When are you going to let us send helpers to the villages?" At last, in February, they met together of their own accord, and resolved that, *as a church*, in obedience to Christ's command, they ought to be doing more to give the Gospel to others. They adopted rules; elected five of their own number to take charge of the funds and work; subscribed, out of their deep poverty, as they were able; and then asked the co-operation of the congregation. The whole amount subscribed—of which one-third is already paid—is twenty-five hundred piasters. Two laborers are expected to start this month.

We regard this movement as one of great interest—a proof that true love to Christ dwells in their hearts, and a pledge that the work begun will go forward. It is taking the work out of the hands of the Board. What is especially cheering is, that it had its rise and development entirely among the people themselves. There was no urging, scarce even a suggestion, on the part of the missionaries. It is a spontaneous growth out of their love to the Redeemer. It is called the "Hokesiragan," or *soul-loving*.

In the extreme north-west corner of Marash, and almost entirely separated from the city, is a village called Karamanlu. The first of January, we engaged a crippled weaver there to teach two or three Protestant children; but, little by little, Armenian and Catholic children have come in, so that already

the school numbers forty scholars, and the weaver has given up his loom. Twenty-seven men and women have also begun to learn to read, and several individuals have become firm Protestants. A meeting is held two evenings in the week, attended by an audience of from thirty to forty, and there is a Sabbath school on Sabbath mornings, of from fifty to sixty. They wish now to build a school-house—one man offering the ground and 100 piasters, and another 100 piasters.

We expect the annual meeting to be held at this place, beginning April 23; and we trust it will be a means of rich spiritual profit, both to the people and to ourselves.

### Madras Mission.—India.

LETTER FROM MR. HUNT, APRIL 9,  
1860.

#### *Royapuram Station.*

To understand some of Mr. Hunt's remarks, the reader will need to bear in mind the fact that he is the missionary printer, not an ordained preacher of the Gospel. His letter has reference to the Royapuram station, of which he has charge, and is spoken of as his "annual letter," reporting the state of things at that station. He writes:

I thank the Lord that I have been spared in my work, and above all, that I have labored with more joy and hope than usual. I have never been so intensely interested in tract distribution, and every other means of reaching the people; and many times my heart has ached to have a missionary in this interesting field. It is surprising that under such superintendence as I have been enabled to give the station, the schools have all kept up, and the church membership has not diminished. How much more might have been done had the work been in the hands of a faithful missionary!

The regular service of God has been maintained in the chapel, by Rev. S. Winfrid, (the native preacher,) who has

preached every Sabbath morning, and administered the Lord's supper once in three months. Mr. Winfrid seems to be a very acceptable preacher; still but very few heathen have even for once attended chapel, except those in some way connected with the mission. The attendance has been about 120 children, and from 20 to 25 adults, of all classes.

Mr. Winfrid is not able to teach all the week and preach more than once on the Sabbath, so that the station merely has the benefit of one discourse a week in the chapel, where the heathen do not hear it. Hence the exceeding great need of a good preacher or catechist, exclusively devoted to this station. I am ever on the look-out for such a man, but cannot find even a common-rate one.

#### *Schools.*

We have four day schools, and they have done as well as could be expected under the superintendence they have received. The teachers need to be taught, and to be incessantly looked after by the missionary. Mrs. Hunt "has done what she could" for the twenty girls in these schools, having them daily at the house to read and sew, and on Sabbaths to give them lessons. Mrs. Hunt's health forbids her doing for these dear children all that is in her heart.

In the early part of the year, in one of our walks with tracts, a missionary brother and I found, among the thick trees a mile north of us, a pariah village till then unknown to me. It has at least one hundred huts, and as many children. They immediately asked for a school, urging that they had never had one. Having visited them several times, on the 4th of July I opened a school, in a house built of poles cut on the ground, it stands upon, for eight rupees. I was obliged to put a raw teacher into it; but although the children were ignorant and rude, something has been accomplished. The school has

been kept up, and we have still reason to persevere. One of our old members, of whom I am trying to make a reader and tract distributor, has this village under his special care, to visit it daily and teach the people; and though far from being a fast or sanguine man, he seems encouraged. This is something.

#### *Church—General Labors.*

Two youths, sons of Sepoys, have been added to the church. They were formerly pupils in Major Brett's school, before it came into our hands, and they may have been brought in, in answer to that holy man's prayers. The name of the one is Bastian, and of the other, Solomon. Mr. Winfrid had them long under instruction, and when we all felt satisfied that they were sincere, he baptized and received them into church fellowship, on the second Sabbath in January. On that day, I had great joy and gladness in my heart.

I have never considered my own efforts worth journalizing, even if I had time and strength to do it; so that in writing at the end of a twelve-month, I can only do so generally. I have distributed many tracts, in English as well as the vernacular, in my daily walks and on Sabbath evenings, and have seen some interesting things; but I cannot recount them now, were it desirable. For several months past, I have felt it my duty to hold two meetings in the week, in the Major Brett school, for the benefit of the English-speaking drummers and others in that needy corner—one on the Sabbath, at half-past four o'clock, and the other on Monday evening, the latter being a species of temperance meeting. I have evidence that these meetings have not been in vain. I am here and there, among the police, railway people, pier people, and sailors. Indeed, this is a great field, in which one can labor to his heart's content; but it is very hard writing about it.

I cannot close my meagre letter without alluding to our great weakness in this

mission. We are waiting to hear of the "right man," and hope he will be found before it is too late. Our burdens are disproportionate. I can say for myself, however, that we bear them cheerfully.

I shall send you a report of the press

soon. It has done, and is doing well. I aim, with all my powers, to make it useful, and that is our chief object. We have printed twenty-two millions of pages, twenty millions being pages of the Scriptures and tracts.

## Miscellany.

### RICHARD H. DANA, JR., ON THE SANDWICH ISLANDS MISSION.

A SOMEWHAT lengthy extract from a letter from R. H. Dana, Jr., written at the Sandwich Islands, appeared in the New York Tribune of May 26. In this letter, Mr. Dana bears the following testimony, the result of his own observation, as to the great importance and value of the missionary work which has been performed at those islands.

#### *General Results.*

It is no small thing to say of the missionaries of the American Board, that in less than forty years they have taught this whole people to read and to write, to cipher and to sew. They have given them an alphabet, grammar, and dictionary; preserved their language from extinction; given it a literature, and translated into it the Bible and works of devotion, science, and entertainment, etc., etc. They have established schools, reared up native teachers, and so pressed their work, that now the proportion of inhabitants who can read and write is greater than in New England; and whereas they found these islanders a nation of half-naked savages, living in the surf and on the sand, eating raw fish, fighting among themselves, tyrannized over by feudal chiefs, and abandoned to sensuality, they now see them decently clothed, recognizing the law of marriage, knowing something of accounts, going to school and public worship with more regularity than the people do at home, and the more elevated of them taking part in conducting the affairs of the constitutional monarchy under which they live, holding seats on the judicial bench and in the legislative chambers, and filling posts in the local magistracies.

#### *Influence of Mission Families.*

It is often objected against missionaries that a people must be civilized before it can be Christianized, or at least that the two processes must go on together, and that the mere preacher, with his book under his arm, among a barbarous people,

is an unprofitable laborer. But the missionaries to the Sandwich Islands went out in families, and planted themselves in households, carrying with them, and exhibiting to the natives, the customs, manners, comforts, discipline, and order of civilized society. Each house was a centre and source of civilizing influences; and the natives generally yielded to the superiority of our civilization, and copied its ways; for, unlike the Asiatics, they had no civilization of their own, and, unlike the North American Indians, they were capable of civilization. Each missionary was obliged to qualify himself to some extent as a physician and surgeon before leaving home, and each mission-house had its medicine chest, and was the place of resort by the natives for medicines and medical advice and care. Each missionary was a school teacher to the natives, in their own language; and the women of the missions, who were no less missionaries than their husbands, taught schools for women and children, instructing them not only in books, but in sewing, knitting, and ironing, in singing by note, and in the discipline of children. These mission families, too, were planted as garrisons would have been planted by a military conqueror, in places where there were no inducements of trade to carry families; so that no large region, however difficult of access, or undesirable as a residence, is without its headquarters of religion and civilization. The women of the mission, too, can approach the native women and children in many ways not open to men—as in their sickness and by the peculiar sympathies of sex—and thus exert the tenderest, which are often the most decisive, influences.

In the course of the two months I have spent upon these islands, it has been my good fortune to be the guest of many of the mission families, and to become more or less acquainted with nearly all of them. And, beside fidelity in the discharge of their duties to the natives, I can truly say, that in point of kindness and hospitality to strangers, of intelligence and general information, of solicitude and painstaking for the liberal education of their children,



and of zeal for the acquirement of information of every sort, it would be difficult to find their superiors among the most favored families at home. I have seen in their houses collections of minerals, shells, plants, and flowers, which must be valuable to science; and the missionaries have often preserved the best, sometimes the only records of the volcanic eruptions, earthquakes, and other phenomena, and meteorological observations. Beside having given, as I have said, to the native language an alphabet, grammar, dictionary, and literature, they have done nearly all that has been done to preserve the national traditions, legends, and poetry. But for the missionaries, it is my firm belief that the Hawaiian would never have been a written language; there would have been few or no trustworthy early records, historical or scientific; the traditions would have perished; the native government would have been overborne by foreign influences, and the interesting, intelligent, gentle native race would have sunk into insignificance, and perhaps into servitude to the dominant whites.

#### *Education—The Punahou College.*

The educational system of the islands is the work of the missionaries and their supporters among the foreign residents, and one formerly of the mission is now Minister of Education. In every district are free schools for natives. In these they are taught reading, writing, singing by note, arithmetic, grammar, and geography, by native teachers. At Lahainaluna is the Normal School for natives, where the best scholars from the district schools are received and carried to an advanced stage of education, and those who desire it are fitted for the duties of teachers. This was originally a mission school, but is now partly a government institution. Several of the missionaries, in small and remote stations, have schools for advanced studies, among which, I visited several times that of Mr. Lyman, at Hilo, where there are nearly one hundred native lads, and all the under teachers are natives. These lads had an orchestra of ten or twelve flutes, which made very creditable music. At Honolulu there is a Royal School for natives, and another middle school for whites and half-castes, for it has been found expedient generally to separate the races in education. Both these schools are in excellent condition. But the special pride of the missionary efforts for education is the High School or College of Punahou. This was established for the education of the children of the mission families, and has been enlarged to receive the children of other foreign residents, and is now an incorporated college, with some seventy scholars. The course of studies goes as far as the end of the Sophomore year in

our New England colleges, and is expected soon to go further. The teachers are young men of the mission families, taught first at this school, with educations finished in the colleges of New England, where they have taken high rank. At Williams College, there were at one time five pupils from this school, one of whom was the first scholar, and four of whom were among the first seven scholars of the year; and another of the professors at Punahou was the first scholar of his year at New Haven. I attended several recitations at Punahou, in Greek, Latin, and Mathematics, and after having said that the teachers were leading scholars in our colleges, and the pupils mostly children of the mission families, I need hardly add that I advised the young men to remain there to the end of the course, as they could not pass the Freshman and Sophomore years more profitably elsewhere, in my judgment. The examinations in Latin and Greek were particularly thorough in etymology and syntax. The Greek was read both by the quantity and by the printed accent, and the teachers were disposed to follow the continental pronunciation of the vowels in the classic languages, if that system should be adopted in the New England colleges. It is upon that system that the native alphabet was constructed by the missionaries. This institution must determine, in a great measure, the character, not only of the rising generation of whites, but, as education proceeds downward, and not upward, also that of the natives. It is the chief hope of the people, who have spent their utmost upon it, and are now making an appeal for aid in the United States—an appeal that ought not to be unsuccessful.

#### *Reasons for Adverse Opinions.*

Among the traders, shipmasters, and travelers who have visited these islands, some have made disparaging statements respecting the missionaries; and a good deal of imperfect information is carried home by persons who have visited only the half-Europeanized ports, where the worst view of the condition of the natives is presented. I visited among all classes—the foreign merchants, traders, and shipmasters, foreign and native officials, and with the natives, from the King and several of the chiefs to the humblest poor, whom I saw without constraint in a tour I made alone over Hawaii, throwing myself upon their hospitality in their huts. I sought information from all, foreign and native, friendly and unfriendly; and the conclusion to which I came is that the best men, and those who are best acquainted with the history of things here, hold in high esteem the labors and conduct of the missionaries. The mere seekers of pleasure, power, or gain, do not like their influence;

and those persons who sympathized with that officer of the American navy who compelled the authorities to allow women to go off to his ship by opening his ports, and threatening to bombard the town, naturally are hostile to the mission. I do not mean, of course, that there is always unanimity among the best people, or perhaps among the missionaries themselves, on all questions; e. g., as to the toleration of Catholics, and on some minor points of social and police regulation. But on the great question of their moral influence, the truth is that there has always been, and must ever be, in these islands, a peculiar struggle between the influences for good and the influences for evil. They are places of visit for the ships of all nations, and for the temporary residence of, mostly, unmarried traders; and at the height of the whaling season, the number of transient seamen in the port of Honolulu equals half the population of the town. The temptations arising from such a state of things, too much aided by the inherent weakness of the native character, are met by the ceaseless efforts of the best people, native and foreign, in the use of moral means and by legislative coercion. It is a close struggle, and, in the large seaports, often discouraging and of doubtful issue; but it is a struggle of duty, and has never yet been relaxed. Doubtless the missionaries have largely influenced the legislation of

the kingdom and its police system. It is fortunate that they have done so. Influence of some kind was the law of the native development. Had not the missionaries, and their friends among the foreign merchants and professional men, been in the ascendant, these islands would have presented only the usual history of a handful of foreigners exacting everything from a people who denied their right to anything.

#### *Vice Restrained—Family Religion.*

As it is, in no place in the world that I have visited, are the rules which control vice and regulate amusements so strict, yet so reasonable and so fairly enforced. The government and the best citizens stand as a good genius between the natives and the besieging army. As to the interior, it is well known that a man may travel alone, with money, through the wildest spots, unarmed. Having just come from the mountains of California, I was prepared with the usual and necessary belt and its appendages of that region, but was told that those defenses were unheard of in Hawaii. I found no hut without its Bible and hymn-book, in the native tongue, and the practice of family prayer and grace before meat, though it be over no more than a calabash of poe and a few dried fish, and whether at home or on journeys, is as common as in New England a century ago.

## American Board of Commissioners for Foreign Missions.

### *Recent Intelligence.*

**NORTHERN ARMENIANS.**—Mr. Parsons, of Baghchejuk, mentions a visit to Koordbeleng and other places. He writes:

We arrived in Koordbeleng, April 6. Our two persecuted brethren were greatly rejoiced and comforted by our coming. We had to listen to the old story of persecution—of false charges before the Turkish tribunal, imprisonment in irons, from the populace personal violence, injury and destruction of private property, and countless annoyances. On Saturday morning (7th) we had an interview with the head men of the town, who, finding that we had a firman from the Pasha of Nicomedia to the Governor of the district, begged us to be lenient, and promised to do all they could to prevent further persecution. We visited the Governor, who resides six miles from Koordbeleng, presented the order for protection, and received the assurance that justice and protection should be extended to the Protestants of his district. On the Sabbath, only the two who have withstood the storm of persecution were present in the morning; but in the afternoon twelve or fifteen persons ventured to come to us, and

with us engage in religious conversation and worship.

At Geoldagh there is, Mr. Parsons says, at present, no evidence of a spiritual work. Those who, several months since, sent a petition for a Protestant preacher, are not satisfied with their present position, as, taking offence at the conduct of the priest, they have left the old church, and have, as they said, no one to bury them when they die, to baptize their children, or administer the communion; and they want the Protestant preacher for such purposes, but not out of any regard for the truth. "I tried to show them," he writes, "that they needed first, and most of all, to find Christ as the Savior of their souls, and that the most we could do for them would be to send a humble man, who had found the way to Christ, to teach them, and lead them to him. Before this visit, from a previous visit and from the reports of our native brethren, we were led to hope that leading men of the place were deeply interested, and

that the ordinary course of the reformation might in this instance be reversed; that the work might begin in the higher ranks of society, and go downward. But after two days of prayerful and earnest examination of the facts, on the ground, I can have no further expectation of it. Yet the attention given to the preaching of the Gospel by the people, and the number of Bibles already circulated, give us ground to hope that the time is not distant when the spiritual work will be developed there."

Mr. Green writes from Nicomedia, May 6, that to the great satisfaction of the missionaries, the churches at Nicomedia and Adabazar have invited the native preachers who have been laboring with them to become their pastors. The ordinations are expected to occur in September. It is hoped that a suitable man will be found ere long to be pastor at Baghchejuk also, so that, relieved in great measure from the care of these churches, the missionaries may devote themselves more fully to the out-stations, and the many Armenian towns and villages of the field, where they feel that the Lord is calling them to labor. "We must move forward," Mr. Green says. "The Lord calls upon us to go in and possess this land; and it seems to us that he calls upon the churches of America to provide the means."

ASSYRIA.—Mr. Walker has forwarded a report of the Diarbekir station for the year 1859. Seven persons were added to the church, "five from the city and two from Cutturbul,"—six by profession. The boys' schools, attended by eighty or ninety pupils, "have continued to exert their beneficial influence." "The instruction of women, by a teacher employed for that special purpose, has been discontinued, and an excellent girls' school commenced." The congregation at Cutturbul has steadily increased, "and nearly or quite half the village may now be regarded as Protestant." "Rays of light are penetrating into all the region round about, and indications of good may be seen on every hand;" but, it is said, "we need more strength of numbers, more power of grace, and above all, the mighty working of the Spirit from on high."

Writing on the 5th of April, Mr. Walker says:

At our communion on the first Sabbath of the new year we received eight persons to membership in the church, and on the last Sabbath five more were propounded for admission, who will make the whole number seventy-three, as one has recently died. At the grave of this one, a respectable Armenian priest listened attentively, as well as many

Armenian friends, to the whole exercises. Our audiences have been very attentive and quite large during all the spring, and our people have built a gallery in the chapel, else we should have been oftentimes seriously incommoded for want of room. The boys and girls of the Sabbath school have numbered as high as one hundred and twelve, but the average would be but about ninety. The idea of a Jubilee contribution for the Board was presented to our people last Monday, at the monthly concert, and they are beginning to respond.

The congregation at Cutturbul, across the Tigris, are experiencing positive discomfort from the crowded state of the chapel there, and when the heat of summer comes on it will be impossible for the same congregation to assemble in the room. What we can do does not yet appear. A new chapel is *imperatively needed*, but how the \$300 or \$400 necessary to aid in its erection are to be secured I do not know. Of course, at the present time, such a sum for such an object, cannot be asked from the Board. At Karabash, some four or five miles beyond Cutturbul, we have commenced a school and Gospel readings, in a small and unexpensive way, and hope it may not be in vain.

Our good Shemmas writes this week from Mardin, in great joy and hope for the tokens of good which are there just now apparent. A spirit of candid inquiry has sprung up in the minds of a number of intelligent, thinking Papists, and they are searching the Scriptures as never before. A division also among the Jacobites respecting their Patriarch, some desiring to put another in his place, may result in good.

SATARA.—Mr. Munger, of this mission, is under the necessity of returning to the United States on account of ill health, and in the enfeebled condition of the mission, Mr. and Mrs. Dean of the Ahmednuggur field, in conformity with the wishes of both missions, have gone for a time to Satara. They left Ahmednuggur, March 2. Mr. Wood wrote, March 24:

Hiroba, who has been on the list of inquirers since my return to India, and *Martha*, wife of my butler and sister of our catechist Ravaje, have been examined this week before the church, in reference to their fitness to be received into our number, and approved. They are to be admitted to-morrow. For the last four months I have been much among the people in Satara, and in the near villages, and have also made one tour up the valley of the Krishna as far as Wai, and one to the east, by Rahimatipur, as far as twenty-two miles from Satara. It has been very gratifying to learn, that in the midst of so much darkness, the Gospel has sounded out from this city into all the region. Some have heard the word in our chapels in the city, and some at the Hills; and some have read of Christ in books. My audiences in the villages were generally good, varying from twenty to a hundred, and a hundred and fifty.

As a general thing the audiences [in the city] have been larger since my return from the meeting at Ahmednuggur. One interest-

ing feature is, that now and then individuals attend very regularly for weeks and months. They disappear then, and we see them no more for a long time, perhaps never. Many of our hearers are from the surrounding villages. "The kingdom of God is like heaven," and it "cometh not with observation."

**AHMEDNUGGUR.**—Mr. Ballantine wrote, March 24:

We have all been made very happy this week by the arrival of the man baptized more than a year ago by Mr. Harding, at Bombay. Soon after his baptism he was forced into a steamer by his relatives, and taken to Surat and from thence to Multra, beyond Agra, where he was kept under such surveillance that he found no means of escape until a few weeks ago. He at length came to a place about one hundred and eighty miles from here, where he has relatives, and remained there a month, when, finding a good opportunity to escape from them also, he made his way here, riding one hundred and eighty miles in five days. The Christian brethren here at once received him to their houses and their hearts, and he is very happy in their society. We do rejoice that he has thus escaped like a bird out of the snare of the fowler, and hope that henceforth he will not be opposed in his endeavors to serve Christ. The place to which he was taken by his friends is about eight hundred miles from here.

A letter from Mr. Abbott, of May 20, mentions progress, and, in one place, persecution. He writes: "The good work is going on. Just now, at Rahuri, there is considerable opposition. The Christians there were severely beaten, some one hundred and thirty-five persons being engaged in the affair. Their declared object was to beat them so that no others would dare to join them. The case is now being investigated by the assistant collector, and I have no doubt it will result in good. The Christians in the neighboring villages came to express their sympathy with the suffering, read the Scriptures, and prayed with them; so that they had an experience of Christianity which they would not otherwise have obtained perhaps for a long time. They appear exceeding well under their trials, and there are some five or six more that desire to unite with the church there."

"On the 1st inst., I received of Mr. Tytler, the Collector, one hundred and twenty-five rupees towards building a chapel at Kendel. There are now eight Christians living there, others are inquiring, and I hope to have a church organized as soon as the season will allow some of the brethren to meet me there."

**MADURA.**—Mr. Rendall mentions attending the ordination of another native pastor, over the church at East Coresacoolum, connected with the Mandahasalie station, four

miles from Mandahasalie—the third pastor who has been ordained in connection with that station. Respecting another place he writes: "I stopped at Malankinaru on my way returning to Madura, and had the privilege of addressing that interesting congregation. I had not visited the place for ten years and the change struck me as most wonderful, giving occasion to thank God for what he had wrought among that people. The church, which was built two or three years ago, is now altogether too small for the people, and they wish it greatly enlarged. About twenty women came around us after our meeting, and recited a reading lesson. They are earnestly engaged in learning to read. When I visited the people ten years ago, only three or four women came to the meeting, and they from mere curiosity, or because their husbands insisted on it. Now, they take as much interest in Christianity as the men. Mr. Herrick has a very promising school also in connection with this congregation. Christianity has taken a firm hold upon the people, and judging from what I heard, it is extending in the neighboring villages." He reports, also, the dedication of "a neat little church" at Malur, on the 6th of March.

Mr. Taylor, of Mandahasalie, wrote March 27, giving an account of the ordination above referred to and saying: "The state of my field is encouraging, decidedly so. The leaven of the Gospel is working its way among the middle classes. During this month a contribution is being made, in the congregations of this station, for the Board. I do not expect a large sum, but I am glad of this occasion for enlarging the minds of the people somewhat. I preached before the helpers on the subject, and took some pains to prepare them to lay it before their people. The pastor here gave his people a Jubilee sermon; what others have done I do not yet learn."

Letters from Madras announce the arrival of Rev. George T. Washburn and wife at that place, on the 12th of April, one hundred days from Boston. They are to join the Madura mission.

**CANTON.**—Mr. Bonney wrote, March 27, that his chapel meetings continued to be well attended, and on the 7th of the month a free day-school for boys was opened in a large room in the rear of the chapel; several Americans, resident at Canton, having offered to defray the expenses of the school if Mr. Bonney would superintend it. Two Chinese, who were pupils in the school at Hongkong fifteen years ago, also gave ten dollars each towards its support. The Papists, it is stated,



have commenced their labors at Canton, having opened a free school which has 75 pupils. They have as yet no public religious services in the city, but state that they have 600 adherents. There are now, in all, Mr. Bonney says, sixteen ordained Protestant missionaries there, of whom thirteen are married.

### Home Proceedings.

#### MEETINGS IN BEHALF OF THE BOARD.

IN connection with the anniversary meetings in New York, a meeting in behalf of the American Board of Commissioners for Foreign Missions was held on Friday morning, May 11, in the Madison Square Presbyterian Church; William E. Dodge, Esq. in the chair. Prayer was offered by Dr. Ferris; Rev. G. W. Wood, Secretary, made a statement in regard to the past progress and the present financial state and prospects of the Board, and interesting and impressive addresses were made by Mr. Dodge, who presided; Rev. Allen Hazen, from Western India; Dr. Pratt of the Southern and Rev. William Clark of the Northern Armenian Mission; Rev. Daniel Lindley, from South Africa; Rev. William Walker, from West Africa; and Dr. Hitchcock, of the Union Theological Seminary. The benediction was pronounced by Dr. Cox.

A similar meeting, and also one of great interest, was held in Boston, at the Tremont Temple, Thursday evening, May 31. Hon. William T. Eustis presided; prayer was offered by Rev. Dr. Carruthers, of Portland, Me.; and addresses were made by Rev. W. F. Williams, from Assyria; Rev. Wm. Clark, from Constantinople; Rev. Dr. Budington, of Brooklyn, N. Y.; and Rev. Daniel Lindley, from South Africa. Dr. Carruthers pronounced the benediction.

#### THE TREASURY.

THE friends of the Board will rejoice to notice the large amount of receipts during the month of May, as acknowledged in this number of the Herald. Including \$1,739.84, for the debt, the amount is \$43,921; near twice as much as was received during the same month last year. The amount received during the first ten months of the current financial year, for the expenses of the year, (i. e., not including donations for the debt,) is \$249,708; \$32,289 more than was received for like purposes in the same time last year. It is very gratifying to be able to say, also, that an effort is in progress, originating with some business men, to pay off the balance of

the old debt by special donations for this purpose—mostly large donations from liberal, wealthy individuals—which is making such progress as to give fair promise of success. Should this succeed, and should such an advance in the ordinary contributions upon those of last year, as has been witnessed for the last three months, be continued through June and July, the year will yet close with an unembarrassed treasury.

Will not the hope that this may be, serve as an encouragement, and lead individuals and churches to such effort as will cause that indeed it shall be? True, a very large sum is required as ordinary contributions for these two months to secure this result—not far from \$127,000. But the receipts of the same two months last year, for general purposes, were more than \$96,000, and for three months past, the average monthly advance upon receipts of last year has been about \$12,000. This continued, it will be seen, will furnish the sum required. But it must be borne in mind, that for those three months last year, (March, April, and May,) the receipts were unusually *small*, while for June and July they were very unusually *large*; so that the proportionate increase needed is hardly to be looked for upon any ordinary principles, and will not be realized without strenuous effort. Shall this effort be made, and the end so much desired by all be thus attained?

### DONATIONS.

#### RECEIVED IN MAY.

##### MAINE.

|                                                 |               |
|-------------------------------------------------|---------------|
| Cumberland co. Aux. So. H. Packard, Tr.         |               |
| Alfred, Cong. ch. and so.                       | 26 00         |
| Gorham, Rev. W. Warren and wife,                | 50 01         |
| Harrison, Cong. ch.                             | 6 10          |
| North Bridgeton, cong. ch.                      | 8 53          |
| North Waterford, W. W. Greene,                  | 50 00         |
| North Yarmouth, fem. asso.                      | 20 05         |
| Portland, State st. cong. ch.                   | 128,50;       |
| m. c. 100.62; J. L., 16,48:                     | 245 60—106 28 |
| Kennebec co. Conf. of chs. B. Nason, Tr.        |               |
| Gardiner, R. E. Johnson,                        | 1 00          |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr. |               |
| Thomaston, Cong. ch.                            | 1 75          |
| Waldoboro', Rev. T. V. Norcross,                | 1 00          |
| Wiscasset,                                      | 44 09—46 75   |
| Penobscot co. Aux. So. E. F. Duren, Tr.         |               |
| Brewer, 1st cong. ch. 23,76; Vil-               |               |
| lage, 2d cong. ch. 43,19;                       | 72 95         |
| Foxcroft and Dover, cong. ch.                   | 13 00         |
| Garland, Friends of missions,                   | 5 00          |
| Holden, Cong. ch. bal.                          | 1 70—92 25    |
| York co. Conf. of chs. Rev. G. W. Cressey, Tr.  |               |
| Saco, Cong. ch. and so. Benev. so.              |               |
| 46.35; m. c. 91,78:                             | 128 13        |
| York, 1st cong. ch. and so. 103,46;             |               |
| m. c. 25,27;                                    | 128 73—266 86 |
|                                                 | 813 14        |
| Bethel, 2d cong. ch. and so wh                  |               |
| with other dona. cons Rev. SAM-                 |               |
| UEL L GOULD of Albany, Me.                      |               |
| an H. M.                                        | 34 00         |
| Eastport, an H. M.                              | 5 00          |

|                          |             |
|--------------------------|-------------|
| Machias, Cong. ch. m. c. | 19 50       |
| Monson, do. do.          | 28 00—56 50 |
|                          | 899 61      |

## NEW HAMPSHIRE.

|                                                                                                                                                  |               |
|--------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| Cheshire co. Aux. So. D. W. Buckminster, Tr.                                                                                                     |               |
| Cheshire co. L. N. J.                                                                                                                            | 5 00          |
| Grafton co. Aux. So. W. W. Russell, Tr.                                                                                                          |               |
| Haverhill, 1st cong. ch. and so. to cons. PEBLEY AYER an H. M.                                                                                   | 163 43        |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.                                                                                                         |               |
| Amherst, Rev. William Clark,                                                                                                                     | 10 00         |
| Antrim, Pres. ch.                                                                                                                                | 7 00          |
| Mason Centre, D. Goodwin and wife,                                                                                                               | 10 00         |
| Merrimac, Cong. ch. and so.                                                                                                                      | 22 25         |
| Nashua, Olive st. ch. and so.                                                                                                                    | 163 00        |
| Temple, La. asso. 10; gent. do.                                                                                                                  | 25 10—237 35  |
| Merrimack co. Aux. So. G. Hutchins, Tr.                                                                                                          |               |
| Henniker, J. S.                                                                                                                                  | 2 00          |
| Hopkinton, 1st. cong. ch. and so.                                                                                                                | 103 00—102 00 |
| Rockingham co. Conf. of chs. F. Grant, Tr.                                                                                                       |               |
| Auburn, Cong. ch. 1,75; Rev. J. Holmes, 8,25;                                                                                                    | 10 00         |
| Brentwood, Cong. ch. to cons. Rev. HUGH McLEOD, an H. M.                                                                                         | 50 00         |
| Epping, Mr. Higley,                                                                                                                              | 1 00          |
| Exeter, 1st and 2d chs. m. c.                                                                                                                    | 23 81         |
| Kingston, Cong. ch. and so. m. c.                                                                                                                | 6 25          |
| Raymond, Cong. ch. and so. wh. with prev. dona. cons. Rev. GEORGE W. SARGENT an H. M.                                                            | 16 00         |
| Portsmouth, North ch. and so. (of wh. fr. the L. Miss. So. to cons. Mrs. ELIZABETH P. WALKER an H. M. 100.) to cons. Mrs. LYNTHIA MYERS an H. M. | 291 91—397 97 |
| Strafford co. Conf. of chs. E. J. Lane, Tr.                                                                                                      |               |
| Centre Harbor, Cong. ch. and so.                                                                                                                 | 14 87         |
| Dover, 1st cong. ch. 2,48; m. c. 18,3; la. 31,50;                                                                                                | 52 51         |
| North Sandwich, E. McGaffey,                                                                                                                     | 2 00          |
| Wakefield, Cong. ch. and so.                                                                                                                     | 12 00—81 38   |
| Sullivan co. Aux. So. N. W. Goddard, Tr.                                                                                                         |               |
| Newport, Lucy Reed,                                                                                                                              | 12 00         |
|                                                                                                                                                  | 999 13        |

## VERMONT.

|                                                                                                              |              |
|--------------------------------------------------------------------------------------------------------------|--------------|
| Addison co. Aux. So. A. Wilcox, Tr.                                                                          |              |
| Cornwall, Cong. ch. and so. wh. with prev. dona. cons. Mrs. PAULINE S. CONANT an H. M.                       | 62 00        |
| Caledonia co. Conf. of chs. E. Jewett, Tr.                                                                   |              |
| Peacham, Cong. ch. m. c. to cons. MOSES MARTIN an H. M.                                                      | 100 00       |
| Chittenden co. Aux. So. E. A. Fuller, Tr.                                                                    |              |
| Burlington, Cong. ch.                                                                                        | 25 00        |
| Hinesburg, do. 5; Julius F. Bingham to cons. Mrs. SOPHIA B. WOODRUFF of Marietta, Ohio, an H. M. 100;        | 105 00       |
| Jericho, Miss M. Eaton, 10; S. Parmalee and fam. 14; S. K. 5; Fem. Cent So. 7,43; m. c. 5,27; less ex. 17c.: | 41 53        |
| West Milton, A friend,                                                                                       | 34 00—205 53 |
| Franklin co. Aux. So. C. B. Swift, Tr.                                                                       |              |
| Georgia, Cong. ch. and so. m. c.                                                                             | 4 00         |
| Orange co. Aux. So. Rev. J. C. Houghton, Tr.                                                                 |              |
| Tunbridge, Cong. ch. and so.                                                                                 | 16 00        |
| Orleans co. Aux. So. Rev. A. R. Gray, Tr.                                                                    |              |
| Barton, H. A. H.                                                                                             | 1 00         |
| Coventry, Cong. ch. m. c.                                                                                    | 6 00         |
| Craftsbury, Rev. L. J. H.                                                                                    | 2 00         |
| Derby, Cong. ch.                                                                                             | 24 00        |
| Greensboro', N. K. Stone,                                                                                    | 10 00        |
| Lowell, Cong. ch.                                                                                            | 13 60        |
| Morgan, Rev. J. S. C.                                                                                        | 1 00—57 60   |
| Rutland co. Aux. So. J. Barrett, Tr.                                                                         |              |
| Clarendon, Cong. ch. m. c.                                                                                   | 3 10         |
| Rutland, Cong. ch. and so. 10; m. c. 28 14;                                                                  | 38 14        |
| Wallingford, Mrs. S. Button,                                                                                 | 10 00        |
| West Rutland, Cong. ch.                                                                                      | 46 75—97 99  |
| Windham co. Aux. So. F. Tyler, Tr.                                                                           |              |
| Brattleboro, Cong. ch. and so. gent. 161,92; la. 127,08; m. c. 55,45; W. T. 18;                              | 365 45       |

|                                                                                                          |               |
|----------------------------------------------------------------------------------------------------------|---------------|
| Windsor Co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.                                                |               |
| Ascutneyville and Weathersfield, East cong. ch. wh. with prev. dona. cons. Mrs. ABBY B. KIMBALL an H. M. | 21 25         |
| Norwich, Cong. ch. and so.                                                                               | 18 00         |
| Weston, S. L. L. C. and A.                                                                               | 3 00—42 25    |
|                                                                                                          | 950 82        |
| Granby, A friend,                                                                                        | 1 00          |
|                                                                                                          | 951 82        |
| Legacies.—Essex, Nathan Lathrop by B. B. Butler and A. J. Watkins, Ex'rs,                                | 40 00         |
| Townshend, Miss Lucina D. Salisbury, by John Wood,                                                       | 200 00—240 00 |
|                                                                                                          | 1,191 82      |

## MASSACHUSETTS.

|                                                                                                                                                                                                                                        |                    |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------|
| The \$1,000 (May Herald) by Rev. William Allen, D. D., of Northampton, was paid to the Treasurer of the Board, and not through the County or Church Treasurer, Dr. A. anticipating a provision of his will.                            |                    |
| Barnstable co. Aux. So. W. Crocker, Tr.                                                                                                                                                                                                |                    |
| Falmouth, 1st cong. ch. and so. (of wh. fr. ISAAC D. NORTON to cons. himself an H. M. 160;)                                                                                                                                            | 385 00             |
| North Falmouth, Cong. ch. and so.                                                                                                                                                                                                      | 24 00              |
| Truro, Cong. ch. and so. bal. 5;                                                                                                                                                                                                       | 15 00              |
| Rev. E. W. Noble, 10;                                                                                                                                                                                                                  | 37 00—461 00       |
| Wellfleet, 1st cong. ch.                                                                                                                                                                                                               |                    |
| Berkshire co. Aux. So. H. G. Davis, Tr.                                                                                                                                                                                                |                    |
| Great Barrington, Miss A. Kellogg,                                                                                                                                                                                                     | 10 00              |
| Otis, Cong. ch. m. c.                                                                                                                                                                                                                  | 12 00              |
| Pittsfield, Maplewood Young Ladies' inst. 30; Rev. J. Brace, D. D. 60;                                                                                                                                                                 | 90 00              |
| Williamstown, Students,                                                                                                                                                                                                                | 6 00—118 00        |
| Boston, S. A. Danforth, Agent,                                                                                                                                                                                                         |                    |
| Essex st. ch. and so. 9,570,15; m. c. 109,35;                                                                                                                                                                                          | 9,679 50           |
| Park st. church and so. gent. 3,197,66; la. 1,079,21; m. c. 136,27; Park st. miss. asso. 100;                                                                                                                                          | 4,513 14           |
| Mt. Vernon ch. and so. 4,058,71; m. c. 147;                                                                                                                                                                                            | 4,205 71           |
| Old South ch. and so. gent. and la. 3,781,60; m. c. 128,53;                                                                                                                                                                            | 3,908 18           |
| Bowdoin st. ch. and so. gent. 1,487; la. 370; m. c. 319,62;                                                                                                                                                                            | 2,176 62           |
| Shawmut ch. and so.                                                                                                                                                                                                                    | 1,265 00           |
| Central ch. and so. 1,119; m. c. 62,34;                                                                                                                                                                                                | 1,181 34           |
| Salem st. ch. and so.                                                                                                                                                                                                                  | 1,076 82           |
| Maverick ch. and so.                                                                                                                                                                                                                   | 68 98              |
| Phillips ch. and so.                                                                                                                                                                                                                   | 583 59             |
| Pine st. ch. and so.                                                                                                                                                                                                                   | 279 18             |
| United mon. con. Park st. ch.                                                                                                                                                                                                          | 92 45              |
| A lady, 20; M. S. 10; a friend, 50c.; Mass. Home miss. so. inc. from Mrs. Osborne's legacy for prop. the gospel among the Indians of No. America, 77; Penitent Fem. Refuge, 12,75; other dona. particulars of wh. have been published, | 1,539 15           |
|                                                                                                                                                                                                                                        | 1,659 40           |
|                                                                                                                                                                                                                                        | 31,301 91          |
| Ded. prev. ack.                                                                                                                                                                                                                        | 26,709 45—4,592 46 |
| Brookfield Asso. W. Hyde, Tr.                                                                                                                                                                                                          |                    |
| Brookfield, Cong. ch. and so.                                                                                                                                                                                                          | 14 00              |
| Ware, Mrs. Susan Mixter,                                                                                                                                                                                                               | 50 00—64 00        |
| Essex co.                                                                                                                                                                                                                              |                    |
| Andover, Chapel ch. and cong. 50; Rev. D. Oliphant, 5; Rev. C. E. Stowe, D. D. 20;                                                                                                                                                     | 75 00              |
| Ballardvale Cong. ch. and so.                                                                                                                                                                                                          | 15 00              |
| Beverly, A friend,                                                                                                                                                                                                                     | 1 10               |
| Boxford, 1st cong. ch. and so.                                                                                                                                                                                                         | 100 75             |
| Danvers, 1st cong. ch. gent. asso. 96,50; ladies' do. to cons. ELIZA C. LAWRENCE an H. M. 100,53,                                                                                                                                      | 197 03             |
| Lynn, A friend,                                                                                                                                                                                                                        | 5 00               |

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| North Beverly, Cong. ch. and so.<br>11,50; m. c. 7,35; Rev. E. H.<br>Harrington, 10; 28 85                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | Cambridgeport, 1st evan. cong. ch. 208 51<br>Concord, 2d cong. ch. and so. 50 60<br>East Cambridge, Evan. cong. ch.<br>m. c. 30 51                                                                                                                                                                                                                                                                                                                                                                                                            |
| Salem, Tab. ch. and so. 228 60;<br>Croumie st. ch. and so. (of wh.<br>to cons. Mrs. J. H. THAYER an<br>H. M. 110;) 287,23; friends, of<br>wh. fr. Mrs. S. H. to cons. her-<br>self an H. M. 100; 180; 695 83                                                                                                                                                                                                                                                                                                                                                                                                      | Lowell, J. G. B. a thank-offering, 5 00<br>Medford, Mystic cong. ch. and so. 116 61<br>Newton Corner, Eliot ch. and so.<br>ladies' extra effort, 74; a friend,<br>5; Mrs. C. S. D. 5; 84 60                                                                                                                                                                                                                                                                                                                                                   |
| Saugus, Rev. Levi Brigham, 15 00<br>Topsfield, Cong. ch. and so. 146 84-1,280 40                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | Wilmington, Cong. ch. and so. to<br>cons. JAMES SKILTON and Mrs.<br>RACHEL D. TOLMAN H. M.<br>226,46; m. c. 38; 264 46-1,422 40                                                                                                                                                                                                                                                                                                                                                                                                               |
| Essex co. North Aux. So. J. Caldwell, Tr.<br>Amesbury and Salisbury, Cong. ch.<br>fem. miss. so. 15 00                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | Middlesex co. North and vic. C. Lawrence, Tr.<br>Boxboro', Cong. ch. and so. 15 36<br>Leominster, Evan. cong. ch. and so.<br>ladies' jubilee offering, 48 55<br>Littleton, Cong. ch. and so. 50 00<br>Harvard, Evan. cong. ch. and so. la. 100 00<br>Westford, Rev. E. R. Hodgman, 2 60-215 91                                                                                                                                                                                                                                                |
| Groveland, A. L. 5 00<br>Ipswich, 1st ch. and so. 198 30<br>Linbrook, Cong. ch. m. c. 21 00<br>Newbury, Byfield ch. and so. 21 07                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | Middlesex South.<br>Frammingham, Hollis ch. and so.<br>167; m. c. 166; 333 0<br>Wayland, Evan. cong. ch. and so. 7 77-340 77                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Newburyport, Whitefield cong. ch. and<br>so. to cons. JAS. W. CHENEY<br>an H. M. 100; North ch. Mrs. T.<br>C. Tyler, 30; a lady, 30; Belle-<br>ville ch. and so. to cons. HAN-<br>NAH MOODY PEARSON, WIL-<br>LIAM A. BANNISTER, LOUIS<br>PATRIQUIR, MOSES A. CURRIER,<br>JAMES P. ROUSSEAU H. M.<br>459,21; m. c. 47,36; a friend,<br>50; Mrs. Phebe Newman to<br>cons. Mrs. ABIGAIL CALDWELL,<br>Miss PHEBE NEWMAN, Mrs.<br>MARY HALE PLUMER, JOHN<br>NEWMAN and SAMUEL NEW-<br>MAN H. M. 500; 4th cong. ch.<br>to cons. ROBERT BAXLEY, Jr. an<br>H. M. 157; a lady, avails of<br>trimming, 2; 1,375 57-1,635 94 | Norfolk co.<br>Dedham, Mrs. L. Bullard, 10; Mrs.<br>DeWolf, 10; 20 00<br>Foxboro', Daniel Carpenter, 100 00<br>Medway, 20 00<br>Roxbury, for missions in Turkey<br>and China, 15; Eliot ch. and so.<br>gent. 501,30; m. c. 63,32; Vine<br>st. ch. and so. E. W. N. 10; M.<br>J. E. 2; m. c. 15,28; 606 90<br>Sharon, Cong. ch. and so. 78 89<br>South Dedham, E. M. 6; Miss C.<br>T. 1; 7 60<br>Stoughton, Cong. ch. and so. m. c. 50 00<br>West Medway, Cong. ch. and so. 75 00<br>West Roxbury, South evan. cong.<br>ch. m. c. 23 25-931 04 |
| Essex co. South Aux. So. C. M. Richardson, Tr.<br>Beverly, Washington st. ch. and<br>so. to cons. Mrs. ISSACHAR<br>LEFAVOUE, Mrs. NATHANIEL<br>BATCHELDER and Mrs. NANCY<br>SAFFORD H. M. 212 00                                                                                                                                                                                                                                                                                                                                                                                                                  | Old Colony Aux. So. H. Coggeshall, Tr.<br>Mattapoisett, Cong. ch. and so. 12 84<br>Middleboro', 1st par. 120 0<br>New Bedford, Trin. ch. ladies, 17;<br>1st cong. ch. and so. 20; 37 00<br>Rochester, m. c. and la. miss. so. 30 00<br>Wareham, Cong. ch. m. c. 1 75-201 50                                                                                                                                                                                                                                                                   |
| Essex, Cong. ch. and so. to cons.<br>NATHAN BURNHAM an H. M.<br>100,56; a friend, 20; 120 56<br>Gloucester, J. P. Trask, 20 00<br>Hamilton, Cong. ch. and so. 75 00<br>Middleton, Cong. ch. 135 00<br>South Danvers, for Gaboon miss. 10 00-572 56                                                                                                                                                                                                                                                                                                                                                                | Palestine Miss. So. E. Alden, Tr.<br>Easton, Evan. cong. ch. and so. wh.<br>with prev. dona. cons. LINCOLN<br>DRAKE an H. M. 69 26<br>Quincy, Union cong. ch. and so. 17 43<br>Weymouth and Braintree Union<br>ch. la. 32,25; m. c. 5; 82 25-163 94                                                                                                                                                                                                                                                                                           |
| Franklin co. Aux. So. Lewis Merriam, Tr.<br>East Hawley, Cong. ch. m. c. 2 00                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | Pilgrim Asso.<br>Plymouth, South ch. and so. 13,19; 3d<br>cong. ch. and so. of the Pilgrimage,<br>1:0,60; 133 79                                                                                                                                                                                                                                                                                                                                                                                                                              |
| Hampden co. Aux. So. J. C. Bridgman, Tr.<br>Feeding Hills, Unknown, 2 00<br>Monson, Cong. ch. m. c. 55; Dr.<br>Ely, 10; J. R. Flint, 50; 115 00<br>Springfield, Charles Merriam, 50 00<br>Westfield, A sub. to the Herald,<br>10; a friend, avails of gold<br>watch, by Rev. E. Davis, D. D.<br>25; 35 00-652 0)                                                                                                                                                                                                                                                                                                  | Taunton and vic.<br>West Attleboro', 1st cong. ch. m. c. 9 46<br>Worcester co. Central Asso. W. R. Hooper, Tr.<br>Holden, Cyrus Perry, 10 00<br>Worcester, Central ch. 50; a friend,<br>2; a friend, by J. Washburn,<br>7,50; 59 50-69 50                                                                                                                                                                                                                                                                                                     |
| Hampshire co. Aux. So. S. E. Bridgman, Tr.<br>Amherst, College miss. band, 3;<br>L. H. 1; 4 00<br>Cummington, Village ch. 20 40<br>Easthampton, 1st cong. ch. 44 82<br>Enfield, Jubilee offering, extra<br>effort, 356 00                                                                                                                                                                                                                                                                                                                                                                                         | Worcester co. North Aux. So. C. Sanderson, Tr.<br>South Royalston, Cong. ch. and so. to<br>cons. ALBERT DAY an H. M. 108 00<br>Worcester co. South Conf. of chs. W. C. Capron, Tr.<br>Blackstone, W. H. Kendall, 5 00<br>Milford, 1st cong. ch. 21 50<br>Uxbridge, W. C. Capron to cons.<br>LAURA A. W. CAPRON an H. M.<br>100; Mrs. Abbott, 10; 110 60-136 50                                                                                                                                                                                |
| Hadley, 1st cong. ch. 9,89; gent.<br>benev. so. to cons. SIMEON<br>DICKINSON an H. M. 100; an<br>aged friend of the Board, 5,10; 114 99<br>Northampton, 1st cong. ch. m. c.<br>113,28; Edwards ch. m. c. 23,86; 137 14                                                                                                                                                                                                                                                                                                                                                                                            | Chelsea, Winnisimmet ch. and so.<br>m. c. 57 90; Broadway ch. m. c.<br>20,96; Rev. I. P. Langworthy to<br>cons. Miss ADELAIDE L. MASON<br>an H. M. 100; 173 86<br>Unknown, 10; do. 10; 20 00-198 86                                                                                                                                                                                                                                                                                                                                           |
| South Hadley, 1st par. to cons. Mrs.<br>MARY ANN HOOKER and Mrs.<br>LYDIA T. LYMAN H. M. 195,15;<br>m. c. 18,13; 213 28                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | Legacies. — Northampton, Increase<br>Clark, 200; Mrs. Electra Jack-<br>son, by S. E. Bridgeman, Tr.<br>554; 754 00                                                                                                                                                                                                                                                                                                                                                                                                                            |
| Southampton, Cong. ch. 70 25<br>Westhampton, 1st do. 25; N. Clark,<br>by request of his mother dec'd,<br>10; 35 00<br>Williamsburg, Cong. ch. 36,52;<br>EBENEZER PHILLIPS to cons.<br>himself an H. M. 100; 136 52-1,132 40                                                                                                                                                                                                                                                                                                                                                                                       |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| Middlesex co.<br>Cambridge, Shepard cong. ch. and<br>so. 580,33; m. c. 50; ladies' miss.<br>so. 32,38; 662 71                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |

Southampton, Mrs. Phineas Strong,  
by Miss Eunice L. Strong, Ex'r, 100 00—854 00  
15,151 52

## CONNECTICUT.

Fairfield co. East Aux. So. 6 00  
Stratford, G. Loomis,  
Fairfield co. West Aux. So. C. Marvin, Tr.  
Greenwich, 2d cong. ch. Jubilee  
offering, 28 00  
Ridgefield, Cong. ch. m. c. 4 50  
Stamford, Pres. ch. coll. and m. c.  
to cons Mrs. JULIA LOCKWOOD  
LEEDS, WELLS R. RITCH, and  
Mrs. HANNAH ELIZA ELDER,  
H. M. 325 00—357 50  
Hartford co. Aux. So. A. G. Hammond, Tr.  
Glastenbury, A friend, by Rev. A.  
S. Cheseborough, 25 00  
Hartford, Centre ch. m. c. 10.25;  
North ch. to cons. A. J. HINE,  
WILLIAM VERY and Miss MARY  
L. COLLINS H. M. 298.25; Elisha  
Sage, 10; a friend, 25; 343 50  
Hartland, L. G. Merrill, 20 00  
Suffield, A friend, 5 00  
Unionville, 1st cong. ch. and so, 15 48  
West Hartland, do, 16 11  
Windsor, 1st do, 30 00  
Unknown, 5 00—460 09  
Hartford co. South Aux. So. H. S. Ward, Tr.  
East Glastenbury, m. c. 23 00  
Middletown, 1st cong. ch. a friend, 70 00—93 00  
Litchfield co. Aux. So. G. C. Woodruff, Tr.  
Colebrook, 1st cong. ch. and so, 46 00  
Washington, Cong. ch. m. c. 7 00—53 00  
Middlesex Asso. R. E. Selden, Tr.  
Haddam, 1st cong. ch. and so, 50 00  
Old Lyme, 1st cong. ch. and so. la.  
asso. 73 93—123 93  
New Haven City Aux. So. F. T. Jarman, Tr.  
New Haven, Yale Coll. m. c. 7.50; North  
ch. William Johnson, 30; Centre ch.  
22; a member of the Centre ch. to cons.  
Rev. HENRY W. BALLANTINE an  
H. M. 90; 149 50  
New Haven co. East Aux. So. F. T. Jarman, Tr.  
Guilford, Mrs. Sarah Griffing, 50 00  
Meriden, Central cong. ch. and so, 50 00—100 00  
New Haven co. West Conso. A. Townsend, Tr.  
Waterbury, 2d cong. ch. Union m. c. 41 70  
Westville, Cong. ch. a lady, 4 00—45 70  
New London and vic. and Norwich and vic.  
Aux. So. F. A. Perkins & C. Butler, Trs.  
New London, 2d cong. ch. 518 55  
Stonington, 2d do. m. c. 20 00—538 55  
Tolland co. Aux. So. E. B. Preston, Tr.  
Stafford, 1st cong. ch. m. c. 14 96  
Stafford Springs, do. to cons. Rev.  
ALEXIS W. IDE and SIMON  
NEWTON, H. M. 192 00—206 96  
Windham co. Aux. So. G. Danielson, Tr.  
Killingly, 2d cong. ch. 50 00  
West Killingly, Rev. R. Whit-  
more, 10; Miss S. Putnam, 4; 14 00—64 00  
2,198 23  
Connecticut, A cheerful giver, 5 00  
2,203 23

*Legacies.*—Avon, Nathan Case, by N.  
L. Case, Ex'r, 100 00  
Meriden, Erastus Ripley, by B. An-  
drew, 100 00  
Norfolk, Dudley Norton, by J. J.  
Whiting, Ex'r, 2,500 00—2,700 00  
4,903 23

## RHODE ISLAND.

Barrington, Cong. ch. 135 00

## NEW YORK.

Buffalo and vic. Aux. So. J. Crocker, Agent.  
Buffalo, Lafayette st. pres. ch. 50 00  
Andrew Porter,  
Geneva and vic. Aux. So. A. Merrell, Agent.  
Livonia, Mrs. S. F. to cons. Rev.  
A. H. PARMALEE an H. M. 50 00  
Norwich, 1st cong. ch. 82 00

Silver Creek, Pres. ch. 25 00  
Youngstown, do, 19 00  
176 00

Exchange, 98—175 02

*Correct statement of coll. reported in Herald*

*for March, 1860, from Canada & Que.*

Ladies—Mrs. J. Greig, 20; Ont. fem.  
sem. 15; Miss B. Chapin, Mrs.  
Johns, Mrs. I. P. Grabger, each  
10; Mrs. A. E. Pierce, 10; Miss  
Upham, Mrs. A. B. Field, Mrs. E.  
Carr, Mrs. W. S. Hubbell, each 5;  
others, 68.69; 163 69  
Gentlemen—F. and G. Granger, 50;  
Can. academy, 25; Rev. O. E. Dag-  
gett, D. D., wh. with prev. dona.  
cons. MARY DAGGETT an H. M. 25;  
H. B. Gibson, 20; W. S. Hubbell,  
18; W. Antis, 11; H. W. Taylor,  
10; Dr. Carr, 10; N. Grimes, 6; W.  
Macao, J. Paton, T. M. Howell, A.  
Sackett, each 5; 195 60  
Miscell. coll. 69 48  
Mon. con. 142 11

(Of wh. for jubilee off'g, 126.14,) 570 28

Greene co. Aux. So. J. Doane, Agent.

Catskill, Miss Hotchkiss, 5; my

mother's gold beads, 3.50; 8 50

Greenville, Pres. ch. 45; F. H.

Wakely, 10; 55 00—63 50

Monroe co. and vic. E. Ely, Agent.

North Bergen, Pres. ch. 22 16

Pittsford, E. Wheeler, 1 10

Rochester, Plymouth ch. 30; Brick

ch. 54.50; 84 50—107 66

New York and Brooklyn Aux. So. A. Merwin, Tr.

(Of wh. fr. Mrs. Anson G. Phelps, Jr.

1,000; Miss Jane Ward, 50; 14th st.

pres. ch. in part 1,140.85; William L.

King, 250; Miss L. Deming, 100;

John W. Quincy, 50; Morris Ketchum,

50; William Hurry, 50; Fitch Shep-

ard, to cons. AUGUSTUS SHEPARD an

H. M. 160; Matilda E. Bull, 150; Jane

B. Corning, 50; E. Wainwright, 100;

J. A. Swetser, 160; Eli Goodwin, 100;

a lady for the Zulu miss. under charge

of Rev. Mr. Lindley, 30; Wm. A. and

Wm. T. Booth to cons. THEODORE L.

BOOTH an H. M. 100; Joseph F. Joy,

to cons. Rev. P. F. WARNER, of Ston-

ington, Conn. an H. M. 50; A. Merwin,

wh. with prev. dona. cons. ANNETTE

JOSEPHINE MERWIN an H. M. 50; 4th

Av. pres. ch. young la. for miss. under

charge of Rev. H. H. Jessup, Syria, 25;

la. 141.50; Spring st. ch. young misses'

so. for miss. under Rev. M. Barker,

India, 33.33; 4,345 55

Oneida co. Aux. So. J. E. Warner, Tr.

Augusta, Pres. ch. 66 25

Utica, Mrs. P. Gridley, 5 00—71 25

Otsego co. Aux. So. D. H. Little, Tr.

Cooperstown, Pres. ch. wh. with

prev. dona. cons. Mrs. S. W.

WALKER an H. M. 32.05; fem.

miss. 80.5.95; 38 00

Washington co. Aux. So. A. Eldredge, Tr.

Middle Granville, Pres. ch. to cons.

Mrs. JANETT BATES an H. M. 100 00

Watertown and vic. F. Baker, Agent.

Watertown, Pres. ch. to cons. REU-

BEN E. BACON an H. M. 100 00

5,050 98

Amsterdam, A friend, 15 00

Buskirk Bridge, Miss C. V. N. S. 5 00

Canterbury, Pres. ch. 33 00

Comack, Cong. ch. m. c. 6 00

Constantia, Pres. ch. 24 00

Danby, Cent so. 20; Rev. W. Wis-

ner, 15; 35 00

Dundee, Pres. ch. 15 10

Franklinville, Pres. ch. 16 50

Guilford, 1st cong. ch. m. c. 7 50

Haverstraw, Central Pres. ch. 30 00

Hoosick Falls, Pres. ch. 32 00



|                                                              |             |
|--------------------------------------------------------------|-------------|
| Hudson, Pres. ch. JOHN GAUL Jr. to<br>cons. himself an H. M. | 100 00      |
| Ithaca, Pres. ch.                                            | 69 53       |
| Jewett, do. m. c.                                            | 10 00       |
| Manlius, R. Fleming,                                         | 10 00       |
| Mechanicville, J. De Voe,                                    | 6 00        |
| Middletown, Mrs. N. W. Sanford,                              | 25 00       |
| N Phelps, T. Sheffield,                                      | 10 00       |
| Pike, Pres. ch.                                              | 11 50       |
| Poughkeepsie, Pres. ch. m. c.                                | 21 50       |
| Seneca Castle, do. 15; friends,<br>3,50;                     | 18 50       |
| Skaneateles, Pres. ch.                                       | 29 85       |
| Stephenson, do.                                              | 16 00       |
| South Malden, Cong. ch. and so. m. c.                        | 10 32       |
| Spuyten Duyvil, Mrs. D. Hall,                                | 10 00       |
| Waterford, H. G.                                             | 50 00       |
| Unknown,                                                     | 2 00—622 30 |
|                                                              | 5,673 28    |

|                                                                 |                 |
|-----------------------------------------------------------------|-----------------|
| <i>Legacies.</i> —Albany, Anthony Gould,<br>by Wm. Gould, Ex'r, | 1,000 00        |
| Elmira, Rebecca M. Gregg, by Sol-<br>omon Gilbert, Ex'r,        | 171 96          |
| Saratoga Springs, Judge Doe, by<br>Mrs. Gertrude E. Doe,        | 500 00—1,671 96 |
|                                                                 | 7,315 24        |

## NEW JERSEY.

|                                                 |              |
|-------------------------------------------------|--------------|
| Elizabeth, C. Baker.                            | 10 00        |
| Madison, 1st pres. ch.                          | 71 00        |
| Morristown, 2d do.                              | 200 00       |
| Newark, Roseville pres. ch.                     | 75 00        |
| Plainfield, Dr. A. Riggs,                       | 10 00        |
| Stanhope, Pres. ch.                             | 50 00        |
| West Brookfield, Pres. ch. juv. so. of<br>s. s. | 38 00—457 00 |

## PENNSYLVANIA.

|                                                                             |            |
|-----------------------------------------------------------------------------|------------|
| By Samuel Work, Agent.                                                      |            |
| Harrisburg, 1st pres. ch. m. c. 8,45;                                       |            |
| Mrs. B. 5; T. H. R. 10;                                                     | 23 45      |
| Philadelphia, Walnut st. ch. West<br>Philad. 148,19; 1st pres. ch. 278; 426 | 19—449 64  |
| Cherry Ridge, Miss M. Darling,                                              | 2 00       |
| Dundaff, J. H. Phelps, 10; pres. ch.<br>3;                                  | 13 00      |
| Erie, M. W. Tyler,                                                          | 1 00       |
| Susquehannah Depot, Pres. ch.                                               | 13 51      |
| Warren, C. L. H.                                                            | 9 00—38 51 |
|                                                                             | 488 15     |

## DISTRICT OF COLUMBIA.

|                                                            |        |
|------------------------------------------------------------|--------|
| Washington, B. F. Larned, 100; a friend<br>of missions, 5; | 105 00 |
|------------------------------------------------------------|--------|

## OHIO.

|                                                                                                                   |             |
|-------------------------------------------------------------------------------------------------------------------|-------------|
| By T. P. Handy, Agent.                                                                                            |             |
| Atwater, A friend,                                                                                                | 20 00       |
| Berlin, Cong. ch.                                                                                                 | 8 00        |
| Burton, do.                                                                                                       | 35 29       |
| Chester, do.                                                                                                      | 13 00       |
| Cleveland, 1st pres. ch. 171,50; m.<br>c. 31,79; Mrs. A. G. Smith, 10;<br>Miss M. Smith, 10; Mrs. J. Long,<br>25; | 248 29      |
| Dover, Cong. ch.                                                                                                  | 4 25        |
| Euclid, 1st pres. ch.                                                                                             | 23 25       |
| Lyme, Pres. ch.                                                                                                   | 47 00       |
| Newburgh, do. 39,74; m. c. 6,26;                                                                                  | 46 00       |
| Solon, 1st cong. ch.                                                                                              | 21 60       |
| Talmadge, Benev. so.                                                                                              | 14 78       |
| Toledo, 1st cong. ch. and s. s.                                                                                   | 132 64      |
| Windham, Cong. ch.                                                                                                | 16 25       |
|                                                                                                                   | 628 75      |
| Ded. exo.                                                                                                         | 3 15—625 60 |

|                                                     |       |
|-----------------------------------------------------|-------|
| By Rev. S. G. Clark.                                |       |
| Bloom, Pres. ch.                                    | 10 00 |
| Brownhelm, Cong. ch.                                | 23 59 |
| Cleveland, 1st pres. ch.                            | 5 00  |
| Elyria, Pres. ch. Mrs. Ely, 10; H.<br>Perry, 10;    | 20 00 |
| Fremont, Pres. ch.                                  | 73 35 |
| Greenwich, Luther Mead,                             | 5 00  |
| Huron, Pres. ch. 11,66; Rev. F. Z.<br>Rossiter, 10; | 21 66 |
| Jefferson, Cong. ch.                                | 1 00  |

|                                                                                                                                                  |             |
|--------------------------------------------------------------------------------------------------------------------------------------------------|-------------|
| Melmore, Pres. ch.                                                                                                                               | 11 00       |
| Norwalk, do.                                                                                                                                     | 81 55       |
| Rockport, Cong. ch.                                                                                                                              | 3 00        |
| Ruggles,                                                                                                                                         | 5 76—260 82 |
| By G. L. Weed, Tr.                                                                                                                               |             |
| Cincinnati, 2d pres. ch. m. c.                                                                                                                   |             |
| 28,8; 3d pres. ch. 25; m. c.                                                                                                                     |             |
| 7,50; 1st Ger. pres. ch. 5;                                                                                                                      | 65 78       |
| Columbus, 2d pres. ch. m. c.                                                                                                                     | 12 50       |
| Lockland, Pres. ch. m. c.                                                                                                                        | 4 03        |
| Oxford, Western fem. sem. teach-<br>ers and pupils, a Christmas offer-<br>ing to cons. Miss HARRIET NEW-<br>ELL CRAWFORD of Orooniah an<br>H. M. | 100 00      |
| Sharon, Pres. ch. m. c.                                                                                                                          | 2 10        |
| Walnut Hills, Lane sem. ch.                                                                                                                      | 5 55—189 96 |

1,076 38

|                            |            |
|----------------------------|------------|
| Defiance, 1st pres. ch.    | 6 00       |
| Elyria, do.                | 33 00      |
| Hudson, C. Pitkin,         | 30 00      |
| Springfield, C. N. Ransom, | 5 00—74 00 |

1,150 38

|                                                                   |       |
|-------------------------------------------------------------------|-------|
| <i>Legacies.</i> —Kinsman, George Matthews, by<br>Thos. Matthews, | 24 00 |
|-------------------------------------------------------------------|-------|

1,174 38

## INDIANA.

|                                                                                                                                                                                                  |               |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| By G. L. Weed, Tr.                                                                                                                                                                               |               |
| Bradford, Indep. pres. ch.                                                                                                                                                                       | 17 00         |
| Bethany, A balance,                                                                                                                                                                              | 1 25          |
| Hebron, Mr. Adams's fam.                                                                                                                                                                         | 3 75          |
| Indianapolis, 4th pres. ch.                                                                                                                                                                      | 3 25          |
| Vevay, Pres. ch. m. c.                                                                                                                                                                           | 3 62—28 87    |
| Delphi, Mrs. J.                                                                                                                                                                                  | 5 00          |
| New Albany, 2d pres. ch. (of wh. fr.<br>Edward H. Mann to cons. Mrs.<br>CATARINE L. MANN an H. M.<br>100; Rev. John G. Atterbury and<br>wife to cons. CHARLES LARNED<br>ATTERBURY an H. M. 100,) | 500 00—505 00 |

533 87

## ILLINOIS.

|                                                                                |              |
|--------------------------------------------------------------------------------|--------------|
| By Rev. C. Clark.                                                              |              |
| Dunton, Pres. ch.                                                              | 6 00         |
| Elk Grove, Cong. ch.                                                           | 17 00        |
| Knoxville, Pres. ch. m. c.                                                     | 17 00        |
| Winnebago, Cong. ch.                                                           | 14 26—54 26  |
| By Rev. C. Clark, reported in the June<br>Herald by mistake as from Wisconsin. |              |
| Dunton, Pres. ch.                                                              | 1 00         |
| Elk Grove, Cong. ch.                                                           | 5 00         |
| Knoxville, Pres. ch.                                                           | 10 00        |
| Rockton, Cong. ch.                                                             | 12 76        |
| Augusta, Pres. ch.                                                             | 29 00        |
| Bunker Hill, Cong. ch.                                                         | 20 00        |
| Chicago, 2d pres. church, 100; L. B.<br>Cookins, 1;                            | 101 00       |
| Duquoin, Pres. ch. m. c.                                                       | 13 00        |
| Galena, A. Kent,                                                               | 50 00        |
| Galva, Cong. ch. m. c.                                                         | 13 00        |
| Griggsville, 1st cong. ch.                                                     | 31 00        |
| Monticello, Pres. ch.                                                          | 150 00       |
| Rose Hill, J. H.                                                               | 10 00        |
| Rosemond, 1st cong. ch. jubilee offer-<br>ing (in part)                        | 20 00—437 00 |

491 26

## MICHIGAN.

|                                                          |             |
|----------------------------------------------------------|-------------|
| By J. O. Seely, Tr.                                      |             |
| Clinton, Cong. ch.                                       | 30 00       |
| Lodi, do.                                                | 1 50        |
| Romeo, 1st cong. ch. to cons. DEX-<br>TER MUSSY an H. M. | 158 16      |
| St. Clair, Cong. ch.                                     | 13 70       |
|                                                          | 203 36      |
| Ded. ex.                                                 | 4 06—199 30 |
| By T. P. Handy, Agent.                                   |             |
| Marquette, Mrs. Washington,                              | 50 00       |
| By Rev. S. G. Clark.                                     |             |
| Blissfield, Pres. ch.                                    | 6 90        |
| Dover, do.                                               | 1 00        |
| Ida, do.                                                 | 1 60        |
| La Salle, do.                                            | 2 25        |

|                          |              |
|--------------------------|--------------|
| Medina Centre, Pres. ch. | 50           |
| Morenci, do.             | 1 75         |
| Palmyra, do.             | 75           |
| Stoney Creek,            | 17 00        |
| Summit, Cong. ch.        | 12 18        |
| Vienna, Pres. ch.        | 2 00—45 93   |
|                          | <hr/> 295 23 |

|                                                                                                                                                                            |                |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| Adrian, 1st pres. ch. to cons. JAMES FIELD an H. M.                                                                                                                        | 132 40         |
| Detroit, 1st cong. ch. wh. with other dona. cons. S. S. BARNARD, L. BALDWIN, and H. E. BAKER H. M. 225; PHILO PARSONS, wh. cons. himself and Mrs. A. E. PARSONS H. M. 275; | 500 00         |
| Metamora, A. Walker,                                                                                                                                                       | 10 00          |
| Milford, United pres. and cong. chs.                                                                                                                                       | 20 00          |
| Niles, John Bordon to cons. Rev. ALFRED BRYANT an H. M.                                                                                                                    | 100 00         |
| Palmyra,                                                                                                                                                                   | 5 00           |
| Pinkney, P. Offin,                                                                                                                                                         | 1 00           |
| Richland, Samuel Brown,                                                                                                                                                    | 20 00          |
| Schoolcraft, Pres. ch.                                                                                                                                                     | 10 00—798 40   |
|                                                                                                                                                                            | <hr/> 1,093 63 |

## WISCONSIN.

|                                                                              |             |
|------------------------------------------------------------------------------|-------------|
| Beloit, 1st cong. ch. 32; H. S. Deforest, 10; less ex. 73c.; D. Goddard, 10; | 51 27       |
| Delavan, J. S. Officer,                                                      | 200 00      |
| Mineral Point, Pres. ch. m. c.                                               | 20 60       |
| Pleasant Prairie, Williams cong. ch.                                         | 6 00        |
| Reedsburg, Timothy Williston,                                                | 20 00       |
| Sparta, J. Avery,                                                            | 5 00—302 87 |

## MISSOURI.

|                                |        |
|--------------------------------|--------|
| St. Louis, 1st Trin. Cong. ch. | 222 55 |
|--------------------------------|--------|

## IOWA.

|                                |            |
|--------------------------------|------------|
| Denmark, Rev. Glen Wood,       | 10 00      |
| Farmington, Cong. ch.          | 1 10       |
| Kossuth, N. S. Pres. ch. m. c. | 2 65—13 75 |

## VIRGINIA.

|                             |        |
|-----------------------------|--------|
| Fluvanna co. John H. Cocke, | 100 00 |
|-----------------------------|--------|

## SOUTH CAROLINA.

|                                                                                                                            |        |
|----------------------------------------------------------------------------------------------------------------------------|--------|
| Charleston, Circular ch. Mrs. Middleton Smith, 50; others, 54,74; interest on legacy of Mrs. Simmons, 698,25; R. W. B. 20; | 822 99 |
|----------------------------------------------------------------------------------------------------------------------------|--------|

## ALABAMA.

|               |       |
|---------------|-------|
| Mobile, C. H. | 30 00 |
|---------------|-------|

## MINNESOTA.

|                             |      |
|-----------------------------|------|
| Wabashaw, Cong. ch. and so. | 2 00 |
|-----------------------------|------|

## CALIFORNIA.

|                                |       |
|--------------------------------|-------|
| San Francisco, Rev. J. Rowell, | 50 60 |
|--------------------------------|-------|

## FOREIGN LANDS AND MISSIONARY STATIONS.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |          |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|
| Ahmednuggur, India, A. Davidson, 25; Rev. A. White, 6; C. B. Ker, 50; Mrs. Fenwick, 2; L. Fenwick, 2,50; E. Batho, 15; Dr. J. M. Barnett, 38; a friend, 1,50; J. F. Lester, 15; G. F. Sheppard, 10; Luis de Souza, 5; Rev. S. B. F. 25; W. Manson, 30; Lord Elphinstone, 150; Mrs. Hanson, 2,50; James Hunter, 300; Yohan Prein, 1,50; C. E. Fraser Tytler, 500; H. Hebbert, 50; Major Arrow, 25; Rev. R. V. Modack, 15; A. M. Rogers, 25; H. M. B. Sandwith, 5; H. B. 30; "Much Forgiveness," 25; G. A. Hobart, 25; m. c. 37,12; Maternal asso. 4,22; | 1,510 34 |
| Beirut, Syria, native ch. 41,66; Dr. Van Dyck and fam. 17,69;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 59 35    |
| Constantinople, Turkey, native brethren, 14,53; an Armenian friend, 2,43;                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 16 95    |
| Eramosa, C. W., 2d Cong. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 10 00    |
| Madura, India, W. B. C. a bal. 16,48; Sarah Ashley, 25; Pasumalie benev. so. 80,80;                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 122 25   |
| Mandahasalie, Rev. H. S. Taylor, 25; native ch. for jubilee year, 30;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 55 00    |

|                                                                                                           |                |
|-----------------------------------------------------------------------------------------------------------|----------------|
| Montreal, C. W., Henry Lyman, a thank-offering for mercies received, to cons. Mrs. MARY C. LYMAN an H. M. | 100 00         |
| Redost, Turkey, native Prot. ch. a thank-offering,                                                        | 7 05           |
| Sivas, Syria, Prot. ch.                                                                                   | 21 25          |
| St. Catharines, C. W. 1st pres. ch. s. s.                                                                 | 10 00          |
| Toronto, C. W., 2d cong. ch. to cons. Rev. ADAM ILLIE, D. D. an H. M.                                     | 50 00          |
| Tripoli, Syria, Rev. J. L. Lyons, 89; A. Yanni, 10; N. Haddad, 1; to cons. Mrs. CAROLINE JESSUP an H. M.  | 100 00         |
| Yozgat, Turkey, bal. jubilee coll.                                                                        | 2 20           |
|                                                                                                           | <hr/> 2,067 39 |

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

|                   |                |
|-------------------|----------------|
| MAINE,            | \$77 11        |
| NEW HAMPSHIRE,    | 47 93          |
| VERMONT,          | 41 44          |
| MASSACHUSETTS,    | 70 00          |
| CONNECTICUT,      | 94 20          |
| NEW YORK,         | 39 32          |
| PENNSYLVANIA,     | 10 50          |
| DELAWARE,         | 75             |
| OHIO,             | 70 00          |
| INDIANA,          | 5 00           |
| ILLINOIS,         | 8 00           |
| MICHIGAN,         | 57 85          |
| CALIFORNIA,       | 20 00          |
| IN FOREIGN LANDS, | 59 00          |
|                   | <hr/> \$601 10 |

|                            |           |
|----------------------------|-----------|
| Donations received in May, | 33,891 56 |
| Legacies,                  | 5,289 96  |

\$39,181 52

|                                                  |              |
|--------------------------------------------------|--------------|
| <del>25</del> TOTAL from August 1st to May 31st, | \$249,708 51 |
|--------------------------------------------------|--------------|

## THANK-OFFERINGS FOR THE DEBT.

RECEIVED IN MAY.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |                |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| MAINE.—Hallowell, a friend,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 3 00           |
| VERMONT.—A friend,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 300 00         |
| MASSACHUSETTS.—Boston, J. Lane, 25; Phillips ch. ladies, 16,50; Framingham, Hollis ch. and so. 60; Greenwich, cong. ch. 50; Lenox, cong. s. s. 15,24; Montague, ladies, 20; Newburyport, T. H. 8. 5; Northampton, Edwards ch. 5; Sturbridge, Mrs. Haynes and two chil. 3; Ware, Orrin Sage, 400; Mr. and Mrs. George H. Gilbert, wh. cons. Miss EMILY F. GILBERT, of Pomfret, Ct., an H. M. 100; William Hyde, 100; others, 170; West Brookfield, la. 9; Westford, ladies of Union ch. 27,25; West Medway, Mrs. S. Hastings, 5; A. B. Bullard, 5; | 1,015 99       |
| CONNECTICUT.—Cromwell, 35,90; Glas-tenbury, a friend, 25; Killingworth, do. 1; Grassy Hill, do. 1; Suffield, 1st cong. ch. indiv. 48,25;                                                                                                                                                                                                                                                                                                                                                                                                          | 111 15         |
| NEW YORK.—Amsterdam, a friend, 5; Buffalo, La Fayette st. 100; T. P. D. 5; Cray's Mills, a friend, 1; New York, Wm. C. Gilman, 100; A. H. Foote, U. S. N. 25; Stockholm, a thank-offering, 31,21; Watertown, Miss P. F. H. 2;                                                                                                                                                                                                                                                                                                                     | 269 20         |
| NEW JERSEY.—Bloomfield, a widow,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 15 00          |
| MARYLAND.—Annapolis, H. R. W.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 10 00          |
| OHIO.—Akron, T. S. B.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 5 00           |
| IOWA.—Grinnell, A. W.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 5 00           |
| TURKEY.—Antioch, native brethren, jubilee offering,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 5 50           |
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THE  
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No. 8.

*American Board of Commissioners for Foreign Missions.*

*Zulu Mission.—South Africa.*

*UMSUNDUSI.*

LETTER FROM MR. LEWIS GROUT, JAN-  
UARY 11, 1860.

*Visit to Other Stations.*

FINDING a little relaxation very desirable after eighteen months of "steady work," "close at home," Mr. Grout had recently visited some other stations of the mission, with his family. The account which he gives of the journey may be omitted. The first station reached was that of Mr. Lindley, and what he says of the people there, and of the pagan custom of selling women, will be read with special interest by those who have met Mr. Lindley, or heard him speak, in the United States.

*Progress at Inanda.*

This station was formerly situated some five or six miles further inland, among the Inanda mountains; but to secure a more arable tract of country for the people, the present site was chosen, and began to be occupied some months or a year since. It is about fifteen miles from Durban, and has the port in plain sight. Mr. Lindley having gone with his family to America, Mr. Mellen has charge of the station. Connected with it are about twenty families

of natives, some of whom have already erected very respectable looking and convenient houses, after the European or white man's style, while others are at work with the same end in view. Many of the men are owners of oxen—some of them ten or fifteen each—which, as oxen now sell, would be eighty or a hundred pounds, or five hundred dollars, for a span of twelve; and with these oxen, ploughs, carts and wagons, of which they are also in possession, they are able to procure a much better and easier living than their heathen neighbors, who still make the women answer all the purposes of ox, plough, cart and wagon.

Here we find a school of native children, taught by a native teacher. The chapel, which would hold probably from 150 to 200, was well filled on the Sabbath, and the audience was attentive, especially while the preacher endeavored to explain and enforce the words of our Savior—"Every plant which my Heavenly Father hath not planted, shall be rooted up." This divine rule was applied to several practices to which this people, in their heathen state, are accustomed; but chiefly to the practice called *ukulobolisa*, or the selling of daughters, sisters, &c., in marriage, for cattle.

*A Heathen Custom.*

According to this practice, (*ukulobolisa*,) the father of girls, or the brother of sisters who have no father—the proprietor of the woman, whoever he may be—and every unmarried girl or woman is sure to have a proprietor—sells the girl to be married for a certain number of cattle—ten, fifty, or a hundred, according to circumstances. If the husband should fail to pay the required sum, the father or proprietor of the woman takes his pay in children; or he takes the woman away and sells her to another man. When the man dies, the woman, and children if there be any, all go, like so many cattle, to the heir of the estate, who may sell her again to another man, or perhaps keep her as his own. It is easy to see that the evils of this system are many and great—that woman is reduced to a level with the brute; husbands and wives, parents and children are separated; and the woman is often sold with a view to cattle, and not allowed to marry the man of her choice; to say nothing of immorality, deception, strife, and all the woes with which the practice is chargeable.

*Amanzimtoti—Civilization.*

Having spent some days at Inanda, detained longer than he would otherwise have remained by the sickness of one of his children, Mr. Grout proceeded through Durban, to Amanzimtoti, occupied by Messrs. McKinney and Rood. In regard to this field, he writes :

This station was originally commenced by Champion and Adams, more than twenty years ago, at the Umlazi river, and was transferred by Dr. Adams in 1848 to its present locality, some ten or twelve miles further to the south-west, making it now a little more than twenty miles from Durban. Here is a native church numbering about sixty members, a flourishing day school, and a good Sabbath audience. Here, too, lie the mortal remains of our departed brother Adams, reminding us that the night

cometh, when no man can work. An hour's ride round about, took us to the dwellings of several of the natives connected with the station, whose houses, in point of material, construction, furniture, order and neatness, would not suffer by a comparison with a majority of the dwellings of men in Christian lands. Spades and ploughs, carts and wagons, and many other marks of civilization, show what the Gospel can do to raise men out of the filth and stupidity of heathenism, to minister to the wants of the life that now is, as well as to prepare for that which is to come.

Our ride from Inanda to Amanzimtoti, took us through a section of country where, ten years ago, though nearest to the great inlet for immigrants from abroad, the marks of the white man were few and far between, but where now you find numerous European residences, with several chapels and school-houses, and pass in sight of ten sugar mills, some of which cost from twenty to twenty-five thousand dollars, and to feed which large fields of sugar cane are seen waving in all directions.

*Umsunduzi—Week of Prayer—Affliction.*

Having visited Ifumi also, occupied by Mr. Ireland, where they found "a large native chapel going up," the family returned to their own home, and Mr. Grout writes :

Here, at Umsunduzi, we have had a small school most of the year past, taught partly by myself and partly by a native. Our audience on the Sabbath numbers about forty, as in former years. The number of members in our little church remains also about the same. Not including several members of other churches, residing in this neighborhood and attending service with us, it amounts at present to eleven. During the past year one has been cut off for disorderly walk, and one has been suspended for immoral conduct. Another, who had been suspended for many months, has made confession of his errors and been restored to his former



standing. Still another, who withdrew for several months during the year, and was virtually cut off for persisting in his purpose to sell his sister in marriage for cattle, but whose conscience never ceased to trouble him, has confessed and renounced his error, and begged to be admitted again to fellowship. Several others would be glad to unite with the church did I feel sufficient confidence in their piety to invite or encourage them to do so.

This being the second week in January, a time long since named as a season for united prayer among missionaries in different parts of the world, we are having a series of meetings, at least one a day, which I am glad to see most of our people disposed to attend. The death of our dear little boy, of which I wrote you a week or more since, has made a deep and solemn, and I hope a salutary and lasting impression upon them. Nor will his bereaved parents and sister soon cease to grieve his absence from us. So beautiful, so perfectly formed, so mild and fair, so loving and lovely in all his little looks and ways, he always seemed an angel visitant, whose stay on earth might be short. May his early and sudden departure serve to make us more mindful of our mortality, and more diligent in preparing for that life which is to come.

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U M V O T I.

LETTER FROM MR. ALDIN GROUT, JANUARY 19, 1860.

MR. GROUT gives as a reason for not having written for a considerable time, that he had been suffering from too much effort in his "pleasant" work, and had been obliged to abstain from all labor, except preaching on the Sabbath "in the most cool and quiet way." He had found it very trying thus to be still, but had submitted to the necessity, and was feeling better again.

The Season of Fasting and Prayer.

Respecting the second week in January, observed so generally, it would seem, in missionary fields, as a season of fasting and

prayer, the communion season at his station, which followed it, and the religious condition of his church and people, he writes as follows:

The season for fasting and prayer, appointed by some of the missionaries in India, commenced last week. In common with others elsewhere, and in our own mission particularly, we at this station lifted up our voices during the whole week, crying, "Thy kingdom come"—come now—come every where, the world over. Every morning and evening we had a meeting, that our hearts and voices might mingle. As the Sabbath, the last day of the fast, was but one week after our usual time for the Lord's supper, we appointed that for our communion day; and as a preparation for that occasion, as well as for prayer for the world, some of our members were each day called upon to give some account of their religious experience since our last communion, as well as of the present state of their hearts. And as many attended our meetings who were not members of the church, a little space was each day left in which they were allowed to express their feelings. I must say, that I have never known a time when a good state of religious feeling appeared so general among our members as then. At the close of the meeting we found that some twelve men, mostly young, had spoken, each expressing himself in the most decided way, showing a strong and fixed determination to make religion his great, immediate work; and we knew that several females felt as the men had expressed themselves. Why then should we not say, that while we were yet speaking, the Lord heard and answered? Some of these individuals had for some time, as we knew, been of the same mind, and so, as we gathered around our communion table on the Sabbath, we admitted three of them to our fellowship. We hope, ere long, to see reason for admitting the others also.

Knowing that I was feeble, Mr. Tyler

came over and helped me last Sabbath, and he greatly refreshed our hearts. As he stood up before an audience of four hundred, crowding every seat full, with some on the floor, the fire in his bones wrought in him so effectually that at the close he required dry clothing. May the Lord speedily give him such an audience at his station every Sabbath, with a goodly number of believers, to stay up his hands in his labors.

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 UMTWALUMI.

LETTER FROM MR. WILDER.

MR. WILDER sends the following account of a few incidents in his missionary experience among the Zulus, as he remarks to the Secretary, "thinking perhaps the views of the natives respecting the spirits of the dead, &c., may interest you." They may interest others also, especially such as have given any attention to the views and customs of that people, and those who have listened to the public addresses or the conversations of missionaries from among them, while they serve to exhibit the intellectual and moral debasement of those for whose elevation and salvation these missionaries labor. For such debasement the Gospel is the remedy, and statements in the letters from Messrs. L. and A. Grout, in this number of the Herald, are alone amply sufficient to show that, to the Zulus, that Gospel has not been preached in vain.

*Women Regarded as "Cattle."*

March 18. This morning I noticed in our kitchen a strange girl, about fifteen years old. She had covered herself as well as she was able, with a fragment of old cotton cloth, and appeared an unusually bright girl. On my inquiring, she told me she had run away from her home in order to live at the station. Her father was absent at the time she left. I said nothing farther, but awaited the arrival of her people, who I knew would be after her before the day closed. Just at sundown her mother and a concubine of her father came, accompanied by two old men, who are of some importance in their neighborhood. They demanded the girl,

and I told them she was at liberty to go if she liked, but that if she wished to remain she should not be driven away by violence. She came to them, and before all, professed a desire to remain at the station, to be instructed in the worship of God, and to learn to work; and no persuasions of theirs could prevail on her to go with them.

I asked the mother why she was so earnest to get her home immediately, and suggested that perhaps she had better let her remain till her father came home, and he might consent to her remaining at the station. She replied: "He will surely kill me if he returns and finds the girl gone to the missionary station." "You say that merely to excite my sympathy for you, and not because you really believe your husband will kill you." "But," said one of the old men, "you have no idea how great is the wrath of a man when he discovers that his daughters have run away from their mothers, whose business it is to look after them, and who are responsible for them to their owners." "But I have now lived many years among you, and I well know that you *speak* great words but *do* little deeds—you must try to frighten those who do not know you. I remember, also, that some men, whose daughters have come to the station, have heretofore threatened great things, but have afterwards returned and thanked me that I shielded their daughters from their violence in the day of their fury. Do I steal your children and make slaves of them? Do you not receive pay for their services? And do you not receive them back better than they came to me? Are they not as marketable, and do they not get as good husbands as the uninstructed, and do not you get as many cattle for them? Why then are you angry if a girl comes to live at the missionary station? You oppose not, but are glad, when your boys come to work for us; and take back their wages to you; why so alarmed if a daughter comes?" They replied: "Our girls

are our cattle, and we do not like to have them out of our sight lest they be lost." "I understand; but in saying so, you confess your shame and sin. You regard your own flesh and blood as so many beasts, and your chief concern for your daughters is to get a large number of cows for them." "You speak the truth, teacher; we do regard our women as equal to so many cattle. We sell them for cattle, as cattle will give us milk, and with them we can buy ourselves more wives. Your words are true; our daughters are our cattle, but we only follow the customs of our fathers. We like the practice; it is good for us black people, it may not be good for you white people. Give us our child and let us be gone, the sun is down." "But you well know there is but one God of black people and white people, and that he has made but one code of laws for both; and he will not ask us at last whether we have done as our fathers did, but whether we have kept his commandments, which he has written in our hearts and in his revelation. Now you know in your own hearts that you ought not to regard your children as no better than cattle. God tells you that you ought to teach them to do right, to love him, pray to him, and thank him for his goodness. Have you thus taught this girl of yours, so that there is no need for her to be instructed at the station?" "Yes, we have taught her all that it is necessary for her to know." "Have you taught her to pray to God, and love him? Have you taught her that she is a sinner, and in order to be happy must repent and believe on the Lord Jesus Christ?" "No, we do not teach our children these things. Such things are good for white people, but not for black. It is getting dark, let us go." "But wait a little and let us talk. You acknowledged that you do not teach this girl to pray, nor to keep God's commandments; and now that she wishes to come to the missionary to be instructed, you seek to force her away. You will

not obey the truth yourselves, nor allow your children to become Christians, who desire to. Like the dog in the manger, you will not eat yourselves, and compel the hungry to starve." "But the women are our cattle, and do not need instruction."

They staid till after dark and then left without the girl, who refused to go with them. If they wished to force her away, I told them they must go to the magistrate for power.

23. This morning the girl was gone. Whether tired of the station, or whether her people have enticed her home, I know not.

### *Visit to a "Rain Doctor."*

30. To-day I went to the kraal of Umgwazi to preach. He is reputed a great "*rain doctor*," or "*cloud compeller*." I found with Umgwazi, Ulanda, a man fifty or sixty years old, who has been employed by the colonial government for a long period, as a sort of chief of police in this district. He has confidence reposed in him by government, and in turn is a firm friend of the whites. What is very remarkable in regard to him is, that he neither snuffs tobacco nor drinks intoxicating liquors. I have never heard of another heathen native like him in this respect. His kraal is about two miles from my house, and he is a regular attendant on Sabbath services. He has eight or ten wives, and is in most respects a thorough heathen. Of late I have heard that he is taking lessons of Umgwazi in the art of rain-making.

Mention is made here of an unmarried woman in Umgwazi's kraal, a cripple from infancy, whom he had tried to make profitable "by inducing her to profess herself a doctress, and tell marvelous stories of communications made to her by the spirits of her ancestors, of nocturnal journeys on the backs of lions and tigers, and of strange experiences in the air above and the waters beneath." Having failed to make a successful doctress of her, her prescriptions not succeeding, he turned doctor himself. Mr.

Wilder's account of his visit is continued as follows:

Having finished the salutations on arriving, which consist in the man of the kraal first saying *Sa ru bona*—We see you, and my replying, *Ehé sari bona*—I see you also, I asked Umgwazi: "Where is your teacher to-day?" "Who?" "Your teacher, who used to make revelations to you from the spirit world, and was accustomed to ride lions and tigers by night? Ulanda remembers her, if you do not." "O! you mean the cripple, do you? She is in the hut yonder, and cannot go out. But it was not she, it was myself who did the things you mention." "Oh! did you indeed! Did you really tame lions and tigers and ride them by night?" "Yes, truly I did. Power to do so was given me by the *Amahlozi* (spirits)." "But I understand that people think the *Abatakati* are the ones who have power to tame wild animals, and make them do their bidding by night; should you not then be called an *Umtakate*, (*wizard, villain or criminal,*) since you wander about nights, with the beasts of prey?" "No; the *Abatakati* send these animals to do evil—to kill those they hate and whose cattle they covet—while I associate with such animals in order to benefit my neighbors, by learning to heal their diseases and send rain on their gardens." "Do you indeed believe that you can make rain? Tell us how." "I do indeed cause it to rain, and I do it by performing certain ceremonies which were taught me by my ancestors." "Do you think that you could cause rain to fall now, should you try?" "Were I to commence to-day, I could bring rain to-morrow." (*Gomso*, the Zulu word usually translated to-morrow, has not so definite a signification as our to-morrow. It means hereafter. Sometimes a Zulu's to-morrow does not come for several months.) "Will you bring rain on a day I shall appoint?" "Yes, if you will pay me cows enough beforehand. The *Amahlozi* will not assist me unless

they first smell meat, and are assured that their children are to be benefited by the exercise of their powers." "Then you cause rain only when you are paid for it beforehand, do you? It therefore appears evident that you are not benevolent in making rain, but do it only to increase your herds," "True I demand cattle, but so the spirits of my fathers direct; and it is in vain to ask them to help me unless they see that thereby they can bring cattle to their children." "Have you a regular price for causing rain?" "No; it depends wholly upon the will of the spirits. Sometimes I cause it to rain when but one cow is brought, and then again they deny aid till a large number appear. As soon as they are satisfied the rain comes." "O! I see how it is. When the people want rain, you watch the signs in nature, and give out that you will soon cause rain if cattle enough are brought. One cow is sent—a small one; but signs fail—no rain comes that day. You call for more cattle. The people are suffering from drought and they send half a dozen. A little rain falls, but not enough to benefit the gardens. More cattle are sent—but no rain yet. In a few days two or three dozen arrive, and then perhaps the rain comes. The people all rejoice and think you made it, while you know well that you did nothing to make it. Being sharp, and observing both people and nature, you notice the indications of rain, in the falling of smoke to the earth, in certain signs among animals, which are open to all to see but are not noticed by most men; and then you take advantage of your keener observation, to deceive and rob the people, and blaspheme God.

"You well know that when the great Being who made you and me and all things, withholds the showers, you have no power by your incantations to compel the clouds to send down rain." "But, assisted by my gods, I think I could." "Who are your gods, and where do they dwell?" "They are the spirits of



my fathers, and they dwell in the vicinity of their children." "How do they communicate to you their will?" "They speak to me in the night." "Have they bodies, and do you hear their voices?" "Yes, they have bodies just like those they had on earth; but though they appear like flesh and blood they are not really so; they are *izitunzi* (shadows, or spiritual bodies). "Have you seen them?" "Yes, often." "You think you see them in dreams, do you not?" "Yes, they come in what are called *amapupo*—dreams; but dreams, we believe, are real apparitions and revelations from the world of the dead." "But do only dead persons appear to you in dreams? Do not persons now living appear to you and speak to you at such times?" "The spirits of the living do appear to me; and I go to others, far away; and I seem to have my body with me and to exercise all my senses, just as those now living do. But I know they are the *izitunzi* of ourselves, and not our real bodies. They are such bodies as spirits possess." "Do you believe the *amahlozi* eat any portion of the meat you slaughter for them?" "Yes, we know they eat it, for we have seen them." "But do you not think that on those occasions they dwell in your own stomachs, and make use of your own teeth?" At this the people standing about, of whom there were many, raised a loud laugh, and *Umgwazi* said, "Don't let us talk about the spirits any more, lest they hear us and be angry."

"I know that you and Ulanda have formed a partnership in rain making. He is to *prevent* the rain from coming till cattle are brought to him; and you, when you are sufficiently paid for it, are to *make the rain*. You open the heavens, and Ulanda shuts them and keeps the key." "You are correctly informed, teacher; Ulanda shuts the clouds, and I open. Not till both of us are propitiated can the people have rain.

I concluded by trying to impress upon all present the wickedness of pretending

to do what was alone the work of God, and to make them feel that to him belong gratitude and love for his gifts to man, of the earth and its fruits, of the rain and the sun. I also told them many natural signs, by which any one might, with considerable certainty, foretell the approach of rain; such as the falling of smoke, the flying of certain birds, sensitiveness of rheumatic persons, movements of cattle, &c. And, finally, I preached to them Christ and him crucified as the great physician, who has infinite skill and power, and who alone is able to save the soul.

### Madura Mission.—India.

#### TIRUMUNGALUM.

LETTER FROM MR. HERRICK, MARCH 26, 1860.

#### Accessions.

MR. HERRICK mentions several additions to the congregations under his care since his former report. "Five or six families" have joined a congregation in the Usalampatty district, and also a young man, of whom he expresses hope that he is a true Christian, and will become a useful laborer. In Mallankinaru, seven families have joined; in a village a little west of that place, seven have asked to be received as a Christian congregation, offering to give land for a building to be used as a school-house and place for meetings, and to assist in its erection; and in another village, three and a half miles east of Mallankinaru, "several families have requested Christian instruction." At Tirumungalum, a young man, a dyer by trade, has recently declared himself a Christian. A few people formerly connected with the Gospel Propagation Society have now come under Mr. Herrick's care. He also mentions, with interest, the case of an individual in Palavanattam, of somewhat high caste, who joined a congregation about two years ago, but has been deterred from taking a decided stand by the fear of relatives. Now, "in private conversation, he appears like one having the love of Christ in his heart," and it may be said of him, "Behold he prayeth." Our brother writes further:

The school at Mallankinaru has manifestly improved since my last report. In

other schools there has been no particular change. The women, both in Mallankinaru and Tirumungalum, whom I reported in my last as engaged in learning to read, still persevere, and several have made good progress. The weekly prayer-meeting for the outpouring of the Spirit, established at Tirumungalum a few months ago, is still continued, and the meetings have often afforded me much enjoyment. All the male members of the church are accustomed to participate in the exercises of the occasion, and sometimes one or two who have not united with the church. The daily meetings during the second week in January were well attended, and some of them, I have reason to believe, were not without the presence of the Spirit.

Within the past month I have made two tours, and visited all the congregations under my care. On these tours I administered the Lord's supper in five different places. At Parioor four men were admitted to the church, and a man and his wife who were suspended last year were restored to church privileges. Six children also received the rite of baptism.

#### *Contributions to the Board.*

The Christians of this station are now making their contributions for the Board ; how large a sum will be realized I cannot yet tell. Nearly thirty rupees were credited to the mission in my accounts last year, for money received by me for the same object, and most of this sum was given during the last quarter of the year. The present collection will doubtless be less, on this account, than it would otherwise have been. I have been much gratified by the response made by several to the call for contributions. A few particulars I think are worthy of mention. Several of my catechists, who do not receive above six rupees a month, have contributed one rupee, and one whose salary is five rupees has promised to give one rupee monthly until the sum amounts to a

month's pay. I think I informed you that one catechist, near the close of last year, gave a month's salary, and another that of half a month to this object. The wife of the latter, at our last monthly concert, put a silver ornament into the box, which was sold for half a rupee. (You will understand that we reckon a rupee at half a dollar, and that there are sixteen annas in a rupee.) At the close of the meeting, at which I made a statement representing the debt of the Board, the widow whose mite of four annas was reported last year put two annas into my hand as I left the church, and a domestic in one family at the same time gave four annas. The widow has given a rupee since, and her children have contributed each a small sum. She works for a living, and the daily wages of such a person amount to less than one anna.

Another woman has given grain worth three annas. A male member of the church gave me at first four annas, with an expression of countenance indicative of deep interest, and afterwards gave two more. At our last weekly prayer-meeting, an old man, not a church member, put four annas into the hand of a child, and sent it to me. Another man, at that meeting, gave me four annas, with the remark that he had saved that sum by dispensing with the use of tobacco, betel, &c. This man and three others have for some time given each two annas a month towards the pay of the school teacher who instructs their children. One man, of low caste, while I was on my last tour, gave me a rupee for the Board. He gave four annas near the end of last year. This man is not a church member, but I hope he may become such before very long. The congregation of which he is a member have given more than two and a half annas for every man, woman and child, including twelve annas given by three men who have not yet taken the Christian name. I trust their contributions may lead them to feel a deeper interest in the object

thus promoted. I am aware that the sums I have mentioned are not large in themselves; but considering the circumstances of the contributors, they afford me encouragement as to the future. May the time be hastened when all Christians, of every land, shall gladly consecrate their all to Christ.

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BATTALAGUNDU.

LETTER FROM MR. CHANDLER, MARCH,
1860.

MR. CHANDLER is permitted to report his family "in better health than at some periods of last year," and to speak of the goodness of God in sending abundant rains, and thus relieving the suffering people upon whom, for two years, the famine had pressed so heavily. He mentions also "considerable increase in the number of those under Christian instruction" in his field, the admission of one person to the church by profession, during the last year, the application of five or six others to be received, and the forming of two new congregations, though for one of these he had no catechist or teacher. In other places also, in his district, helpers were needed, "nothing like the usual amount of catechists' labor" having been performed in the district during the past year.

Poverty of the People.

He mentions that he had made a statement respecting the debt of the Board to the little church at Battalagundu, and one man—a laborer receiving three dollars a month, with a large family to support—handed him fifty cents. He thinks "the Christian public at home have an entirely wrong impression in regard to the character and capabilities of the churches that have been formed in that field," and expect too much of them at once, in the way of pecuniary support to their own educational and religious institutions, and also in the way of "aptitude for standing alone" and resisting the influence of old habits and customs. Respecting their pecuniary ability he writes:

Although the distress from famine has been in great measure relieved, the people are still poor, and very little progress has been made towards any thing like self-support. Indeed, I hope the good people in America are not soon to become weary, and faint in their minds, on

this subject. However much we may desire it and labor for it, self-supporting churches will not come until there come first a great ingathering. The people already with us *cannot*, however great may be their willingness, support the institutions of the Gospel. Suppose you select from any church in New England ten or twelve of the very poorest families. The aggregate amount of their property, I have no doubt, would be far more than that of the majority [of churches] which have been formed in our mission. The principal men live in houses not worth ten dollars. Their whole stock of household furniture could probably be purchased anew for one or two dollars, and many of the church members have not twenty-five cents' worth of property within the four mud walls of their dwellings. A half dollar buys many a bridal dress, with all its adjuncts; ten cents buy a nice thalie, used instead of the wedding ring; and three quarters of a dollar clothes a man from head to foot! A day laborer's wages amount to about six cents—a sum sufficient to buy but the most scanty subsistence for himself and his family. Are such people to do much towards building school-houses and churches, and supporting catechists and school-masters? Some of the people, it is true, are in a little better circumstances, but the mass of those who have joined us are in the depths of poverty. Our work must extend among a higher class, and those who *possess* some means, before we can expect that they will *furnish* means for religious purposes.

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*PASUMALIE.*

LETTER FROM MR. TRACY, APRIL 25,  
1860.

*The Seminary.*

MR. TRACY writes from Pulney Hills. Mrs. Tracy had been spending some time there on account of her health, he was with her when he wrote, and was happy to be able to say that she was considerably better than she had been. He writes respecting the institution of which he has charge, and says:

Since my last semi-annual report, the duties of the seminary have gone on much as usual, though, from various causes during the last three months, I have been more than usually interrupted in my personal attention to them. During my occasional absences, the teachers have faithfully met their additional responsibilities, and by their cheerful performance of extra duties have done much to relieve me of the anxiety and care I could not wholly avoid.

Early in January, the week of united prayer for an outpouring of the Holy Spirit upon the whole world, was observed in the seminary. It was a season of much interest, and I trust new desires were awakened in the hearts of some, at least, for the speedy coming of the Redeemer's kingdom. Much and earnest prayer was offered for the Board, that its present Year of Jubilee may be one of rich blessings in every respect. For the first time since the commencement of the institution, except during my visit to America, I was absent at the close of the term, and on this account it was thought best to dispense with the usual examination. Some closing exercises were held, however.

The graduates, nine in number, were designated at the last meeting of the mission to different stations. May the Lord make them faithful and devoted laborers in his vineyard.

The members of the catechist's class who left the seminary at the same time, returned to the several stations from which they came. Most of them, when they entered, were but poorly prepared for the enjoyment of its privileges, and they have not made all the improvement I could wish. The greater part of them, however, have been diligent in their studies, and will, I trust, show in their future labors that the past year has not been spent in vain.

#### *Prayer—Contributions to the Board.*

Much interest has been felt by the students in the reports from America and

Great Britain, respecting the outpouring of the Holy Spirit in those countries; and this has awakened new desires for a similar blessing upon those who have been called to a knowledge of the truth in this heathen land, and a new feeling of dependence upon the Spirit for success in their efforts for the good of their own people.

The present financial depression of the Board has also been much in their thoughts, and often referred to in the addresses and prayers both of teachers and scholars. At the close of last year, a donation of about 160 rupees was made by the Seminary Evangelical Society, for the Jubilee Fund of the Board, besides paying the expenses of the station school for the year; and all appear interested in a plan suggested to them by the teachers, for making personal contributions the present year to aid in defraying your debt. As few of them can boast of a treasure exceeding a few pice, their contributions must of necessity be small; but if the Board is not greatly benefited by their cheerfully given mites, a feeling of gratitude to their benefactors and a spirit of beneficence will be awakened, which will be of much benefit to themselves.

#### *Ahmednuggur Mission.—India.*

#### LETTERS FROM MESSRS. BALLANTINE AND ABBOTT.

#### *Opposition—Government Action.*

A SINGLE paragraph in a letter from Mr. Ballantine, and a brief communication from Mr. Abbott, both dated April 23, contain intelligence of interest, showing the full intention of Government to adhere to decisions previously given, and maintain the rights of native Christians. Mr. Ballantine writes:

The heathen have recently presented a new petition to the Governor respecting the use of public tanks by the native Christians. They urged that some of the tanks at Ahmednuggur should be appropriated to the use of native Christians, and that they should



be prohibited from using the remaining tanks, allotted to Hindoos. Mr. Tytler, the magistrate, in his able report to Government on the subject, pointed out the injustice which would be committed were such a plan adopted. He showed that when the native Christians visited the villages, where the wells are very few in number, the villagers would refuse them the privilege of taking water from the wells, in view of the fact that they were not allowed to take water from the public tanks in Ahmed-nuggur, but only from those specially allotted to them. The Governor says, in his final decision, which I have to-day received, "The petitioners are to be informed, that Government will never admit that a tank is polluted by being used by Christian converts. His Lordship in Council sees no reason for any modification of his previous orders, and the intimation now issued must be regarded as final."

We thank God for this result, and feel that we owe much to Mr. Tytler and to Lord Elphinstone, for their efforts in our behalf.

#### *Matters at Rahuri.*

Mr. Abbott writes in regard to persecution in the field which he is to occupy, which was mentioned among items of recent intelligence in the July Herald. He remarks:

I mentioned in a letter to Mr. Gordon by last mail, that the recent converts at Rahuri were suffering persecution. The spread of Christianity has acquired importance in the estimation of the community, in consequence of the late decisions of Government, which confer on Christians the same rights that others enjoy who do not recognize caste. Of course low caste persons, on becoming Christians, have new and important privileges. They may now use water from the public wells, send their children to the public schools, and occupy the public chowdees.

These matters were discussed by the people previous to the assault upon the Christians. The leaders in the outrage

were mostly men of wealth, and headmen in the village near Rahuri. The case has been tried; and five of the offenders were sentenced to one month's imprisonment and a fine of fifty rupees each, two to a fine of fifty rupees, and the head-man of Rahuri to a fine of one hundred rupees. About the same time, a woman living in a village ten miles distant determined to become a Christian. The husband saw that he must not only put her away but obtain a divorce, or lose caste. To prevent her from coming to me for baptism, he complained of her to the native police officer of the Rahuri district. This officer had her brought to Rahuri, and finding he could not intimidate her, told her she must give her husband a divorce. She, however, said she had no desire to leave her husband, and should not give the divorce; and after keeping her in confinement five days, the officer sent her back to her husband. For thus interfering with the woman, he has been suspended from his office and will probably be dismissed.

This prompt action of Government will give security to the Christians throughout the district; and both the trials and the sympathy which these new converts have experienced, will, I trust, prove a great blessing to them, and thus the wrath of man redound to the praise of God.

My house and some of the out-buildings, I hope, will be completed before the rains set in. The increasing number of inquirers, there and in the neighboring villages, make it more and more necessary that I should be in my field as much as possible. The church will meet me at Rahuri on Saturday, to examine several candidates for baptism.

*Nestorian Mission.—Persia.*

SEIR.

LETTER FROM MR. SHEDD, APRIL 4, 1860.

MR. SHEDD, it will be remembered, has recently joined this mission, having arrived

at Oroomiah on the 11th of November last. His statements respecting the communion season at Seir, the influence of the seminary, the poverty of the people and resulting dangers, and the growing spirit of inquiry among Mohammedans, are all of interest.

### *Communion Season.*

Two weeks ago last Sabbath was the communion season at Seir. Heretofore, all the communicants from Barandoos and Tergawer have assembled here on such occasions, and while the seasons have been blessed, they have been felt to present temptations for visiting and business, which necessarily diminished their solemnity and spirituality. Hence the plan is now adopted of carrying the sacramental service to the villages, so that believers can enjoy the personal benefits of communion with their Savior at his table, without the excitement and distraction incident to larger assemblies; while it is hoped the influence will be good also upon the people who witness the administration of the ordinance according to the simplicity of the Gospel.

This occasion was for the seminary and village of Seir. Thirty from the village and thirteen from the seminary sat down together; ten of them for the first time. It was to us, to whom all here is new, a peculiar joy to see such fruits of missionary effort, and to begin to understand, and to feel a Savior's love, and the fellowship of Christians, flowing so richly in the channel of a language which we hope hereafter to use in laboring for Christ. Four of the new communicants were from the village. Several others applied, but it was thought best that their steadfastness should be further tested before admission. It is an interesting fact, that about half the adults of the village are now communicants, while there are few villages of the size in America where so large a proportion of the people attend the services of the Sabbath, and in the Sabbath school recite, from memory, a portion of Scripture.

### *The Seminary Pupils.*

All the communicants from the seminary are from the advanced classes. Nearly all the others in the school have professed a hope in Christ, but are advised to wait till near the close of their course before admission to the communion.

One of those who now united, and who has just graduated from the seminary, presents a case of special interest, as he is the recognized successor of Mar Gabriel. In taking this step, as well as in the separation from his uncle and the marriage which he contemplates, he has consulted his own convictions of duty. He seems to have counted the cost, and deliberately to have chosen to follow Christ, though in the face of severe persecution. The Bishop has uttered some fearful threats, and his character is bad enough for the execution of the worst. The young man greatly needs our prayers and sympathy, and the aids of divine strength, that he may stand firm amid the insidious temptations and fiery trials which beset him.

I might mention, as an evidence that the truth is taking effect, that the same Bishop, while he hates the Gospel, is compelled to preach it to prevent his people from attending the meetings of our helpers. During the present fast he has expounded the Scriptures in his own church. He preaches "of envy and strife," indeed, "not sincerely," yet we rejoice that "Christ is preached."

The examination, and other usual exercises at the close of the seminary term, were held last week. The graduating class—six in number—are young men of piety and promise. Two of them are from Tekhoma.

The number of young men educated by the mission, and ready to gird on the harness or already in the battle-field, is a striking token of God's blessing upon this mission, and points to a brightening future. The intellectual, moral and working power of the people

lies in these educated and pious young men. If they but fight the good fight of faith, who can predict the victories of coming years?

Mr. Shedd states that Miss Rice is now enjoying a vacation, which she very much needs after the absorbing labors of the winter; and that "Mr. Breath and Dr. Wright are pushing on the edition of the New Testament with marginal references, with the utmost dispatch." "The village schools are mostly closed, after four months of very successful instruction. They have been as strictly under the influence of pious teachers, and as strictly Bible schools, as ever before."

### *Poverty and its Effects.*

Our brother refers feelingly to a severe pressure, as to means of living, which now rests upon many native helpers of the mission, growing out of present "enormous prices" of provisions, while the diminished resources of the Board constrain to rigid economy. He then speaks of the poverty of the people at large, the oppression under which they suffer, and the temptation thus presented to yield to the persuasions of Russian or other emissaries, who may promise them relief. He writes:

There is among the whole people, this spring, an alarming degree of poverty and desperation. They are under the worst system of government, executed in the worst possible manner. The addition of the present prices has brought upon a majority of the families a hopeless debt. At the present rates, a man is required for his labor with about half bread enough to sustain life in his family. The result is, that the fields and vineyards are passing out of the hands of the Christian peasantry, and all that attaches them to this land of their bondage, except the iron rule of their masters, is gone. Hence they are ready for any gospel, or any form of Christianity which offers temporal deliverance. If the mission had the power to protect them, and chose to use it on the condition that they should become Protestants, the people, almost as one man, might be enrolled. And if the Russians can offer them the relief they

ask, there is a probability that they may be enrolled as Greek Christians. There are rumors afloat, and a probability to support them, that emissaries of the Russian Greek church intend to pay us a visit the present spring. A portion of the people await their arrival with large expectations, and the *possibility* of escape from Persia is all that some are asking, as an inducement to emigrate to Russia.

The number of men who are going to Tiflis to obtain employment, and the number who probably will remain there, is very large. The mission, however, are not fearing any serious changes, though there are many things which enlist our sympathies and lead us to plead with Him who alone can protect his cause in these lands. The impoverished condition of the people has been and is a hinderance to their listening to the Gospel. The helpers say, "It is hard to preach when the people have no bread." The mission has prepared a statement to present to the British Ambassador, to be used at his discretion, in obtaining redress. The result is very uncertain.

### *Inquiry among Mussulmans.*

Judging from all that I can learn, there is, in every part of the plain, the beginning at least of inquiry among the Mussulmans; and as the light is spreading by means of the Persian New Testament, and by the influence of missions in Turkey on the one side and India on the other, we may rationally expect an increase of this. Within the last month, a case of singular interest has occurred. A Koordish Mollah, whose village is a few miles up the river which flows by the city, has from time to time attended the services of Deacon Joseph, our translator, in Degala. Sometime since he obtained a Persian New Testament, and studied it carefully. The result was, that he became convinced of its truth, and that there is salvation in none other than Jesus Christ. A few days since

he came to Dr. Wright and begged to be baptized, in compliance with the command of Christ. His views are very clear and evangelical, and there is no evidence that he is not sincere. He breaks his Mussulman fasts, and has persuaded a family of brothers, who at first opposed him, to his own way of thinking.

The news from the mountains is warlike, and to all human appearance the feuds between Tekhoma and Tiary, while they exist, will be a serious hindrance to the Gospel.

### Syria Mission.—Turkey.

#### BEIRUT.

LETTERS FROM MR. THOMSON, MAY 23,  
AND JUNE 2, 1860.

#### *The Disturbances in Lebanon.*

A LETTER from Mr. Thomson dated April 13, and published in July, referred to the unsettled condition of Lebanon; frequent murders and assassinations indicating that an outbreak was to be expected. On the 23d of May he wrote again. Disturbances had rapidly increased, there was immediate danger of serious difficulty, and some measures had been taken to secure the safety of missionaries in the disturbed district. He says:

Lebanon is again in a very disturbed state; indeed, you must expect to hear exaggerated accounts of a savage and bloody civil war in this ill-fated, but goodly mountain. There is just a *possibility* that such a disaster may be averted by the resolute interference of the Turkish army. Unfortunately there are but few soldiers in the country, and the Government has sent to recall most of these, to be employed in Monte Negro, where there is also trouble. This time, *all* the Christian sects are united against the Druzes; formerly the Greeks sided with the Druzes. This convulsion resembles those in Europe in one respect—it is simply a rising of the people against the wishes of the ruling classes, on all sides; and hence it threatens to take the ugly shape of a war of exter-

mination. The Christians declare that they will make clean work of it, and not leave a Druze on Lebanon. *They will find themselves woefully disappointed.* Yesterday I had stringent orders from the Pasha to the commander of the troops in Deir el Komr sent up by a special cavass, placing Mr. Bird and family under his immediate protection, and holding him responsible for all consequences. Another similar order was sent to the Kaim makam (chief Governor) of the Druze mountains, making him responsible for those residing in Abeih, Suk el Ghurb, and B'hamdun. This is all that we have considered necessary to do at present.

#### *Solicitude for Native Protestants.*

We have a new source of solicitude in the native Protestants who reside in various parts of the mountains. They will not take sides with either party—will not engage in a war at all—and hence they are liable to be trodden down by both parties. Besides, it is nearly certain that the main object which foreign Jesuits and the native clergy have at heart, in encouraging this mad and ruinous war, is the hope of thereby exterminating Protestantism in Lebanon. This is the firm conviction of all our Protestants in this region, and I think there is too much reason to fear that there is such a conspiracy. Here again, they will be disappointed. "If such is their counsel, it will surely be brought to nought. In the mean while, our native friends are in great perplexity, and may suffer severely. I have advised Mr. Bird to keep the Protestant men of Ain Zehalty ready to flee into Deir el Komr, on the first real outbreak of war there. In the Deir they will be under *Turkish* authority, while at Ain Zehalty they are under a wicked sheikh who hates them.

#### *The Seminaries may be Interrupted.*

Mr. Calhoun returned in good health yesterday, from a long health-tour into



the Southern Armenian field. His presence was very much needed at Abeih. The seminary had been opened ten days ago, under native teachers, Mr. Jessup being in Abeih. Should war become general, a suspension of the seminary *may* become necessary. It would be too fearful a responsibility to have such an establishment in operation, should Abeih be the theatre of such scenes as have occurred there during all the other wars which have desolated Lebanon since I have been in the country. The same remark may apply to the female school in the Suk. Yet I will hope for better things.

#### *Government Action and Policy.*

Up to this hour, war is not known to be actually begun, and every hour's delay increases the chance of prevention. The Pasha is busy in collecting troops from various parts, and concentrating them about Deir el Komr. He assured our consul yesterday, that he had not slept for three days and nights, from the urgency of this sudden uprising in the mountains. You are not to understand by this, however, that the Turkish Government has not looked on passively during all these past months of angry collision in Lebanon; that it has not left unchecked private murder and assassination, until such disorder has become quite intolerable; and that in doing this, the Government has not had its own political schemes to realize. The hope is, that in this way it will be able to show the European powers that they must abandon their quasi protectorate over Lebanon, and allow the Turkish Government to place its own officers there, instead of the feudal chiefs who now govern. In this the Government is right; and there never can be permanent peace in the mountains, until such a revolution is effected. The reason why the Pasha is so much alarmed is because he now sees that the war threatens to go infinitely beyond the wishes of the Government; and also,

that the European powers are going to hold him personally responsible for the results of such a war.

#### *The Mission Work.*

Turning from the subject of disturbances, at the close of his letter, Mr. Thomson mentions that Dr. Van Dyck and his wife were about going to Germany, "a vigorous effort to recruit his health" having become "strictly necessary," Mrs. Van Dyck also "needing a voyage, and change of air and scene," almost as much as he. Mr. Eddy was also ill, and in a state requiring rest. A few items of interest connected with the missionary work are mentioned as follows:

In the midst of discouragements, some things are calculated to rejoice our hearts. Our congregations are large and interesting. We have a number of applicants for admission to the church. Something is doing to raise contributions in aid of the Board, but I do not know how much will be realized in Beirut.

The effort to make parents *pay* for the education of their children, will succeed by degrees. It thinned the schools from one hundred down to thirty, but gradually they are filling up again, and now number about eighty girls. The effort is in the right direction, has succeeded at least as well as I expected, and more of the same kind must be made touching all our schools, seminaries, churches, &c. It will be extremely difficult to make the Gospel self-supporting *in this country*; but it must come to that, or fail of success altogether.



#### *Later Intelligence—The War Commenced.*

A FEW days later, June 2, Mr. Thomson wrote again. The war had commenced fearfully, and Lebanon was a desolation. Mr. Hurter wrote, the same day: "Some forty or fifty villages have been burned and thousands of families have lost their all." "Mr. and Mrs. Bird have been, and may be still, in rather trying circumstances, as provisions were nearly all consumed, and Deir el Komr is like a besieged city." Other members of the mission also have their trials, and the request, "Pray for us," will not be unheeded. Mr. Thomson says:

I wrote you on the 23d of May, and if you have received that letter you will be prepared to hear that we are in a state of war. For the last week it has been raging in its wildest form. Every thing you remember to have seen from Beirut on Lebanon, in the shape of villages and hamlets, has been on fire. Immense regions have repeatedly been covered with such a dismal pall of dull, leaden smoke, that nothing could be seen but it. The Druzes have driven all before them, like a tornado. The end, however, is not yet, and I shall not be surprised to see a *great* permanent change in the political condition of this country grow out of this terrible convulsion. They *may* not have a favorable bearing on the missionary work, but all revolutions and wars in Lebanon, for the last quarter of a century, have resulted in opening the door for the Gospel wider and wider.

As to present results, I have placed some two hundred, or two hundred and fifty, poor, miserable refugees from burnt villages and horrible massacres, in the new female school rooms, which I built on the mission premises last fall. Not one of these is a Protestant. Up to this time I have had no occasion to aid a single native Protestant.

A government cavass, whom I had sent four days ago to obtain word from Mr. Benton, was robbed, possibly killed, on his return yesterday. I got a letter (brought in by a fellahin) which was sent by the cavass. Mr. Benton was well, and that village had not been attacked. It is a curious fact, that B'hamdun has always escaped burning. The whole region round B'hamdun has been destroyed.

#### *Safety of Missionaries.*

Night before last I was rejoiced to see Mr. and Mrs. Jessup safely down. We had sent a cavass, with soldiers from the Government, three days before, and had heard nothing from them. Miss Temple and the school girls came down

with them. To-day Mr. Bliss and family and Miss Mason came down. They are worn out with constant alarms.

For four days I have exhausted the powers of our consulate to get animals to carry provisions to Mr. Calhoun, and from thence to Deir el Komr. Mr. Bird has been writing the most urgent appeals for provisions, but no power can get hold of animals to go. Yesterday I had my horse saddled all day ready to accompany the loads of provisions and hoping to get off, but all I could do was to get a cavass and two guards to go for Mr. Bliss to the Suk. This morning I have made a contract for seven mules to go with me, and *come back* with me, by becoming personally responsible for the animals, if they are taken by the Druzes. None of the *owners* will go along. I had begged Mr. Bird to come away before the storm burst out, but he had no idea that such a thing was coming. The Deir is in a state of siege, and if the Turkish Government does not interfere decidedly for its protection there will be awful scenes enacted there. The Christians have really done no fair fighting elsewhere, but if the Deir is to be sacked and burnt, there will be awful work before it can be done. I do not think that either party will do Mr. Bird harm intentionally, but if the Deir is really sacked there will be much danger. I intend to force my way, by some means or other, through to the Deir from Abeih, with provisions; and unless there is a fair assurance on the part of the Turkish Government that the Deir shall not be given up to the victorious Druzes, I shall insist upon Mr. Bird's coming with me at least to Abeih. I understand that Mr. Calhoun is now out, and Mrs. C. also, and anxious to come down. I am anxious to keep Abeih occupied, and shall so arrange either by staying myself or by some other plan. I have great confidence that Abeih will not be burnt this time. I am writing with my horse ready to mount for that place, the moment the

loads are ready to go. This letter is therefore written in mere scraps. Mr. Jessup is at the table writing, and as he remains here he will be able to give you more details. You are not to suppose that we are in much personal danger, but *you* should know some thing about the wild hurricane that is sweeping over us. The Lord reigns just as completely now as last week, and all will come out right. Pray for us.

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LETTER FROM MR. JESSUP, JUNE 1—6,
1860.

SINCE the foregoing letters from Mr. Thomson were put in type, others, of a few days' later date, have been received from Syria. This from Mr. Jessup is most full in its account of the war, and the portions of it which are published present a connected statement of events in which all readers of the Herald will feel deep interest. There is much cause for gratitude, that up to the time of writing, so far as was known, no harm had come to any of the missionary laborers. Mrs. Bird, as Mr. Thomson writes, "had the dangerous position to maintain alone" during the fierce attack on Deir el Komr, Mr. Bird "finding the attack in full blast" on his return from Ain Zehalty, so that he was unable to enter the town. But she was unharmed, though the Druzes, "beginning at the west end of the town, conquered house after house and burnt it, quite up to Mr. Bird's house," even burning "through mistake," the school-house adjoining his house. Mr. Jessup writes:

June 1. Civil war has actually commenced in all its fury. The Druzes and Maronites have plunged into deadly strife, with a savage ferocity which seems inspired by Satan himself. The war has been actually raging some four days, and during this brief period, thirty or forty villages have been burned, the country laid waste, an immense amount of property destroyed, and men, women and children butchered, with a degree of coolness and barbarity worthy of a Tamerlane. The whole district of the Met'n, directly east of Beirut, is a desolation. The Druzes, who are a race of warriors, have driven the Mar-

onites before them, nearly as far as the famous Dog River, and their track is marked by smoking villages and desolation in every form. Heretofore, in the wars of the Druzes and Maronites, women and children have been spared; but now, no one is spared. Night before last, a large company of Christians, Greeks and Maronites, were coming up the sea-shore from the villages near the coast between here and Sidon, when a large force of armed Druzes from Shwifat rushed upon them, and cut down men, women and children, without distinction. Hundreds of those who escaped are in Beirut, and there are not less than two hundred on the mission premises, with what few cows, sheep and donkeys they were able to save.

Yesterday (Thursday) I came down from Abeih with Mrs. Jessup, and though the war was raging violently to the north, and the smoke of burning villages filled the air, no harm came nigh us, but we arrived in safety. We passed Suk el Ghurb on our way, and brought down Miss Temple and nine of the school girls with us. Mr. and Mrs. Bliss, Miss Mason, and the rest of the school girls, are to come down on Saturday. Mr. Calhoun and family are still in Abeih, owing to the difficulty of getting away without bringing the whole school and half the population of the village.

2. In the greater part of the villages of Lebanon, the people are on the verge of starvation, and the houses of the missionaries are crowded with people pleading for bread. The Druze Governors of Abeih have nothing for their men to eat, but wheat which they gather and rub in their hands and parch on the fire. If the war continues much longer, a famine is inevitable on Mount Lebanon. The wheat is unharvested, the cocoons are stolen, and the last hope of the people for support is cut off. The Pasha of Beirut is now in the mountains, with about one thousand Turkish soldiers, but thus far has done nothing to arrest the bloody strife. It is even said that

his men have joined the Druzes against the Christians. The English and French Consuls, who are politically interested in Lebanon matters, seem at a loss what to do. It is currently reported that the French fleet is to be here on Sunday, and many expect that the French will be likely to interfere at once in Syrian politics. The result may be a French occupation of the country, and a state of things most unfavorable to the prosecution of the missionary work; but the Lord reigns still, and will accomplish his own work in this land, whatever may be the obstacles. At present, our educational labors, all our itineracy and book distribution, and much of our preaching, are seriously interrupted. No one can tell when or where it will all end.

With regard to ourselves personally, we are safe here in Beirut, and it is probable that most of the missionaries in this vicinity will be obliged to spend the summer amid the heat of this place. Mr. Johnson, our consul, is efficient and active in these troublous times, and gives us timely aid in communicating with the mountain stations. We all need the prayers of our Christian friends in this time of trial. The prospect is just now dark for the spiritual interests of this people, yet it may prove to be the very discipline which is needed to bring them to take refuge in Christ.

4. Mr. Thomson left on Saturday for Abeih and the Deir, but was only able to get four mules, instead of ten as he had expected. There has been serious trouble in Sidon, and many of the native Christians have been massacred by the Moslems, but an English war steamer went down yesterday to protect the foreigners and establish order. The brethren there, Messrs. Ford and Eddy, are safe. A Russian frigate arrived here yesterday noon, and French vessels are expected soon.

At the Arabic preaching service yesterday, (Sunday,) the chapel was crowded, morning and afternoon, with people from the mountains, who have fled to

Beirut to find refuge from the war. Many of them had never heard preaching before, and they listened to the word of life with earnest attention. It is our constant prayer, that many of these poor people may find Christ precious to them in these days of trial and trouble, and that this season of darkness may be followed by the dawn of a new day of light in this wretched and stricken land. One of the members of the Beirut church is feeding two hundred people every day.

5. The English war steamer "Fire-fly," Capt. Mansell, which is engaged by the English government in surveying the Syrian coast, was dispatched to Sidon Sabbath noon, to look after the foreign residents. Yesterday afternoon she returned, bringing Mrs. Eddy and children. Mr. Eddy remains in Sidon with Mr. and Mrs. Ford, and they have guards given them by the Governor, to protect them from any future trouble. The massacre of Christians by the Druzes, in the country and gardens near Sidon, was one of the most brutal and fiend-like deeds ever heard of. It is of the same character with Cawnpore and Delhi, and hundreds of disarmed men, and defenseless women and children, were relentlessly butchered. The story is almost too horrid to be true. How many, if any, Protestants have fallen, we do not know. The majority of the attacking party in the region of Sidon were Moslems, who had collected from the city and the neighboring villages, and they cut down the defenseless men, women and children without mercy. Messrs. Ford and Eddy sent, in the time of danger, to demand a guard for their homes from the city Governor, and he *refused to allow them one*, until our consul in Beirut sent positive orders to this effect. Indeed, in the whole of this war thus far, the Turkish officers seem to have been in league with the Druzes, and the moral perverseness, heartlessness and cruelty which have characterized the Moslems, sicken the

heart, and make one almost willing to accept anything that may be possible in the way of government, rather than endure this imbecile and wicked Turkish rule any longer.

6. Mr. Thomson returned from Abeih yesterday, bringing reliable news from the mountains. In going up on Saturday, he sprained his left foot very severely, so that he was unable to go farther than Abeih, but on Sabbath morning Mr. Calhoun took the loads of provisions and the guards, and hastened to Deir el Komr, to the relief of Mr. Bird and family. On arriving, he learned the sad history of that besieged city during the last few days. On Friday, June 1, Mr. Bird, supposing that all was quiet about Deir el Komr, left home to look after the poor Protestants in Ain Zehalty, about three hours to the east. While he was absent, the Druzes assembled and attacked the town on every side. Mr. Calhoun went over from Abeih, but could not enter the town on account of the firing. Towards evening, Mr. Bird returned from Ain Zehalty, but only to see the town in flames, and was obliged to stay in the palace of B'teddin over night. The Druzes burned one hundred and fifty houses, among which was one of Mr. Bird's school buildings. This latter was a mistake, and the Druze Beks say they will rebuild it. After fighting for several hours, the ammunition of the Christians in the city was exhausted, and they were obliged to surrender to Busheer Beg, the Druze governor of the neighboring district. During the battle more than one hundred Druzes were killed, while the Christians (Greek-Catholics and Maronites) lost only seventeen men. After the surrender three Christians were killed. Mr. Bird reached home in the morning, finding his family all well, though the fighting and burning had been very near the house. One man was wounded by a chance shot, while standing in an outside room in Mr. Bird's house.

After the surrender of the Deir, Tahir Pasha arrived from Beirut with two hundred Turkish soldiers, and established patrols in the city; and all is now so quiet and settled, that Mr. Bird and family have decided to remain. Mr. and Mrs. Calhoun will also remain in Abeih, as there is no probability of any difficulty in the Abeih district. Since the surrender of Deir el Komr, the Druzes remain masters of all Mount Lebanon south of the Damascus road. There is no power left among the Christians to oppose them, excepting in the town of Zahleh, and yesterday it was said that all the available Druze forces in Lebanon, together with Druzes of Houran, Bedouin Arabs, and Baalbec Metawileh, were gathering around Zahleh for a desperate struggle. The Pasha of Beirut, *it is said*, furnishes the Druzes with ammunition, and is very anxious to see the fall of a town which for years has been in rebellion against the Sultan. If Zahleh falls, the power of the Christians will be broken. Indeed, in this whole war, the Druzes have fought like tigers, and the Christians, as a general thing, have fled like sheep.

In view of the fact that the Greek and Papal ecclesiastics have been stirring up their people to a war of *extermination* against the Druzes, it would seem as though reverses and defeats are a just punishment; but on the other hand, the atrocious massacre of defenseless women and children, and of men who had laid down their arms, by Druzes, Moslems, Metawilehs and *Turkish soldiers* combined, has awakened a feeling of indignation among all classes which, in the case of the Russian and French consuls, may take the form of immediate intervention in the affairs of the country. Indeed there is a general expectation of a *change* in the government of Syria. So many priests have been butchered, convents and churches plundered, and innocent people massacred, that it would not be surprising should a new crusade against Druze and

Mohammedan despotism be awakened in Europe. A Russian frigate is anchored here, and three more are hourly expected, together with the French fleet; and this just after the receipt of news from St. Petersburg, that Russia and France are determined to interfere on behalf of the Christian population of the Turkish Empire! These atrocities in Syria will no doubt intensify their indignation, and you may therefore be prepared to hear of serious political changes very soon.

We have no apprehensions for the cause of the Gospel. The work is the Lord's, and he will carry it on. He loves his own kingdom far better than we do, and will give it the victory. We ask the prayers of all who love the Lord, that these overturnings may result in the establishment of our Redeemer's kingdom in this poor, desolated land.

There are probable rumors of trouble in Hasbeiya. Further news from Deir el Komr reports all quiet.

Northern Armenian Mission.—Turkey.

CESAREA.

LETTER FROM MR. LEONARD, MAY 15, 1860.

Visit to Nigdeh.

MR. LEONARD furnishes, in this letter, some account of a recent tour to Nigdeh, an out-station lying four days' journey south of Cesarea. This city, he says, "has never before been visited by a missionary, except as one passed through it a few years since, *en route* from Cesarea to Tarsus;" but from this visit he returned feeling that he "had made a pleasant and profitable tour; and deeply impressed with the responsibility which rests upon the Christian world in regard to the immediate diffusion of the Gospel in the wide field of which Nigdeh is the centre." He left Cesarea for this excursion "on the 13th of March, about noon, on horseback, accompanied by the native preacher, Baron Garabed, and a Turkish officer, (Zabtia,) who served as guard, guide and groom." A ride of six hours, in a westerly direction, compassing the foot of Mount Argæus, brought them to the walled town of Injesu.

Kara-Hissar—Interview with Mohammedans.

March 14. From Injesu our track lay nearly south, across a desolate plain, to Kara-Hissar, a Turkish town put down by some travelers as the site of ancient Cybistra. By order of the Moodir, a newly built house was vacated for our special accommodation, furnishing the rare luxury of a sitting room separate from the stable. Before we had finished supper, a large company of Turks, and among them the elders and chief men of the town, came in to spend the evening. We treated them to coffee, engaged them first with stories of telegraphs and balloons in "Frankistan," and then, descending upon questions of political economy, quickly made a transition to the doctrines of Christianity; and from six o'clock till eleven, we preached the Gospel with all boldness. They assented to the doctrine of total depravity, the necessity of an atonement for sin, and the superhuman and sinless character of the Being who is competent to atone. They agreed, also, that salvation is only by the prophet whom God was to raise up like unto Moses, ("Moosa,") and to whom we must hearken. But when we came to the question—Is that prophet Christ or Mohammed? they all cried out with one accord, "There is no God but God, and Mohammed is his prophet." This sudden outburst of bigotry surprised me less than the candor and good feeling with which they had engaged in the discussion up to that point. * * *

15. In the morning, before we were dressed, our grey-bearded visitors had returned, bringing others with them. They paid us all manner of respect and deference, and desired to hear more, but we had barely time to take a hasty breakfast and bid them adieu.

Misli and its New Church.

Crossing a high mountain and then a fertile plain, they reached a Greek village, called Misli, where they spent the night in the best of the poor houses in the village, in which,

Mr. Leonard says, "our three horses, and the three yoke of oxen already there, kept up heat enough to make us comfortable without fire." Beds, the village could not furnish. The inhabitants "are all Greek, and exceedingly ignorant. Out of about 2,500 souls, not more than three or four can write or read, except the nine miserable priests who night and morning chant their litany."

At the request of our host, the Kyahya or ruler of the village, we went in the morning to visit their new church. To our great astonishment, we found a large, well built edifice, of hewn stone, not surpassed by any Greek church I have seen in Asia Minor; its spacious dome supported by massive and well wrought pillars; its candlesticks and crosses of a superior quality; its walls covered with saints, angels and devils, in various scenes; and in short, the entire apparatus of a Greek church. A motley throng were assembled. They kissed crosses, touched their foreheads to the floor, lighted tapers before the images of the Virgin Mary, crossed their breasts, and went through other senseless performances required by their "holy religion;" the ragged priests, meanwhile, chanting ancient and unintelligible Greek, in nasal tones, with apparently as little feeling of devotion as the iron bar over the gateway which, being tinkled by a couple of hammers in the hands of a little boy, was summoning the tardy worshipers to this house of prayer! Whose heart would not bleed at such a sight? Who does not pity this poor, deluded people, gathering morning and evening within these painted walls, to receive no spiritual instruction, no words of warning or comfort, but to witness a tedious mockery in the name of religion, which can have no power to inform the mind or fit the soul for heaven? Blindfold they grope in darkness, and, we must believe, are going down to a miserable eternity! May the hearts of God's people be stirred up to pray for Misli, and for thousands of like villages in this empire, where the first beam of Gospel truth has never shone.

We learned that for the building of this church, in which they pride themselves as much as the Jews did in the temple on Mount Moriah, these poor Greeks had voluntarily contributed one-tenth of their income for seven successive years—a sum equal to the tax which they pay the Government. Do the Christian people of America divide one-fifth of all their receipts between church and state? Or have some of them yet to learn a lesson of systematic beneficence from the heathen?

Underground Antiquities.

Topographically, it may be worth recording, that the best part of Misli is *under ground*; a discovery which we made too late, to get the benefit of a clean room carved in solid rock. Here are artificial caves of very ancient date, with wells, store-houses, tombs, and all the expedients for sustaining a long siege. In times of war and rapine, the inhabitants, gathering their flocks and herds and all their substance into these hiding places, *burrow* with them till the danger is overpast. Each entrance from the outer world is guarded by a huge millstone, so adjusted that a revolution on half its circumference completely blocks up the door, leaving a single orifice in the centre, through which two or three guns can take down any invading force as fast as it fills up the narrow and crooked passage.

Nigdeh—Quartered in the Greek Church.

From Misli to Nigdeh the distance is five hours, or about fifteen miles. Here we met with disappointment at the outset. A professed friend, with whom we had expected to lodge, had not the courage to receive us, our helper's book-stall in the Khan was too strait, and no room could be found suitable for our purpose. No course was left us but to present my credentials to the Governor, and request him to appoint us a place, or name a friend who would receive us as guests. And what should the Governor do but

send us, with an honorable escort, straight to the Greek Bishop! We felt the awkwardness of our position at once, but Providence ordered it well. The Bishop could not deny the rites of hospitality to his unwelcome visitors, nor could we, under the circumstances, refuse to accept them at his hand; and after a brief interview, we were quartered in the committee room of the Greek church! A strange place indeed to receive the timid friends of our cause, and lay the foundations of a Gospel work in Nigdeh! A pan of coals was sent us, wool beds, and a supper of bread, beans, *snails*, nameless other dishes, and *wine*. The messenger, surprised that a "priest" should not drink wine, himself clownishly exhausted the cup.

Requested to Leave.

Next morning word came that we must leave—that the primates were offended that Protestants, whose religion was contrary to theirs, should be occupying a room belonging to their nation. We replied that our instructions were: "Whosoever house ye enter into, there abide;" and moreover, as we presumed they would not wish to take a course dishonorable to themselves, the proper way was either to provide another place for us, or inform the Kaim makam (Governor) that the guests whom he had sent, having a religion contrary to theirs, could not be entertained. The result was that we were left thenceforth unmolested, and with full liberty to receive our friends, though with no further care from the Bishop. And there we staid five days, living on bread and water, conversing freely with both Greeks and Armenians, praying, preaching, and distributing tracts. Not unfrequently did parties come straight by the church door, during service, to see what these *Signiors*, as they called us, had to say. Some approved our work, all were respectful and polite, and many went away at least better acquainted with the New Testament than when they came.

A Happy Sabbath.

On the Sabbath, permission was obtained to hold public worship in the house of one Bairam Oghlu, a Greek, who, though timid at first, began to show himself friendly. The priests sufficiently advertised the meeting, by early warning the people against the newly arrived "heretics," so that no small stir was made; and while some feared, quite as many were attracted by curiosity. After a pretty close discussion on some of the fundamental doctrines of the Gospel, while the company were assembling, we adjourned to an upper and larger room. About thirty adults were present, and a hundred or more stood listening in the court. Baron Garabed, mounted on the divan near an open window, with his Testament in hand, preached from 2d Timothy iii. 14–17; eloquently enforcing the duty of studying the Holy Scriptures, which are able to make us wise unto salvation. At the close of worship, opportunity was given for further conversation. The *chorbajis* lighted their long pipes; a teacher who had remained below came up; questions were asked and answered, leading sometimes into long discussions; Testaments in ancient and modern Greek, and in Turkish, were diligently compared; and thus nearly the whole day was consumed in eliciting thought, and bringing forth treasures new and old from the volume of holy writ.

This was one of the happiest days of my life. I never appreciated more justly the exalted character of the missionary work, never relished more keenly the *ecstasy* of preaching the Gospel to thoughtful minds, who hear it for the first time as it is in Jesus. It is truly a blessed work, which an angel might covet. And though one's strength may sometimes fail through protracted and excessive labors, though his head may grow dizzy, and his tongue refuse longer to speak, yet shall his heart beat more lightly, and his pillow give sweeter rest,

for an honest effort to obey the Master's last and great command.

Why Increased Contributions are needed.

The closing sentences of Mr. Leonard's letter present topics for serious reflection. Would Christians see less of "growth and expansion," of the kind referred to, in the missions? But will the call for "steadily increasing contributions," which this growth occasions, be met?

Nigdeh furnishes an illustration of that growth and expansion of missions, which has created the steadily increasing expenditure of the American Board, and laid upon the American churches the duty of *steadily increasing contributions*, until these doors which Providence has opened for the Gospel shall be closed, or until the young churches in heathen lands shall not only be able to stand alone, but also to maintain Home Missionary societies among themselves. Seven years ago, Cesarea was virtually an out-station of Constantinople; now it is a missionary station with its own system of out-stations. Each of these out-stations, again, is itself, so to speak, a sun and centre, having its own system of primary and secondary satellites revolving around it. Thus the new out-station of Nigdeh, hardly yet known to the Christian world, is itself the capital of a wide territory. Besides its own neighboring villages, of which there are eighteen or twenty within a radius of twenty-five miles, having a population

of some 30,000 Greeks, it commands also nine other cities or large towns, (called moodirliks,) with their several groups of smaller villages. From this centre, therefore, the seed of the word can be easily sown, and when sown there will, with God's blessing, be new demands for preachers, teachers and Bibles. Will Christians in favored lands be ready to meet these demands? Standing on an eminence at Nigdeh, I looked south to the birthplace of the apostle Paul, west to the sites of Iconium, Derbe and Lystra, almost visible in the horizon, and northward toward the home of the Galatians, and thought—Have missionaries and professing Christians at the present day indeed the zeal of Paul and Barnabas? If so, how long ere these vast moral wastes will be reclaimed to Christ?

Nigdeh has strong claims to be made a missionary station. It should at least be occupied by a well educated and skillful preacher, able to cope with polished Greeks and minister to humble Armenians. The climate is salubrious. The houses, usually built of stone, are neat and durable. Gardens and vineyards are near, and pure water flows abundantly. The population of the city is given as 10,000 Moslems, 3,500 Greeks, and 600 Armenians. Bor, a city eight miles south, but in intimate relations with Nigdeh, has a population of 2,000 Moslems, 1,000 Greeks, and 300 Armenians.

Miscellany.

COLONEL EDWARDES ON THE INFLUENCE OF CHRISTIANITY IN INDIA.

AMONG the speakers at the late anniversary of the (English) Church Missionary Society, there was, says the *London Record*, "one whose position on that platform was so peculiar that the interest of his speech eclipsed all the rest, and so absorbed and exhausted the sympathies of

his audience as to render it a most difficult task for any subsequent speaker to attempt to gain their attention." This speaker was, as the chairman remarked on introducing him, "that Colonel Edwardes whose name has been so long known and honored in England; and who is not only a very distinguished soldier of the Queen, but also a brave and faithful soldier of

our Heavenly Master." His whole address, of which the "power consisted not so much in its eloquence, in which it was rich, but in its facts,—facts which would have been powerful in the hands of the most unpracticed orator, but which, issuing from the lips of a chief actor in the scenes to which they related, were irresistible," would be perused with great interest by many of the readers of the *Herald*, and is well worthy of serious attention on this side of the Atlantic as well as in England, but room can be found for only a few extracts.

In introducing his subject, and stating the object which he had in view, Colonel Edwardes said :

During the few months that I have spent at home, since my return from India, it has been my lot to converse with men high in influence and high in power; and not seldom have I been asked, with great earnestness and great attention, my opinion as to what ought to be done with regard to India. I have, in reply, unhesitatingly expressed it as my opinion, that we ought to stand forth in India as a Christian Government. * * * I propose, therefore, with your permission, to address the few remarks with which I shall have to trouble you this morning, to the consideration of this question—whether a Christian government of India is a course that is likely to be safe for England. * * Let me direct your attention to the lesson which we may learn from facts and experience connected with the late Indian mutiny. I am fresh from that scene; I have the facts fresh in my memory—(God grant that I may never forget them)—and therefore, I am qualified to tell you what those facts are, and to mention, while they are fresh in my mind, the lessons which they seem to teach. Now, my friends, what caused the Indian mutiny? This is a most important inquiry. The enemies of Christianity are very fond of enunciating that religion caused it. That is true, and it is false. It is true in a certain sense, but not in the sense which they mean it to bear. The Indian mutiny was not caused, as they wish the country to understand, by attempts to disseminate Christianity. It was caused—I tell you on the word of a spectator—on the word of a participator in those events—it was caused by our keeping back Christianity from the people. It was caused, not by a knowledge of Christianity, but by an utter ignorance of what it is.

Only two or three of the many important facts which were adduced to support this position can be given here.

The Three Armies.

You all know that there are three presidencies, and that there is a native army in each. In the Madras presidency are to be found five-sixths of the native Christians of India. It was to that presidency that both the first Roman Catholic and the first Protestant missionaries were sent. The result of this and other causes is, that at the present day five-sixths of the native Christians in India are inhabitants of the Madras presidency. Of course that has operated upon the native army in Madras, and in its ranks there are, happily for us, a very large proportion of native Christians. You find there no attention paid to caste—that is ignored—and you find, I repeat, a large proportion of native Christians. In the Bombay army, I believe, there are very few native Christians, but that army has also attained to the ignoring of caste. Hence the high caste and the low caste soldier stand side by side; and not only that, but you may see the low caste captain—I use the English word—or the low caste subadar, as we should say in India, commanding the Brahmin soldier. This is a great stride in civilization, and you will find the Bombay army reaping the benefit of it. In the Bengal native army there was no Christian. I have already told you of one native soldier who became a Christian, and was expelled on account of it. But there was to be found caste in all its pride and glory. The Bengal army was the very palladium of caste; our Government protected it in every way; the laws were framed with the view of preventing the slightest infringement of it, and our officers had constantly been instructed not to offend the prejudices of their men. Now this army, which had its caste, but had not Christianity, is the army which has given us this awful, this hellish mutiny of 1857. The army of Bombay, which had no caste and few Christians, has, with few exceptions, preserved its loyalty. There was a little leaven of rebellion, but the mass of the army remained loyal. But in the Madras army, where there was no caste, and much Christianity, there was great loyalty, and never one breath of suspicion. Now, my friends, these are facts. These are not merely opinions, and no sophistry can argue them away.

The Rajah Kuppoothullah.

Let me remind you of the conduct of a native chief, of whom no doubt you have heard—the Rajah Kuppoothullah. I see in this room the great man who successfully conducted the Government of the Punjaub—Sir John Lawrence. Amongst the chiefs who had been raised under his system, and the system of his noble and lamented brother, Sir H. Lawrence;

amongst the chiefs who had been thus raised was the Rajah Kuppoothullah. He had long associated with a native Christian minister. I knew him well, and always supposed that he was almost a Christian. The day of danger came in British India. The Rajah Kuppoothullah stood forth from among the ranks of the native chiefs. He volunteered with 4,000 or 5,000 men, and took them all the way from the Punjaub. He marched with these men from the province which was safe to the province where rebellion was raging; and he was instrumental, by his noble loyalty and by his gallant conduct in the field, in aiding my own soldiers to win that great victory in which we have all rejoiced. But not only that. Since the conclusion of that war I have heard with deep pleasure and satisfaction that he has married a Christian wife. I have heard that when, after entertaining a large party of Christian gentlemen, one of them held out his hand, saying, 'Rajah, I must bid you good-by, it is time for me to go, I have many miles to ride,' the Rajah said, 'Stop a minute, if you please;' and then turning to a clergyman who was present, said, 'Be so good as to offer up a prayer before we part.' The Bible was opened. A chapter bearing allusion to the dreadful events which had just passed in India was read before that company—not only in the presence of the English gentlemen, but of the native ministers and chiefs of the Rajah's court who were standing around the room. There was no shrinking from his conviction. He had the Bible read before them all, and then prayer was offered up in the name of the God of the Bible, and the party then separated in a Christian manner.

A Missionary Obtaining Supplies.

Let me next point to Benares. Benares was the citadel of Brahminism. Who there conducted our rule? Henry Carr Tucker—a man whom to name is to name one dignified with all the Christian principles of Christian legislation. There, although the danger came, the danger did not triumph. And while the danger was still raging, who was it that in Benares provided our soldiers with supplies? Who was it that, when the commissariat officers were unable to procure provisions for the troops, came forward and supplied them with an ample commissariat? It was the Christian missionary, Leupolt. I am sorry I have departed from the rule of not naming these good men; but this name slipped from my tongue, and I trust the gentleman will pardon me. Mr. Leupolt went into the villages, he appealed to the people for succor and supplies, and the heathen and Mohammedan inhabitants came forth, and for the sake of that good man's goodness, they furnished him with those

supplies which enabled our soldiers to fight. Is there nothing in a fact like that that will teach men? Is there nothing in that which tells that it was not from the missionaries that the natives revolted? They do not shrink from those who openly preach the Gospel. They admire them, and they honor them. They say, 'These men are doing their duty to their God;' and, admiring their goodness, humanity triumphs over the occasion, and they render him assistance in the hour of need. * * * I appeal, then, my friends, to these facts and experiences of the mutiny of 1857—I appeal to them as undeniable proofs that the element of Christianity, to the extent to which it existed in India, was to us an element of strength.

Conclusion.

Another class of facts of great interest—designed to "show that God rules the world," and to bring to view special providences of God during the rebellion,—was dwelt upon at considerable length, and in concluding Colonel Edwardes said:

It is not the language of fanaticism which says, Christianize your policy. It is the language of sound wisdom—it is the language of experience. I say that the Christian policy is the only policy of hope. I say that hitherto we have been living on in India without a policy at all—that we have been living from hand to mouth—and that now, at this late hour, we want a policy, and can only find a sound and hopeful policy for the future in standing forth and boldly Christianizing our Government. * * * You know, my friends, that between us and the Indian people the great want is the want of a link. We are divided by our religions. There is no amalgamation between the races. There is nothing to twine one within the other and cement our interests. We stand aloof—the heathen on one side and the Christian on the other—and find nothing in our worldly policy to bridge the space. We shall only find that link in Christianity. If we Christianize one man, we have made one friend. If we Christianize a race, we have got an army. If we Christianize a province, we have founded a Government. If we Christianize a people, we have made an empire. * * * The people of India are awake. They are not looking to their own kings and rulers. Their ken is abroad. They look to Europe. They understand European war and European alliances. They understand the affairs of Russia, of France, of Constantinople. They know that Asia and Europe are inseparably knit together. Oriental thought is on the march, and you cannot stop it, do what you will. If you ask me what is

safe for the future—if you ask me to indicate a safe and expedient policy to the Government—I say an open Bible. Put it in your schools. Stand avowedly as a Christian government. Follow the noble example of your Queen. Declare your-

selves in the face of the Indian people a Christian nation, as Her Majesty has declared herself a Christian Queen, and you will not only do honor to her but to your God, and in that alone you will find that true safety rests.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

BOMBAY.—Mr. Harding, in a letter dated April 27, speaks of the return of the man baptized in 1858, (previously referred to by Mr. Ballantine, of Ahmednuggur, and mentioned in the Herald of last month,) and says that another man, baptized by Mr. Hume in 1854, who had been absent and not heard from for several years, has recently written, sending love to the Christians, and saying that he was about to start for Bombay. It is hoped that both these will prove to have resisted temptations, and to have stood fast as Christians in the midst of many trials. Mr. Harding was building a preaching place in the corner of his compound, the expense of which (about 900 rupees) would be borne by individuals there.

NESTORIANS.—Dr. Wright wrote, April 30, mentioning the death of his infant son, William Austin, aged about one year, on the 22d of April. With reference to the missionary work he remarks:

At our monthly concert, the first Monday of this month, we had a large attendance, and the occasion was one of much interest. Not expecting to see so many of our helpers and friends together again for some months, we embraced the opportunity to make it a sort of jubilee occasion, recounting the dealings of the Lord with the Board, and his mercies to it, as shown in its origin, growth and successes. Bearing in mind your pecuniary embarrassments, we strongly desired to secure a contribution worthy of a year of jubilee, but we were deterred from making the attempt by the fact that most of our native friends are in debt, and find it all but impossible to obtain the necessities of life. Provisions in all this region continue at almost famine prices, and the distress among the people it is truly painful to witness. We continue to have numerous applications for admission to the Lord's table. The lines are, from year to year, more distinctly drawn between the friends and enemies of the Gospel, so that where the former are few the conflict is severe, and they are much abused and persecuted. As the spring opens we hear of commotions in the mountain part of our field. Some of the tribes are, as usual,

in open conflict with each other. It is said that Turkish troops, in large force, are on their way to central Koordistan, to compel Mar Shimon and his people to yield to the demands of the Government, and pay over the taxes in arrears for some years past.

SYRIA.—Just as the Herald is going to press, further and yet more painful intelligence is received from Syria. Mr. Hurter writes, June 16:

The civil war in Lebanon and Anti-Lebanon has increased very much in violence since the last letters were written, and the deeds of cruelty at Hasbeiya and Rasheiya equal the deeds which took place in India. Hasbeiya was surrounded by the Druzes on the 2d inst., and the Christians drove them off until the 3d. At 4 o'clock, P. M., the commander of the Turkish soldiers, of whom there were 150 men, told the Christians to retire within the palace, and he would protect them. Matters then went on quietly until Monday, the 11th inst., when the Druzes surrounded the Palace, and Osman Bek, the commander, opened the gates, and allowed the Druzes to cut them to pieces, many of them literally so. Some saved their lives by throwing themselves, unperceived, under the dead bodies, and escaping by night, and others by jumping over the walls; and yesterday one hundred and twenty of those who escaped the massacre arrived from Tyre, many of them with the stains of blood on their clothes. At Rasheiya the Druzes told them not to fear, but give up their guns and they would be safe. In the night they set fire to their houses, and killed all except two of 130 men. Of 100 who had previously escaped, only 40 reached Zahleh in safety.

All the Emirs of the Shehab family, residing at Hasbeiya, with their families, were killed except one Princess, as the Druzes had a particular hatred to the family. It is supposed all our Protestant friends but two have been killed and these two are hid in the town. Over 1,000 persons have been murdered in Hasbeiya and the region around. Shehim Barakat, one of the principal men of the Protestants, was exhorting the people to the last to put their trust in Christ. Some 26 villages have been burnt in the region of Hasbeiya. We have sent a special messenger to Deir el Komr, and Abeih, to have Messrs. Bird and Calhoun's families come down to Beirut. The French Admiral arrived in a frigate a few days since. There is also in port a French brig of war, two English steam corvettes, and a Russian frigate; and

as soon as action can be taken in Europe, no doubt many more war vessels will be sent. It is very evident that the Turkish authorities at present in the country are aiding the Druzes. Our only hope is, that all these untoward events may result, eventually, as in India, for the furtherance of the Gospel.

NORTHERN ARMENIANS.—A letter from Mr. Dwight, dated May 17, mentions an important movement in two of the Protestant churches at Constantinople. "The Pera and Yeni Kapoo churches have been again united into one, as they were originally, having Mr. Simon Eutugian for their pastor." The arrangement was made by the brethren of the churches, without consultation with the missionaries, but was the result, Mr. Dwight says, "of our urging upon the church at Yeni Kapoo the necessity of having a pastor." The united church will have a pastor entirely supported by themselves. An excellent spirit seems to prevail, and Mr. Dwight is "glad the arrangement has been made." "In the nature of things it is temporary, but it will give them time to grow a little." "Meanwhile, it will be expedient and necessary to have a native preacher for each congregation," the distance being too great to allow all to meet in one place.

Mr. Ladd, of Smyrna, wrote May 17, that he had just returned from a visit to the church at Thyatira, which he found in a much better religious state than during the latter part of last year. The Protestants there, also, "from being despised, have gained respectability." At Smyrna a case has occurred, in regard to which Mr. Ladd writes:

We have just had one of those sad instances of defection which must be expected to occur from time to time in the progress of the missionary work. Mr. Freeman, who was a hopeful convert from Mohammedanism, baptized at Constantinople some three years ago, and during last year admitted to this church, has gone back to the Turks again and taken his family with him; though we have good reason to believe that his wife, who was also a member of this church, was induced both by deception and compulsion to go with him, and reside in the Turkish quarter, where they now are. As she is now situated we cannot have access to her, and only one of the Protestant females has been able to see her once, in the presence of other Turkish women. I have seen him once only, in a Turkish coffee-shop, since his defection. He avowed his unbelief in the inspiration of the Bible and the divinity of Christ, and seemed to be given up "to believe a lie." His case is truly lamentable. We do not know any special reason for his defection. He appeared well, and was at peace with every body, till he took the fatal step.

His course does not seem to have impressed the Turks here very favorably, for the more religious among them regard him still as a kind of half Protestant, who very likely may again turn back.

SENECAS.—Mr. Pierce entered upon the charge of the Upper Alleghany station, previously occupied by Mr. Potter, in April last. Giving some account of the state of things in connection with that station he writes, June 12:

There has been unusual interest here among many of the young people during the spring, and some have expressed a determination to renounce the ways of sin and trust in Jesus. None, however, have been received into the church on profession of their faith; but one person has felt it her duty to change her relation from the Baptist church to ours. We have established a Sabbath school with fair prospects, and also a missionary society. The schools here are flourishing. The one on this side the river, taught by Miss Hough, has an average of twenty scholars. That on the other side is taught by Miss Edwards, and averages twenty-two. Miss Parker teaches the school at Red House.

At Old Town, during the winter, the brethren were in a degree revived and have manifested more interest ever since. Only one has been added to the church there the past year. The school there, taught by Miss Dole, now averages eighteen. Through the winter the number was larger. The children have made good progress.

At Cornplanter's, two have been received to the church, and there are several others who have not fully come out from the pagan party, but who are ready to hear the way of salvation by Christ pointed out to them, and at times appear quite thoughtful. There are thirteen members of the church there, all, with one exception, walking consistently. Some labor has been performed at Cold Spring, among the pagans, during the winter and spring, and not without encouragement. The number received into the church during the year, in all parts of the field, is four. One member has died. We have three Sabbath schools, two of which are kept up only one-third of the time. The amount contributed this year to missions, is \$40.

In respect to the prospects of the field, there are some things encouraging and many others discouraging. Among the pagans, there is a strong feeling that the great motive prompting the missionaries to labor has been the love of money. The whites living on the creeks along the river are generally irreligious, and those in favor of any church are inclined to the Methodist. They have done much to prejudice the minds of the Indians against missionaries.

Home Proceedings.

EMBARKATION.

Rev. Samuel A. Rhea, of the Nestorian mission, and Mrs. Sarah Jane Rhea, of Jonesborough, Tenn.; Rev. Benjamin Labaree, Jr., of Middlebury, Vt., and Mrs. Elizabeth W. Labaree, of Enfield, Mass.; Rev. Henry N. Cobb and Mrs. Matilda E. Cobb, both of Tarrytown, N. Y.; Frank N. H. Young, M. D., of Pittsfield, Mass.; and

Rev. Lysander T. Burbank, of Fitzwilliam, N. H., and Mrs. Sarah S. Burbank, of New York city, sailed from Boston July 3, in the Smyrniote, Capt. Weston, for Smyrna. Also, on the same day and for the same port, in the Henry Hill, Capt. Polleys, Rev. Oliver Crane and wife, formerly connected with the Armenian mission, with their three children; Rev. William Wallace Livingston, of Potton, Canada, and Mrs. Martha E. Livingston, of Andover, Mass.; and Miss Maria A. West, of the female seminary at Constantinople.

Mr. Rhea is returning to his field among the mountain Nestorians, accompanied by Mr. and Mrs. Cobb. Mr. and Mrs. Labaree and Dr. Young go to Oroomiah; and Mr. and Mrs. Burbank to Bitlis, in connection with the Assyria mission. Mr. and Mrs. Livingston are to join the Northern Armenian mission, to which Mr. and Mrs. Crane and Miss West are returning.

Mr. Cobb was educated at Yale College and Union Theological Seminary, Mr. Labaree at Middlebury College and Andover Seminary, Mr. Burbank at Williams College and Union Seminary, Mr. Livingston at the University of Vermont and Andover Seminary, and Dr. Young attended medical lectures at Pittsfield.

DONATIONS.

RECEIVED IN JUNE.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Brunswick, Cong. ch.	100 00
Gorham, do.	25 93
Mechanic Falls, do. m. c.	6 00
Minot, Cong. ch.	30 00
Portland, 3d cong. ch. and so. m. c. wh with other dona. cons.	
GEO CONANT, Jr., au H. M. 75;	
2d cong. ch. sewing cir for the	
Bebek sem. 20; fem. miss. asso.	
55,00; S. Chase, 10;	160 50
Yarmouth, Gent. 60; ladies, 21,88;	
m. c. 40,21;	125 00—447 43
Kennebec co. Conf. of chs. B. Nason, Tr.	
Winthrop, A friend,	45
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Topsham, Cong. ch. to cons. Rev. DANIEL F. POTTER au H. M.	50 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, 1st cong. ch. and so. 60;	
Hammond st. cong. ch. 60;	120 00
Foxcroft and Dover, Cong. ch.	11 62—131 62
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Biddeford, Cong. ch. m. c.	23 00
Buxton Centre, Rev. G. W. C.	15 00
Kennebunk, 2d do. to cons. JAMES M. STONE au H. M.	130 00
Limington, A friend,	10 00
Wells, N. N. K.	3 00—181 00
	810 30

Bucksport, Elin st. cong. ch. m. c.	40 00
Castine, Gent. 105,50; ladies, 38,30;	
m. c. 21,04; J. H. J. 10;	174 84
Eastport, Cong. ch.	13 00
Farmington, do. m. c.	15 43
Robbinston, Cong. ch. and so. m. c.	30 00
Rockport, do. do. 10; Mrs. S. L. Carlton, 20;	30 00

St. Albans, A friend,	10 00
Weld, Cong. ch.	5 00
Unknown,	5 00—323 27
	1,133 57

NEW HAMPSHIRE.

Cheshire co. Aux. So. D. W. Buckminster, Tr.	
East Jaffrey, Cong. ch. and so.	3 51
Gilesum, do.	45 00
Harrisville, do.	7 50
Hinsdale, Cong. ch. and so. wh. with prev. dona. cons. HORACE EVANS au H. M.	50 00
Keene, Gent. 3; m. c. 7,36;	10 36
Marlboro', Cong. ch. and so.	10 27
Swanzy, do. m. c.	15 00
Sullivan, Cong. ch. and so.	4 10
Troy, do.	8 60
Westminster, do.	10 00
Westmoreland, do.	20 00—184 34
Grafton co. Aux. So. W. W. Russell, Tr.	
Bath, Cong. ch. and so.	18 00
Bethlehem, T. H. Johnson,	10 00
Hanover, Dartmouth coll. ch. to cons. BENJAMIN W. HALE au H. M.	100 00
North Haverhill, Cong. ch. and so.	20 00
Plymouth, Cong. ch. and so.	19 15—167 15
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Bennington, F. M. Whittemore,	4 00
Milford, N. J.	1 00—5 00
Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, South cong. ch. and so. to cons. IRA FOSTER au H. M.	
100; a lady, 20; a gentleman, 2;	122 00
Croyden, Ladies' benev. so.	28 44
Franklin, Cong. ch. and so. 31; m. c. 25,22;	56 22—206 66
Rockingham co. Conf. of chs. F. Grant, Tr.	
Deerfield, Cong. ch.	10 00
Exeter, 1st and 2d chs. m. c.	8 09
Greenland, Mrs. LOUISA P. WEEKS wh. with prev. dona. cons. herself au H. M.	10 00
Hampton, Cong. ch. and so. wh. with prev. dona. cons. SAMUEL DRAKE au H. M.	66 76
South Newmarket, Cong. ch. and so.	39 85—134 70
Strafford co. Conf. of chs. E. J. Lane, Tr.	
Dover, Belknap ch.	25 00
Lacoma, A friend,	10 00
Ossipee Centre, Cong. ch. and so. 33,75; m. c. 8,60;	42 35—77 35
	775 20
Colebrook, A friend,	10 00
	785 20

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Middlebury, A friend,	25 00
Saledonia co. Conf. of chs. E. Jewett, Tr.	
East Burke, Cong. ch. and so.	14 00
Hardwick, do. individuals,	33 00
Peacham, do. m. c.	50 00
St. Johnsbury, 2d do. 77,18; Luther Clark to cons. MARTHA C. GALLAGHER, of Bloomfield, N. J., au H. M. 100;	177 18—274 18
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Essex Conference,	14 19
Underhill, Ch. and so. 20,30; m. c. 5,27; individ. 29; fem. cent. so. 7,43; ack. in July Herald as fr. Jericho. A bal.	17
North Underhill, Cong. ch.	17 00—31 36
Franklin co. Aux. So. C. B. Swift, Tr.	
Enosburgh, A friend,	1 00
Sheldon, Mrs. Fanny Wead, wh. with prev. dona. cons. D. D. WEAD au H. M. 25; Mr. Morse, 2;	27 00—28 00
Orange co. Aux. So. Rev. J. C. Houghton, Tr.	
Bradford, Cong. ch. and so. to cons. GEORGE W. PRICHARD au H. M.	100 00

Chelsea, Cong. ch. and so.	51 31
Fairlee, do.	6 25
Randolph, do. m. c.	16 15—173 71
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Albany, Cong. ch. and so.	6 00
Greensboro', do.	31 50—37 50
Rutland co. Aux. So. J. Barrett, Tr.	
Castleton, James Adams,	225 00
Rutland, Mrs. Giddins, avails of gold thimble,	1 25—226 25
West Haven, Cong. ch. and so. \$50, ack. in June Herald, fr. Connecticut.	
Washington co. Aux. So. G. W. Scott, Tr.	
Barre, A friend to cons. Rev. E. I. CARPENTER an H. M.	50 00
Montpelier, Cong. ch. m. c.	45 00—95 00
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', Cong. ch. and so. m. c. 53,62; B. 100; a friend, 5;	158 62
Grafton, Benev. asso.	48 56
Halifax, Cong. ch. and so.	1 37
Townshend, Cong. ch. and so. wh. with prev. dona. cons. Rev. C. L. CUSHMAN an H. M.	32 50
West Brattleboro', Cong. ch. and so.	184 00
West Townshend, Rev. S. S. Arnold,	5 00
West Westminster, A friend,	10 00—440 05
Windsor Co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.	
Hartland, Cong. ch. and so.	14 10
Weathersfield, Rev. J. D. T. R. and wife, wh. with other dona. cons. CHARLES JARVIS, Mrs. H. B. J. RICHARDS and JOHN C. LABAREE H. M. 200; Anna B. Richards, dec'd, 50; Miss L. B. J. 10;	260 00—274 10

Lunenburg, Mrs. W. Sewall,	4 00
Morrisville, Cong. ch. and so.	3 00—7 00
	1,612 15
<i>Legacies.</i> —Hartford, Miss Orel Ham, by Shubael Russ, Ex'r,	140 00
	1,752 15

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Truro, W. B. Gooch, 5; Miss Phebe Gooch, 5;	10 00
Berkshire co. Aux. So. H. G. Davis, Tr.	
North Becket, Cong. ch. to cons. Rev. M. M. LONGLEY, of Washington an H. M.	70 00
Pittsfield, South ch. a few individuals, 22; young ladies' inst. 15;	37 00
Stockbridge, Cong. ch. and so.	67 47
Williamstown, 1st cong. ch. 166,98; m. c. 39,02; to cons. Rev. A. BALLARD, Mrs. J. P. BALLARD and Prof. N. H. GRIFFIN H. M.; College ch. m. c. 8,50; officers and students, (of wh. from Rev. Mark Hopkins, D. D. to cons. ARCHIBALD HOPKINS an H. M. 100;) 252;	466 50—640 97
Boston, S. A. Danforth, Agent, (Of wh. fr. Mrs. Nancy Lawrence, 100; Rev. H. B. Hooker, D. D. 100; Miss Miller, 10; M. P. B. 5; a friend, 10;) 1,286 23	
Essex co.	
Andover, Chapel ch. four ladies,	4 00
Lawrence, Central cong. ch. and so. 162 71	
Lynn, 1st ch. and so. m. c. 10,68;	
Tower Hill, m. c. 5,65;	16 33
Methuen, Cong. ch. to cons. JACOB EMERSON, Jr. an H. M.	129 00—312 04
Essex co. North Aux. So. J. Caldwell, Tr.	
Bradford, Cong. ch. and so. 279,28; Mr. and Mrs. Warren Ordway to cons. CAROLINE F. ORDWAY an H. M. 100;	379 28
Georgetown, Cong. ch.	34 78
Haverhill, do. East par. 11; Centre ch. and so. to cons. GEORGE H. CARLETON and HENRY H. JOHNSON H. M.	238 08

Newbury, 1st par. to cons. Rev. JOHN R. THURSTON an H. M.	50 00
Newburyport, North cong. ch. and so	65 58
West Amesbury, Cong. ch. and so. wh. with prev. dona. cons. RICHARD W. SARGENT, THOMAS L. MERRILL, and Rev. HENRY KIMBALL of North Woburn, H. M. 239,36. a friend, 19;	249 36—1,018 08
Essex co. South Aux. So. C. M. Richardson, Tr.	
South Danvers, Cong. ch. and so. to cons. ABEL PROCTOR, RUFUS H. BROWNE, and THOMAS STIMPSON H. M.	311 78
Hampden co. Aux. So. J. C. Bridgman, Tr.	
Monson, Cong. ch. and so. m. c.	40 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.	
Amherst, Coll. faculty and students, (of wh. to cons. WILLIAM L. MONTAGUE an H. M. 100;) 242,01; L. H. 1;	243 01
East Hampton, Williston sem. miss. so.	10 00
Hadley, Russell ch. and so. m. c. 70; gent. benev. so. 56,41;	126 41
North Hadley, District m. c.	6 00
Northampton, A friend for Jewish females in Constantinople,	10 00—295 42
Middlesex co.	
Bedford, Trin. cong. ch. and so. m. c.	28 75
Charlestown, Winthrop ch.	1,686 40
East Cambridge, Evan. cong. ch. and so. m. c.	12 65
Lowell, A friend,	2 00
Medford, 1st Trin. ch.	76 68
North Cambridge, Holmes chapel m. c.	20 00
Reading, Old South ch. a friend,	5 00
Somerville, A friend,	25 00
South Reading, Cong. ch. and so. wh. cons. JOSIAH NURCROSS and JAMES O. BOSWELL H. M. 200,40; B. Yale, 20;	220 40
Stoneham, Cong. ch. and so.	66 00—2,142 88
Middlesex co. North and vic. C. Lawrence, Tr.	
Assabet, Cong. ch. and so. m. c.	7 00
Lancaster, Mrs. L. Lane,	15 00
Westford, E. R. H.	2 00—24 00
Middlesex South.	
Holliston, Cong. ch. and so. m. c.	82 80
Saxonville, Edwards ch. and so. jubilee offering,	150 00—232 80
Norfolk co.	
Dorchester, 2d cong. ch. gent. (of wh. fr. James Tucker, Jr., to cons. J. C. SHARP an H. M. 110;) 767,50; ladies, 592,30; m. c. 52,57;	1,412 37
Foxboro', Cong. ch. and so.	73 80
Medway, Village ch. and so. wh. with prev. dona. cons. WILLIAM B. BOYD and Mrs. MARTHA M. KIMBALL H. M.	168 10
Roxbury, Eliot ch. and so. gent. 50; m. c. 15,28; Vine st. ch. and so. 83,37; m. c. 16,10;	164 75
West Roxbury, South evan. cong. ch. and so. m. c.	26 35—1,785 37
Palestine Miss. So. E. Alden, Tr.	
Abington, 1st par. gent. 188,78; ladies, 73,35; m. c. 62,47; unknown, 2; avails of ear-drops, 75c.;	327 35
Bridgewater, Trin. cong. ch. and so. m. c.	14 08
East Abington, Cong. ch. and so. gent. 78; ladies, 43,57; m. c. 28,43;	150 00
East Bridgewater, Trin. so. m. c.	30 00
Middleboro', Cong. ch. and so. 180,81; m. c. 68,53;	249 33
North Bridgewater, 1st par. 95,50; Porter so. 276,70; m. c. 133,30;	
so. par. 68,31;	573 81
N. Middleboro', ZEBULON PRATT to cons. himself an H. M.	100 00
North Scituate, Cong. ch. and so.	18 49
North Weymouth, Pilgrim ch. and	

so. 28; 1st ch. and so. 93,74; m. c. 1,26;	133 60
Quincy, Evan. cong. ch. and so.	15 00
Kandolph, 1st par. m. c. 146,95; gent. 243,65; (of wh. fr. Dr. E. Alden to cons. Miss MARY K. ALDEN an H. M. 100;) ladies, 57,51; 2d cong. ch. and so. gent. 13,3; ladies, 15; young ladies, 6,04; m. c. 36,33; Winthrop ch. and so. gent. 46,3; ladies, 37,18; m. c. 102,84;	705 19
Scotland, Cong. ch. and so. m. c.	25 00
Weymouth, 2d par. 60; union so. 91,53;	151 53
Weymouth and Braintree, Union so.	28 37
	2,521 15
Ded. paid for printing,	31 25-2,489 93
Taunton and vic.	
Fall River, 1st cong. ch. and so.	116 32
Seekonk, Cong. ch. gent. and la.	52 65-168 97
Worcester co. Central asso. W. R. Hooper, Tr.	
Clinton, 1st evan. ch. and so.	100 00
Worcester, (of wh. fr. Central ch. an individual, 1; a friend, by Rev. D. Lindley, 1,50; S. P. 5;) 307 50-407 50	
Worcester co. North Aux. So. C. Sanderson, Tr.	
Ashburnham, 1st cong. ch. and so. 74 00	
Gardner, 1st cong. ch. m. c.	20 00
Winchendon, North cong. ch. jubilee coll.	65 00-159 00
Worcester co. South Conf. of chs. W. C. Capron, Tr.	
Upton, A friend, by Rev. A. O. Willard,	3 00
	11,427 94
Chelsea, Broadway ch. and so. m. c. 33,63; Winnisimmet ch. and so. m. c. 55,33;	88 96
Edgartown, C. C.	7 00
J. C. B.	100 00-193 96
	11,633 90

<i>Legacies.</i> —Newburyport, Josiah Little, by Josiah Little, Ex'r,	1,000 00
Shrewsbury, Mrs. Esther Stone, by W. R. Hooper, Tr. (prev. rec'd, 25.)	25 00
Weymouth, Ansel Pratt, by Norton Pratt, Ex'r,	803 00-1,825 00
	13,148 90

CONNECTICUT.

Fairfield co. West Aux. So. C. Marvin, Tr.	
Greenwich, 2d cong. ch. jubilee coll (of wh. fr. Miss Sally Mead, 100;)	125 00
Ridgefield, Cong. ch. m. c.	8 27-133 27
Hartford co. Aux. So. A. G. Hammond, Tr.	
Broad Brook, Cong. ch. and so.	23 51
Enfield, 1st do.	75 00
Hartford, Cong. ch. and so. m. c. 40; E. R. B. a thank-offering, 25;	65 00-163 50
Hartford co. South Aux. So. H. S. Ward, Tr.	
Middletown, 1st cong. ch. a friend,	100 00
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Plymouth, Winthrop ch. and so.	15 00
Torrington, Cong. ch. 32; m. c. 3,40;	35 40-50 40
New Haven City Aux. So. F. T. Jarman, Tr.	
Fairhaven, 1st cong. ch.	140 27
New Haven, Yale college, m. c. 9,38; chapel st. ch. m. c. 10,56; North ch. m. c. 18; Davenport chapel, m. c. 6,47; south ch. m. c. 15,50; Centre ch. a friend, 2,50; m. c. 80,86; 3d ch. m. c. 120,05;	263 32-383 59
New Haven co. East Aux. So. F. T. Jarman, Tr.	
Branford, Rev. T. P. Gillett,	10 00
New Haven co. West Conso. A. Townsend, Tr.	
Naugatuck, Cong. ch. m. c. 57; D. Hoppin, 10;	67 00
Prospect, Cong. ch.	12 39-79 39

New London and vic. and Norwich and vic.	
Aux. So. F. A. Perkins & C. Butler, Trs.	
East Lyme, Cong. ch. and so.	20 00
Greenville, Mr. Cary for the Zulu miss, by Rev. Mr. Lindley,	5 00
Lebanon, R. E.	5 00
Mystic Bridge, Charles Mallory,	100 00
New London, A friend,	3 25
Norwich, Mrs. Russell Hubbard, wh. with prev. dona. cons. JOSEPH WILLIAMS and CHARLES SPALDING H. M.	50 00-183 25
Tolland co. Aux. So. E. B. Preston, Tr.	
South Coventry, 1st cong. ch.	34 00
Windham co. Aux. So. G. Danielson, Tr.	
East Woodstock, Cong. ch. and so.	35 00
Scotland, Rev. T. Tallman,	10 00
Voluntown and Sterling, Cong. ch.	30 00
Warwegan, Cong. ch. a friend,	10 00
West Killingly, Gent. asso. 56,41; ladies, 38,65; m. c. 49,12;	144 18-229 18
	1,376 58

<i>Legacies.</i> —Cornwall, Amanda Wright, by Seth Pierce, Ex'r,	372 73
New Haven, Henry E. Hodges, by P. Hoadley, Ex'r. (of wh. to cons. PHILEMON HOADLEY an H. M. 100;)	760 39 1,133 12
	2,509 70

RHODE ISLAND.

Central Falls, Pres. ch.	55 04
Little Compton, Male and fem. miss. so	28 00
Tiverton, Cong. ch. and so. jubilee coll. 25; m. c. 15;	40 00
Warren, Miss Margaret Patten, a dying gift,	50 00-173 04

NEW YORK.

Buffalo and vic. Aux. So. J. Crocker, Agent.	
Buffalo, North pres. ch. (of wh. fr. Horace Stillman to cons. Mrs. LISKA H. STILLMAN an H. M. 100;) to cons. CHRISTOPHER L. AVERY an H. M.	448 86
Geneva and vic. Aux. So. A. Merrill, Agent.	
Bainbridge and Nineveh, Pres. ch.	23 00
Burdette, Pres. ch.	44 76
Coventry, 2d cong. ch. 54,14; m. c. 16,17; G. D. Phillips and son, wh. with prev. dona. cons. F. L. MARTIN an H. M. 50;	120 31
Geneva, J. King,	2 50
Lisle, Cong. ch.	26 35
Norwich, Mrs. H. E. Foot,	5 00
Oxford, Pres. ch.	23 50
Preston, Rev. Mr. and Mrs. K. 5; Mrs. L. P. 5; W. P. 10; Mrs. J. B. P. 1; H. E. G. 50c.; L. E. K. 10c.;	21 60
Seneca Falls, Pres. ch.	73 81
Sherburne, Cong. ch. 94; fem miss. so. 11; W. NEWTON, to cons. himself an H. M. 100;	205 00
Smyrna, Z. W. Elmore, to cons. Rev. ANDREW HUNTINGTON an H. M.	60 00
Watkins, Pres. ch.	5 00
	615 83

Exchange,	2 17-613 66
New York and Brooklyn Aux. So. A. Merwin, Tr.	
(Of wh. fr. Rev. H. Loomis, wh. with other dona. cons. WILLIAM T. LOOMIS, of Georgia, Vt. an H. M. 25; RUFUS S. KING to cons. himself an H. M. 100; young ladies' prayer meeting, through Sarah J. Wood, for Gaboon miss. 6; I. N. Judson and City park miss. ch. 53,71; Clinton av. ch. C. H. SHIPMAN, to cons. himself an H. M. for Rev. Mr. Lindley, 100; avails of bracelet and chain, 10; Mr. J. P. Robinson, 50 J. F. Worth, 50; William Allen, 100; Miss Wickham and friends, for Martha A. Mather, Ceylon,	

10; E. C. Bridgman, to cons. Rev. CHESTER BRIDGMAN, of Woodstown, N. J. an H. M. 50; a mother, 10; five ladies of the 4th av. pres. ch. 5; Samuel C. Hills, 10; W. S. Gilman, 100; D. Wilson, 50; Benjamin F. Butler, dec'd, 100; Mrs. Ann Eliza Bronson, 200; Tilly Allen, 25; W. Hastings, 50; A. W. Earl, 50; H. Rowls, 25; 1,667 41	
Oneida co. Aux. So. J. E. Warner, Tr.	
Utica, 1st pres. ch. wh. with prev. dona. cons. Mrs. P. H. FOWLER, Mrs. ROBERT S. WILLIAMS, Mrs. DELIA D. WHITE, ALEXANDER HORSBURGH, JAMES ROCKWELL, WILLIAM S. TAYLOR, JOHN H. PRENTICE, Jr., and THEODORE S. SAYRE H. M.	770 00
St. Lawrence co. Aux. So. L. W. Chaney, Tr.	
Stockholm, A friend,	5 00
Syracuse and vic. Aux. So. S. Mead, Tr.	
Syracuse, Miss M.	10 00
	3,511 93

Aurora, Pres. ch.	50 00
Batavia, do. m. c.	65 98
Buskirk's Bridge, PHILIP N. MORRIS, to cons. himself an H. M.	100 00
Clinton, Cong. ch. and so. to cons. F. M. BARROWS, GEORGE K. EELLS, and JAMES S. COOK H. M.	303 27
Cornwall, Pres. ch.	19 00
Decatur, L. W. H.	5 00
East Nassau and Brainerd, Pres. ch. wh. with prev. dona. cons. Rev. P. BARBOUR an H. M.	23 00
Elizabethtown, Mrs. H. R. Noble,	10 00
Flushing, 1st cong. ch.	49 41
Franklin, L. D. B. for Rev. H. Bingham, Jr.	10 00
Gainesville, D. N. Russell,	250 00
Hancock, Cong. ch.	32 00
Haverstraw, 1st pres. ch. m. c.	5 63
Jamestown, Two friends,	3 00
Kingsboro', Dr. Yale, dec'd, by E. Wall, 80c.; Mrs. Laura Blossom, 50;	50 80
Moriah, Pres. and cong. chs.	23 85
Morrisania, J. Mann, jubilee offering.	10 00
New Haven, Pres. ch.	8 00
New Rochelle, A lady,	25 00
Northville, Young people's so.	8 00
Onondaga Valley, Pres. ch. 11,75; Mrs. H. B. Bostick, 3,50; Rev. E. R. Davis, 5;	20 25
Panama, Pres. ch.	15 00
Pekin, A P.	5 00
Poughkeepsie, G. C. B.	50 00
Rensselaerville, 1st pres. ch.	25 00
Rockport, A. A. G.	5 00
Troy, A friend,	5 00
Ulster Co., A friend,	15 00
Walton, Cong. ch.	3 00
Westernville, Pres. ch. to cons. ISRAEL WHITE an H. M.	15 27
Valatia, Pres. ch.	62 73
	1,388 19
	4,903 12

Legacies.—Albany, Anthony Gould, by William Gould,	2,000 00
Norwich, I. Foot, bal. to cons. ISAAC FOOT an H. M.	00 00
	2,060 00
	6,963 12

NEW JERSEY.

By Samuel Work. Agent.	
Beverly, Pres. ch.	27 41
Cedarville, do.	41 00
Caldwell, Pres. ch.	118 00
Elizabeth, do.	71 00
Newark, South park pres. ch. 57,87; John P. Jackson to cons. Mrs. JOHN P. JACKSON an H. M. 100; 1st pres. ch. m. c. 135; a missionary's widow, a thank-offering, 20;	312 87
Paterson, 2d pres. ch.	61 54
	563 41
	632 32

PENNSYLVANIA.

By Samuel Work, Agent.	
Carlisle, 1st pres. ch.	113 12
Germantown, Market sq. pres. ch. 276,47; a friend, 10;	286 47
Philadelphia, Buttonwood st. ch. in part, which with other dona. cons. Miss EMMA H. PATTERSON and Miss SARAH C. PATTERSON H. M. 182,41; Clinton st. ch. Mrs. J. P. Wetherill, 50; Western pres. ch. wh. with other dona. cons. GEORGE W. MEARS an H. M. 81; Coates st. pres. ch. in part, 87,75; North Broad st. pres. ch. 151; Kensington pres. ch. Mr. W. D. 51; Calvary ch. 10; Olivet pres. ch. 53;	663 16
Farmington, R. P.	6 00
Franklin, Pres. ch.	11 00
Irvine, do.	3 50
Montrose, do. 25; m. c. 20;	45 00
Pleasant Mount, Pres. ch.	40 00
Pittsburgh, A friend,	51 00
Shirleysburgh, John Brewster, deceased,	3,000 00
	3,155 50
	4,218 25
Legacies.—Mrs. Phoebe Carmichael, by W. W. Latta, Ex'r,	475 00
	4,693 25

DELAWARE.

Wilmington, A friend,	50 00
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MARYLAND.

Baltimore, German Ref. ch. Rev. Elias Heiner, Tr.	200 00
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OHIO.

By Rev. S. G. Clark.	
Cleveland, 1st pres. ch. S. Whitaker,	15 00
Defiance, Pres. ch.	6 65
Medina, Cong. ch.	19 00
Oberlin, 1st do.	21 90
Tallmadge, D. Preston,	10 00
By G. L. Weed, Tr.	
College Hill, Pres. ch. m. c.	7 87
Columbus, 2d do. do.	7 50
Cincinnati, 3d do. do.	13 3
Porter and Kingston, 1st do.	28 00
Walnut Hills, Lane sem. ch. m. c.	4 25
Belfre, Cong. ch.	44 8
Huntsburg, do.	15 51
	59 78
	192 03
Legacies.—Hamilton Co., Warren Harts-horn, Joseph Ross, Adm'r,	100 00
	292 03

INDIANA.

By G. L. Weed, Tr.	
Bloomington, E. B.	25 00
Danville, Pres. ch.	15 00
Indianapolis, 4th pres. m. c.	2 00
Laucaster, M. E. ch.	8 00
Crawfordville, F. Howes,	10 00
	52 85

ILLINOIS.

By Rev. C. Clark.	
Chicago, Olivet pres. ch. Calvin Clark and wife to cons. Rev. ANSON CLARK of Hartford, Wis an H. M.	50 00
Bellville, Pres. ch.	25 00
Carlinville, do. m. c.	10 00
Chicago, 1st do. s. s. miss. so. for Bebek sem.	25 00
Farmington, A friend,	2 00
Galva, Cong. ch. m. c.	9 00
Geneseo, do. and so. (of wh. fr. L. B. P. 25; G. B. P. 15; C. P. 20; A. W. P. 30; N. W. P. 30; D. L. P. 30; to cons. Rev. B. C. WARD and	

ALFRED W. PERRY H. M.; M. H. Merriman, 50; 248,50; less ex. 3,70.	245 00
Jackson, M. S. J. C.	5 00
Knoxville, Cong. ch. m. c.	4 00
Payson, Edward Seymour for s. s. at Aintab,	50 00
Rushville, Mrs. C. H. L. B.	5 00
St. Charles, Rev. G. S. F. Savage, 2,50; Mrs. E. P. Savage, 2,50;	5 00
Waverly, Cong. ch.	90 00
Warsaw, Pres. ch.	16 17
Woodburn, Cong. ch. A. L. STURGES to cons. himself an H. M.	100 00
Woodville, N. Cooke,	2 00—593 17
	643 17

MICHIGAN.

By J. S. Farrand.	
Detroit, 1st pres. ch. 105; N. D. S. 5;	110 00
Farmington, Pres. ch.	3 00
Mount Clemens, 1st pres. ch. and so.	25 00
Nankin, Ch. Rev. R. Armstrong,	7 00
Southfield, Pres. ch.	1 00—146 00
By Rev. S. G. Clark, Agent.	
Blissfield, Pres. ch.	1 00
Olivet, Cong. ch.	7 94
Vassar, Pres. ch. J. Bourne,	10 00—18 94
	164 94
Allegan, 1st pres. ch.	5 00
Byron, do. 6,35; Rev. C. Osborn,	16 35
Detroit, Fort st. pres. ch. to cons. ALEXANDER MCFARREN and SHUBAEL CONANT H. M.	219 66
Jackson, Mrs. Eliza Page,	25 00
Ypsilanti, 1st pres. ch.	82 38—348 39
	513 33

TENNESSEE.

Blountville, F. B. Rhea,	10 00
Bristol, J. R. Anderson, for printing the Bible for the Nestorians, Jonesboro', Pres. ch. wh. with other dona. cons. Mrs. S. J. RHEA an H. M.	40 00
Knoxville, Anonymous,	75 00
Maryville, Mrs. P. T. 2; J. S. C. 3;	12 50
New Bethel, Isaac King,	5 00
	5 00—147 50

VIRGINIA.

Springfield, Cong. ch. and so. (of wh. from S. R. Arms, 5; Miss M. Barnett, 5; L. M. Barnard, 10.)	56 10
Valley of Virginia, A friend to cons. Rev. SAMUEL EMERSON an H. M.	50 00—106 10

WISCONSIN.

East Troy, Cong. ch.	12 00
Wauwatosa, do.	16 38—28 38

IOWA.

Kossuth, N. S. Pres. ch. m. c.	2 25
Otho, Cong. ch. m. c.	7 00
Debtor to the Lord,	5 00—14 25

MINNESOTA.

St. Anthony, 1st cong. ch. and so.	7 48
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OREGON.

Oregon City, Cong. ch. m. c.	7 00
Salem, 1st cong. ch.	4 00—11 00

KANSAS TERRITORY.

Quindaro, Cong. ch. and so.	5 00
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FOREIGN LANDS AND MISSIONARY STATIONS.

Granby, C. E., G. B. B.	5 00
Hamilton, C. W. N. D. Fisher,	30 00
Kharpoat, Turkey, by Mr. Duren, a native Christian, avails of gold ornament,	10 00—45 00

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE,	\$68 10
NEW HAMPSHIRE,	15 20
VERMONT,	101 08
MASSACHUSETTS,	61 60
CONNECTICUT,	44 25
NEW YORK,	167 72
NEW JERSEY,	22 75
PENNSYLVANIA,	139 65
OHIO,	4 85
INDIANA,	32 48
ILLINOIS,	93 05
MICHIGAN,	52 65
VIRGINIA,	15 00
TENNESSEE,	1 00
OREGON,	2 00
	\$821 38

Donations received in June, 29,295 65

Legacies, 5,733 12

\$35,028 77

TOTAL from August 1st to June 30th, \$284,737 28

DONATIONS IN CLOTHING, &c.

New Lebanon, N. Y. Valuable box of medicine for Nestorian mission.

THANK-OFFERINGS FOR THE DEBT.

RECEIVED IN JUNE.

MAINE—Bangor. Young la. prayer meeting, 26,50; Biddeford, 2d cong. ch. 52;	78 50
VERMONT.—A friend, 25; Brandon, cong. ch. indiv. 40; Brattleboro', a friend, 3; Montpelier, Rev. J. P. Stone, 5;	73 00
MASSACHUSETTS.—Amesbury Mills, Rev. Mr. Stone's so. ladies, 14; Missionary Hill, 3; Athol, a few ladies, 3; Auburn-dale, cong. ch. and so. 1,5,97; do. a family, 5; Bedford, indiv. 50c.; Boston, H. B. Hooker, D. D., 50; Central ch. an indiv. 5; Mt. Vernon ch. a friend, 10; a sick friend in the hospital, 1; Fitchburg, T. Eaton, 10; Lowell, a friend, 3; New Braintree, an honorary member, 5; Newton Corner, a friend, 200; Northampton, 1st par. young ladies, 15,80; Pawtucket, a friend, 5; Mr. S. 1; Roxbury, a friend, 5. South Natick, S. C. 5;	457 27
CONNECTICUT.—Bethlem, ladies of cong. ch. 40,50; Cromwell, E. P. C. 2; Derby, G. W. Shelton, 25; Lebanon, R. E. 5; New Fairfield, a few friends, 60; New Haven, a friend, 5; Norwich Town, D. W. Coit, 10;	147 50
NEW YORK.—Brooklyn, 1st pres. ch. 5 5; Mary, avails of ring, 5; unknown, 2; "Itsub," a friend, 1; Lisle, P. Green, 10; New York, H. Loomis, 25;	628 00
OHIO.—Canton, P. Housel, 25; Pomeroy, pres. ch. 10;	35 00
ILLINOIS.—Chicago, A friend, 5; Griggsville, 1st cong. ch. 56; la. benev. so. 57,18;	118 18
WISCONSIN.—D. B. French,	1 00
LOUISIANA.—Attakapas, A. D. S.	15 00
	1,553 45
Previously received,	6,024 42
	\$7,577 87

THE
MISSIONARY HERALD.

VOL. LVI.

SEPTEMBER, 1860.

No. 9.

American Board of Commissioners for Foreign Missions.

Madras Mission.—India.

LETTER FROM MR. WINSLOW, APRIL
13, 1860.

Appeal for Aid.

IN forwarding the estimates of expenses for 1861, Mr. Winslow makes the following appeal for help.

We cannot but earnestly hope that your Jubilee year will so increase you, both with men and money, that you will be able to send us help in this mission, with little delay. *Our case is very urgent.* With one of the best fields of labor in Madras—on both sides of the town, and so situated that we can reach that also for preaching or schools—we cannot begin to occupy, properly, either part of the field. At Royapooram, a beginning was made, when I was first there, nearly six years; and in all the larger villages, on the north and west, some of them composed in great part of an indigenous population, living in well laid out streets, or in their own garden-houses, there were schools established, and regular preaching was maintained. After I left, Mr. Hutchings, Mr. Ward, Mr. H. M. Scudder, and Mr. Dulles, had charge successively, and did what they could; but the station suffered from frequent changes of occupants, and from

being sometimes left without a missionary. One year I preached at both stations; at one of them in the morning and at the other in the afternoon. There was then no other ordained missionary; as is the case now.

During the residence of Mr. Scudder at Royapooram, much interest was manifest, and great hope for speedy good results was awakened. On Mr. Scudder's leaving, "there was no one to take his place in the meetings which had favorably begun, and they were not resumed." Afterward, missionaries of the Church Missionary Society occupied a part of that field, and the Wesleyans also began operations. This shows the importance of the field in the estimation of others. "And yet," Mr. Winslow adds, "as given over to us by the London Missionary Society, who first occupied it, it should be considered ours, *as far as we are able to cultivate it.* In fact, there is room enough for all." "We earnestly long for an able missionary to place there, to preach the gospel publicly, and from house to house." At Chintadrepettah, also, there is abundant work for a preacher. Congregations can be had on every street.

There is no cause of discouragement, except the long continued weakness of the mission. Every other Society is strengthening its stakes in Madras, and enlarging the number of its missionaries. We remain as we have been the last five years, one missionary and one assistant missionary,—yet with responsi-

bilities, even in a pecuniary point of view, which none but a large mission, or at least one moderately large, ought to bear. We tremble to think of the consequences which would follow the death, or removal, of either of us, under present circumstances. It must be very nearly the breaking up of the mission, and the loss of much that has been done. The Board ought not, if it can possibly be avoided, to run such a risk. The question as to some missions, which are still reinforced, is simply whether they shall be a little weaker or a little stronger; but with us, it is a *question of life or death*.

A Serious Inquiry.

This is what is wanted among the candidates for the ministry, and all the youth converted in the late awakenings, the serious inquiry, "Lord, what wilt *Thou* have me to do?" There is no other question. Let the young men and young women, aye, and those who are older also, ask this question in the light of eternity, and under the warm droppings of the blood of the cross, while the Savior says to them, 'thou owest unto me thine own self.' They may then learn to sympathize with Christ; and learn also, that they have one thing to live for, the advancement of the Redeemer's kingdom.

Ceylon Mission.

ANNUAL LETTER.

IN this letter the mission first speak of God's abundant mercies to themselves, their families, and those associated with them in labor. "No one has been removed by death." "At the beginning of the year, Mr. Lord and his family were on the Pulney Hills. We then expected they would soon return to their station; but in consequence of Mr. Lord's continued ill health, they embarked, September 19, for America." The work has been prosecuted as usual, in all its various departments.

Condition of the Churches.

"We must speak, for the most part, of coldness and barrenness and spiritual death. And it becomes us, in consequence, to humble ourselves in the dust, and with renewed diligence to seek the promised and longed-for blessing. Still we are not without tokens of the divine presence in our work. The number received on profession of faith is much greater than in the previous year;" and, with the exception of the years 1831 and 1835, the greatest of any year in the history of the mission. "Notwithstanding the great imperfections in Christian life, and the want of zeal and self-denial on the part of many from whom much would be naturally expected, there can be no doubt that there is real advance in the church." This is seen in better views, and a "desire to adopt a proper Christian standard."

The following table exhibits the more important statistics of the churches.

CHURCHES.	Church members, Jan. 1, 1859.	Received on pro- fession in 1859.	Received by let- ter, 1859.	Dismissed.	Excommunicated.	Deaths.	Membership Dec. 31, 1859.			Resident mem- bers.	Non-resident members.	Suspended.	Marriages.	Contributions of the churches for 1859.
							Males.	Females.	Total.					
Oodooville,	108	24	1	13	1	.	46	73	119	108	11	2	3	£ 26 13 7½
Oodoopitty,	22	.	3	4	.	1	14	6	20	18	2	2	.	1 12 11½
Manepy,	59	5	.	2	2	.	34	26	60	58	2	2	.	11 11 5½
Chavagacherry, . . .	32	2	2	.	.	1	16	19	35	32	3	1	.	9 5 8½
Batticotta,	99	7	8	12	.	.	64	38	102	83	19	9	1	33 1 8
Panditeripo,	45	1	1	.	.	1	22	24	46	36	10	3	1	6 13 11½
Tillipally,	42	4	2	2	1	4	21	20	41	35	6	1	.	7 6 2½
Caradive,	14	1	2	.	.	.	11	6	17	17	.	.	.	3 1 2½
Valany,	13	2	4	2	.	.	10	7	17	13	4	1	.	2 . 5½
Totals,	434	46	23	35	4	7	238	219	457	400	57	20	5	101 7 2¾

The three native pastors are not included in the number of church members here reported.

From *Oodooville* the pastor writes: "There have been no special influences of the Holy Spirit in the church generally, and nothing which has indicated any uncommon defect." Of those who have been received to the church, eighteen are pupils in the female boarding school, and the other six were "formerly taught in the village schools." At the communion in December, nine were admitted. "When I read the last clause of the covenant," the pastor writes, "my heart was somewhat moved to see fifty women and thirty men, eighty, stand up to welcome the new-comers. It seemed as though the whole congregation was on the Lord's side. May those who come after me see greater things than these; and may greater things than these, even in my day, fill our churches with praise."

At *Oodoopitty*, "is a large and inviting field, a fine situation for an enterprising missionary." Little has been done in it during the past year.

At *Manepy*, two members were cut off for open heathenism. One of them had been a member of the church for thirty years, and a catechist the greater part of that time. In July, a Sabbath morning service was commenced at Navale. By this arrangement, the congregation and the Sabbath school were divided, and a gain in attendance secured of fourteen adults and sixteen children. "The attendance of the members of the church, especially of the female members, at the services on the Sabbath, is still far from satisfactory."

During the latter part of the year, a daily meeting for prayer has been held in the church at twelve o'clock. For a time the attendance was encouraging, but it has gradually decreased, until it has become a question whether it should be continued. There does not seem to be enough of the spirit of prayer among Christians to sustain such a meeting. The idea of engaging voluntarily in the service of Christ, and day by day endeavoring to do something to bring others to him, seems to find a place in the minds of very few church members. Our great difficulty is, that though we have a church, it is not a witnessing and a working church. Efforts to extend a knowledge of Jesus, and to bring others under the influence of the gospel, are so exclusively confined to the few em-

ployed and paid by the mission, that the confidence of the heathen in the sincerity of the professed followers of Christ is greatly impaired. An outpouring of the Spirit is greatly needed.

At *Chavagacherry*, some differences between brethren have been happily adjusted. Two independent and resident members have been chosen deacons. "From the character and position of the men, it is hoped their appointment will fulfill the primitive design of deacons in the church."

At *Batticotta*, at the close of the year, "there were signs of the presence of the Holy Spirit." "But we all need to be more humble. There does not seem to be that felt need of getting at the foot of the cross, and that willingness to give up all for Christ that there ought to be." "There are some in the church who are praying for a revival in their own hearts; and here it must commence, or we cannot expect the heathen about us will come to Christ."

At *Panditeripo*, the condition of the church seems to be improving. There is "more harmony, and a desire to see the church grow in numbers and spiritual graces."

Of *Tillipally*, the pastor writes: "For the most part, the seed sown seems to have fallen upon a barren soil." There have been some cases of peculiar interest, and a few, it is hoped, have been born again. "When I think of these persons, of the sometimes tearful attention of the members of the church to the faithful utterances of God's truth, and of the large numbers who have gathered in the evening, and other, meetings in different parts of the field, I can but feel that this, the first year of my missionary labor, will not be utterly without its good results." "I cannot say that the state of the church is encouraging. Some give pleasing evidence of a change of heart, and devotion to the Savior's cause; but others give no evidence, by any test which I can apply."

Of *Caradive*, the missionary in charge writes: "I am pleased to see * * a growth in the little church formed there." A similar remark is made of *Valany*. The work here under the native pastor, Rev. D. Stickney, is, as heretofore, supported by the Native Evangelical Society.

Pastors—Catechists.

The pastors are the same as last year, with the same location. "We think they are, each in his own sphere, striving to do the Lord's work faithfully. They are respected by the Christians generally, and by the hea-

then." "We hope the day is not far distant, when worthy and capable men may be placed over all the churches which are, and are to be; thus relieving the missionary strength and greatly adding to the power and efficiency of the native church."

The number who have labored as *catechists* is twenty. "The position which a majority of the catechists occupy is very much like that of a licensed preacher." They have similar duties and responsibilities. "And hence there is a necessity for greater carefulness in the selection" of men for this service than in former years. In view of progress in the church, the native preacher, like the preacher at home, "must be, emphatically, a teacher by precept, and a leader by example."

Oodoville Female Boarding School.

No class has been received, and no class has graduated, during this year. The number in the school, at the close of the year, was thirty-nine pupils, two resident graduates, one male and two female teachers. The school has enjoyed a season of refreshing, which has been a matter of rejoicing.

The first deep impressions in this school, of which we now reap the fruits, commenced a year ago; but their growth in a knowledge of themselves and their Savior, has been gradually deepening in the minds of these pupils, by frequent prayer and praise. Their evening prayer-meetings in their rooms prepare them for rest. Little companies are frequently heard singing and praying at midnight; and from 4 to 5½ o'clock in the morning the most of them are engaged in their early meetings. For six months past, they have also held prayer-meetings at noon. These were suggested by reports of such meetings in America. All these are arranged and conducted entirely by themselves; and the sound thereof is often very suggestive, especially in the night.

Training and Theological Institution.

This institution was commenced at Batticotta, March 31. Mr. Sanders is principal, with two "capable and willing and earnest" assistants. From more than forty candidates, the mission selected sixteen pupils, of whom twelve were members of the church. Others

were subsequently admitted, and some left. The greatest number of pupils at any one time was twenty. "Several were admitted to the school who were not Christians, with the hope that, even if they should not become Christians, they might be useful as teachers; and the more especially, as they were taken from Christian families, or from localities where teachers are very much needed. One of these, a promising youth, made profession of his faith in Christ in December. In receiving the pupils, care was taken to secure a preponderating Christian influence." At the close of the year "the pupils were under the best of discipline, the moral tone was good, the religious feeling, for the most part, tender and serious, and the interest in study very encouraging." The enterprise is yet in its infancy, but there is reason for encouragement.

By the side of a flourishing English school, and in the midst of an adverse popular sentiment, there exists a purely vernacular school. More than two-thirds of its pupils are hopefully pious, and among them are some who, for talent and piety, bid fair to stand in the first rank, as teachers and preachers for their countrymen. And this promise is enhanced by the fact that their education will be wholly in the vernacular. For this first year's experience we bless God and take courage. We also ask for this school the prayers of all who pray for us; for, while the Batticotta High School, and others of that class, are doing a great work, and, we trust, a work for Christ, yet we cannot, at present, expect to obtain any considerable number of helpers from them.

Village Schools.

Forty-seven schools are reported, with a total of 1,718 pupils—1,336 boys and 382 girls; of whom 169—83 boys and 86 girls—were baptized children. £23. 10s. 8½d. are reported as having been received as tuition fees. The mission say: "We bring the same report which you have heard in former years, of inefficiency of teachers and paucity of results. There has been an increase of girls at the Oodoville station, and there is an increased interest in those schools as a whole." The concluding remarks of the report made to the mission on this subject are these:

The advantages of free schools are many and obvious. In the first place, they are a medium of access to the people. Again, our native people hear with their ears, and forget as soon; but the children study and remember what they learn. Again, knowledge is increased and men are prepared to understand the truths preached to them. If schools be taught by *Christian* teachers, under proper influences and instructions, religion will be perpetuated in the minds of the pupils.

The independent English schools are increasing in number and efficiency. The Batticotta High School is in a flourishing condition. "We think the school is wholly and thoroughly Christian in its instruction and influence."

Publications—Book Distribution.

A paper for children, monthly, and the 'Morning Star,' semi-monthly, have been published. Three hand-bills and a sermon have been printed for gratuitous distribution. Two colporters have been employed. 1,025 volumes have been sold, of which 128 were Bibles and portions of the Bible. Total sold and granted, 7,943.

Conclusion.

In the conclusion of their letter, the mission advert to "some of the evils which now, and perhaps now more than ever before, hinder the advancement of the cause of Christ." These are, first, "the great and apparently increasing worldliness of the members of the church," including some of the leading and influential men. Secondly, the difficulty of bringing about an entire separation of the church from heathenism, in practical life. The customs of the people at marriages, funerals, &c., notions respecting lucky and unlucky days, signs, and other remains of superstitions; a foolish and sinful expenditure of money for jewelry, are mentioned as influencing the conduct of the Christians, although they have been instructed from the beginning in regard to these things. Thirdly, the matter of intermarriages is a very difficult one, oftentimes. "Parents will often pass by piety and moral worth, if they can secure wealth and social position among the heathen for their children; and young men, rather than exercise the needful self-denial, and take to wife a poor but pious girl, will sometimes yield to the entreaties of heathen

relatives, and thus virtually cut themselves off from the Christian community." "There are pleasing exceptions." Fourthly, *clannism*; not *caste*, but a family connection which often, by marriages, includes half a village. This feeling is all-powerful among the heathen, and sometimes rises above Christian principle. It affects the formation of churches, church discipline, the location of catechists. The pastor is sometimes obliged to give up a plan because a few individuals do not wish to offend a few others; and this even, when the sense of the community is with him. The church members, in reference to these matters, are in a trying position. They "need an extraordinary degree of firmness, united with an ardent and earnest piety."

Hopes.

We have alluded to these things, not to magnify our difficulties, nor to apologize for any real or apparent defect, * * but that, as your sympathies may be more exercised toward us, so your prayers may the more abound for us.

We do not despond. Aside from actual results and present position, there is reason for hope. * * For many years there has not been so little of a worldly character, to attract the people to us, as at this time. We fear there is much wood, hay, stubble, in our churches now; and much care should be observed, that no spurious material be received. But we have little to offer the people, except *Christ*. We can place before them the *cross of Christ*. They are coming to understand, more than ever before, that with it comes self-denial, rather than worldly gain. When they understand this fully, clearly, practically, the false disciples will be few; and without the special influences of the Holy Spirit, the true disciples may not be more. The tide of worldliness is bearing on this whole people. As idolatry loses its hold upon them—and it certainly does—Satan captivates them in other ways, peculiarly his own. But may we not expect those special influences, with which the great Head of the church visits, comforts, refreshes and greatly enlarges his people; with which

he checks, turns back, and renders powerless those on-rolling, engulfing waves of sin and death? We surely may, we do, look for them. Herein is our ground of hope. And when all the stumbling-blocks in the church shall have been removed, we shall expect, because of the great preparatory work which has been done here, a thorough and widespread turning to the Lord.

The Lord's Work must not go back.

It is with the greatest regret that, after our force, both missionary and native, has been reduced to what we supposed the lowest possible limit consistent with the occupation of our field, we anticipate a farther, and ruinous reduction, from the want of funds. Ah! would that the Lord's stewards, in the churches at home, might look over into this and other fields, from which the Macedonian cry is coming to them! We are sure they would think as we do, that this is the Lord's work, and it must not go back. But although perplexed, we are not in despair. The chariot of Israel will not go back, nor will it long stand still; it *must* go forward. And though we do not understand when, nor "by whom Jacob shall arise," the word of God standeth sure. "As surely as I live, saith God, all the earth shall be filled with the glory of the Lord."

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M A N E P Y.

LETTER FROM MR. HASTINGS, APRIL  
1, 1860.

THE reading of this extract from Mr. Hastings's letter, in connection with the preceding general letter, will, we trust, incite the friends of Christ to earnest prayer for the outpouring of the Spirit upon that mission.

*Coldness in the Church.*

There has been no time, since I have been on missionary ground, when I have felt more deeply that our "help is from the Lord," than during the past six months. While there has been nothing unusual to discourage, I have not been

able to see evidence either of spiritual progress in the church, or of increasing interest in religious things, out of it. There seems to be a most lamentable state of coldness and indifference, as it respects the salvation of souls and the prosperity of the church of Christ. The attendance on our Sabbath services does not increase. Meetings have not been as well attended in the villages. Prayer-meetings have declined. And there are none who seem to be anxiously inquiring what they shall do to be saved. Looking simply at the state of things in the church and about us, there is much occasion for discouragement. But we remember the declaration of God's word, that "the heart is deceitful above all things, and desperately wicked," and hence altogether disinclined to the consideration of heavenly things, until moved upon by the Spirit of God. And we cannot forget the many and full promises of God's word in reference to the outpouring of the Spirit in the latter days, and the universal establishment of the kingdom of our Lord and Savior Jesus Christ.

In respect to the low state of religion among us, I am often much "perplexed, but not in despair." I can but hope that God has good things in store for us, and that our hearts shall yet be made to rejoice in the manifestation of his mercy to us.

Rightly considered, I do not think that the state of the cause of Christ, at this station, is lower than in years past. It is true we have but few additions to the church, and the number of members is less than in some former years—our congregations do not increase, and our schools are in a very unsatisfactory state—but I think there is less in the present aspect of things that is fictitious and deceptive. Reduction of numbers does not always indicate a real decline. The greatest cause for lamentation is, that those whom we hope are truly on the side of Christ, are so little awake to the interests of his kingdom.



## Southern Armenian Mission.—Turkey.

GENERAL LETTER, MAY 8, 1860.

*Progress—Liberality.*

THIS letter was written during the *fourth* annual meeting of the mission, which was held at Marash. The missionaries were permitted to rejoice over evident tokens of the divine blessing, resting upon their labors during the year. "The numbers added to the congregations and to the churches; the increased interest in Sabbath school instruction; the enlarged numbers who are learning to read; the advance in common schools, and in the number and character of native laborers; the readiness, in the midst of deep poverty, to make personal and pecuniary efforts for the cause of truth; the building of two churches—one in Marash and one in Kessab—and of a chapel at Adiaman, are among the indications of progress that cheer our hearts, and will doubtless cheer the hearts of God's people at home." "There is a growing conviction that these churches must be self-sustaining and missionary in their character." Considering their "deep poverty," "the heavy taxes and exactions to which they are subjected," it is surprising that they do so much for the spread of the gospel. "When men often go to bed hungry, or subsist whole days on cucumbers, because they cannot procure a sufficiency of bread, we cannot expect from them much aid in the support of the gospel; and yet, some of this very class of persons among us contribute more than their 'two mites,' to help on the good work." In some cases a contribution has been taken up "towards paying the debt of the Board," "in others, a missionary society has been formed," "in others, a larger share of the expense for schools has been assumed." It is the growth of a right principle, rather than the amount contributed, that is gratifying. "Rarely does it fall to the lot of missionaries to witness more convincing evidence of a divine work, in the hearts and lives of men." "Never has the work in our field presented so inviting an aspect." And yet our brethren are compelled to speak of difficulties and embarrassment, because of the state of things at home.

*Embarrassment—Retrenchment.*

Our chief source of disquietude and of embarrassment at this meeting is, that a corresponding state of things does not exist among the churches at

home; that for some reason, we scarcely know what, the 335,000 Christians supposed to be in connection with our Board, should suffer a heavy and constantly increasing debt to cast a long and ominous shadow over this Jubilee year, instead of wiping it off at once, and uniting with missionaries abroad, and the churches gathered through their instrumentality, from the darkness and moral degradation of all lands, in songs of jubilation. It is this that greatly pains our hearts, and embarrasses our action at this meeting. But with the Prudential Committee, the Secretaries, the Treasurer, all the officers of the Board who have any responsibility in sustaining its operations, we do sympathize deeply, and we will not add a feather's weight to their already crushing burdens, by uttering a syllable of complaint. We will endeavor rather, to the very letter, to comply with their instructions, and curtail our expenditures to the required extent. This subject has been one of anxious deliberation in our meeting. The great question with us has been, Where can we retrench with least injury to the cause? In answering this question, we first cut off all *extras*. Next, we felt constrained to postpone, for the present, the erection of a building in Aintab, for the female boarding school, and also, the boarding department of the same, having simply a day school, to consist of six or eight girls. These girls will be under Miss Proctor's care for the year to come, and will eventually constitute the basis of a boarding school, as originally contemplated. In this way we save, *the present year*, the outgo for boarding, as also most of that for building, (something will be required for rent,) making in all some \$1,300. This we do as a temporary arrangement, to relieve the Board in its present distress. The reductions we have made, have mostly been in the department of education. We ask nothing for the three schools in the Oorfa district; we ask an appropriation for

only twelve pupils in the theological school at Aintab, in place of sixteen, as last year. We ask for the support of only one teacher in Kessab, instead of two, as heretofore. If this curtailment shall be the means of leading the native churches to do more themselves, all will be well. But if otherwise, it will be seriously felt, and in some instances native helpers must be dismissed.

### STATION REPORTS.

#### Aintab.

THERE has been growth in the Protestant community. The precise number is not known, but there are not less than 364 males, between the ages of twenty and sixty years, enrolled as Protestants, and many others are Protestant in sentiment, and habitually attend the services. The contributions for purely benevolent objects, outside their own body, amount to \$691. They sustain their own pastor. Their missionary efforts are beginning to assume a systematic form. They have formed a Home Missionary Society.

#### The Church.

Twenty-six members have been added by profession, three have been dismissed to other churches, four have died. The present number of members is 252. Of these 33 are under censure; none have been cut off; six have been restored. The average Sabbath audience has been 950, capable of understanding preaching. Prayer-meetings have been well attended. A full account of the Sabbath school was published in the Herald for February. Spiritual fruits of the school already appear. "A large proportion of those received to the church, and about to be received, speak of the school as an agency in their conversion." A general seriousness among the children and youth has been noticed. Some of the boys have held a weekly prayer-meeting by themselves.

#### Education.

"Four additional *common schools* have been opened. The average attendance has increased from 245 to 437." Three hundred and sixty of these are not of the Protestant community. The number of girls is nearly equal to that of the boys. The community subscribed \$350, in support of the schools for 1860. The teachers have formed themselves into an association "to discuss the best modes of teaching

and governing their schools, and the improvement in the order and discipline of them all, is as marked as the increase in their numbers." The New Testament is the text-book for reading, and regular catechetical instruction is given.

Eighteen pious young men have attended Baron Alexander's school through the year. Several of these have received also Theological instruction from the missionaries. Four of them are regarded as having completed the course of study, and have been licensed to preach the gospel. It is hoped that these, and several others, now licensed and unlicensed, may soon become pastors of churches already waiting for them.

The work of *adult* instruction is still going on. "More than 300 women have been receiving lessons from the 'Little Teachers.'" *Night schools* have been opened for males who could not read. Many such it was found came to the Sabbath school. The experiment has proved successful.

#### Out-stations.

There are now five out-stations connected with Aintab. At *Birijik*, which is the only one where a church has been organized, "there has been perceptible growth." "Four persons have been added to the church." The number of Protestants has almost doubled; the congregation has increased from fifty to eighty; the number of scholars in the school from sixteen to more than thirty; the community has paid half the wages of the teacher. The place of prayer has been enlarged so as to seat 250 persons. Unusual seriousness and attention to the truth was manifest in the latter part of 1859. They are asking for a pastor.—In *Orool*, *Ehmesh* and *Besme*, progress is reported, but there seem to be no suitable materials for churches yet. Of *Boolanuk* it is said:

This is a district embracing twenty-four villages, in the wild, mountainous region to the west of Aintab, towards the gulf of Scanderoon. The Lord has opened the way to that mountain in a remarkable manner, and is plainly calling upon us to take possession of it for him. Nearly two years ago, some Mussulmans from that region were thrown into prison here, by the French vice-consul of Aintab. Our Protestant headman, with whom they had commercial dealings, showed the governor and council the injustice of the consul's procedure against them,

and got them released. They went home and praised, in their mountain, the justice and disinterestedness of the Protestants, and urged the Armenians of their village to send for a Protestant teacher. We sent them one of our younger students; but the enemies of the gospel among the Armenians, induced the governor of the district to imprison him. He lay in prison about thirty days; also a man of the village, who persevered in calling himself a Protestant. We made a representation of the case to the Constantinople branch of the Evangelical Alliance; and through their efforts at the Porte, got a strong order against the governor—on account of which the Pasha deposed him, and he is now in prison in Marash. Another has been set up in his place. Another of our helpers has gone there without the least opposition, and other villages of that district are now calling for the gospel. The villages of Boolanuk contain a thousand houses; four hundred of them Armenian, and the rest Mussulman. And there are other districts in the mountain embracing similar groups of villages. They are all very poor and greatly oppressed, and must remain so till the gospel shall make them free indeed.

The leaven of the gospel is at work among the Moslem population of Aintab. "Some are known to be reading the Bible." "Many of them are willing to discuss more freely than at any previous time."

#### Marash.

The work at this place has devolved on new laborers; as in consequence of the death of Mrs. Beebe, and the sickness of Mrs. Perkins, the former laborers have returned to America. The work here has been of a deeply interesting and encouraging character. "The growth numerically has not been large," but "in learning to read, in the study of the Scriptures, in the cultivation of a large-hearted Christian benevolence, and of a spirit of entire consecration to Christ, we feel constrained to believe great progress has been made." Interesting particulars have already been published in the Herald; see the numbers for April and July. The Protestant community numbered, on the 1st of

January, 527 males, 406 females; a total of 933. In April there were 190 tax-payers, and more than 950 souls.

#### *Church—Religious Services.*

The total membership of the church is 172; 78 having been added during the past fourteen months. Of the church it is said, "they certainly do bear the image, and manifest the spirit of Christ." "The examinations are rigid, no individual being received concerning whom there is any doubt in the minds of the missionaries, or the members of the church session." "There are seven stated religious services each week, viz., the Sabbath school and two preaching services on the Sabbath, a lecture Tuesday and Friday evenings, a female prayer-meeting Friday noon, and a general prayer-meeting Saturday evening." "The Sabbath audience, in wet weather, has been from 450 to 550; in good weather, from 550 to 650." The Sabbath school numbers from 700 to 750 scholars, about 200 being in the infant department.

In the Herald for October, 1859, is a notice of the new church building at Marash. "The first service was held, under its unfinished roof, the first Sabbath in September." "It will hold eleven or twelve hundred persons." Great liberality has been shown by the people in offerings, from their deep poverty, to the expense of this work. "Articles of clothing, old jewelry, household utensils," have been among the articles given.

#### *Schools.*

There are now two schools, in different parts of the city. In them are 190 boys; 86 of them Protestant, 89 Armenian, 15 Catholic. The girls' school has 56 pupils; 33 Protestant, 23 Armenian and Catholic. Thirty other girls receive private gratuitous instruction. In the Marash High School, "the 5 members of the theological class, 17 boys and 15 girls, have received instruction in the day time;" and 24 in evening classes, "for young men engaged in business." The whole number in all the schools is 307. "Since July over 100 women have begun to learn; the majority of them have finished the Primer, and are now reading the Testament." One man is employed, also forty of the school children, in giving daily instruction to these, together with the one hundred who had previously begun to learn. "The cost is about seven dollars a month, which is kindly furnished by the Sabbath school of the 2d Presbyterian church, Indianapolis."

The sales of books in 1859 were, of Scrip-

tures, 155 copies; other books and tracts, 324; total, 479 copies.

### Poverty—Liberality.

The deep poverty of the people is owing to two causes; their heavy taxes to government, and the high prices of food. "To pay simply their taxes to government, requires just about two months of their time each year. For two years past, provisions have been very high." "Many families have not been able to obtain a sufficiency, even of the coarsest kinds of food." The head-man says, "The food they were accustomed to eat every day, two years ago, they now can have but once a month." "With all their poverty, however, the Protestants manifest a spirit of great liberality; in many cases, like the churches of Macedonia, giving even beyond their power. One woman brought a garment for the church, it being her only one besides the one she then had on. The same woman, for days at a time during the summer, had subsisted on cucumbers." "All in the church, and almost all in the congregation, feel it a duty to give, and do give systematically," "even those who have to sit in the dark for want of a light."

### Out-stations.

*Abustan* has been supplied, all the year, with a good helper. The community numbers 66 persons, of whom 18 men and 12 women are able to read. The church now numbers twelve. There are interesting indications among the Moslems.—No special progress has been made at *Yarpuz*.—*Zeitoon* is not yet an out-station, "but we have strong hopes it soon will be." "Little by little, those hardy mountaineers are softening under the fire and hammer of God's word." There are twenty men said to be Protestant in sentiment, and five "would at once become Protestant, could they have an assurance of protection."

### Antioch.

In the Antioch district there are eleven stations and out-stations, at all of which native preachers and helpers are employed. There are four churches within the district, "the additions to which are as follow:—to the church in Antioch, *one*; to the church in Bitias, *one*; to the church in Kessab, *twenty-three*; to the church in Adana, *three*;—in all, 28." In Bitias, Kessab, and Ekiz Olouk, are regular schools, employing four teachers. "At Bitias and Kessab persons are employed to teach adults, particularly females, to read."

In *Bitias*, "there has been a decided improvement in the tone of moral and religious feeling, and attention given to hearing and studying the word of God."—In *Hadji Habebli*, the number of persons who attend upon the instructions of the native helper has considerably increased.—In *Kepsea*, "several individuals seem to have cordially espoused the cause of truth." The Protestants and the Armenians have repeatedly come into collision, and the rulers have done the Protestants palpable injustice, "but such proceedings usually profit the enemies of the truth only for a short time."—In *Adana*, an encouraging state of things exists, and there is a call for a missionary to reside there, with great hope for good.—*Tarsus* "remains much as heretofore."—Accounts of the work in *Kessab* have already been published in the *Herald* for June. A native helper "has been appointed, and is entirely supported by the native church," to labor in the villages around Kessab. "He is, in fact, their missionary." This "is a beginning, and a beginning in the right direction." "We have a corps of devoted helpers, the foundations of our spiritual edifice have been laid, materials have been gathered. The great thing now needed, is the presence and blessing of the Spirit of God."

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## Northern Armenian Mission.—Turkey.

LETTER FROM MR. BLISS, JUNE 18, 1860.

THIS letter was written just after returning from the annual meeting of the mission. It is an appropriate introduction to the reports which follow.

### The Journey—"A Continual Feast."

I esteem it a great privilege to have been permitted to attend this first annual meeting of our mission, in the interior of Asia Minor. In the journey to Khar-poot I visited again, after four years' absence, my old home at Marsovan, and saw there the unmistakable evidence of the progress of the good work. The rampant hostility of former years to the truth, seems to have all died out. Instead of the hootings and stonings that used to greet the entrance of a missionary into the city, we were met a long way out from the suburbs, by a goodly company of horsemen and footmen, who



had come out to welcome and escort us to our lodgings. And on the Sabbath, in place of the little company with whom I used to meet, in a lower room of my own house, I was permitted to preach in a large and commodious public chapel, to an audience of more than two hundred. Then again at Sivas, where I spent a few days, eight years ago, we found the small, close room where ten or fifteen then met for God's worship, exchanged for a large upper room, filled with an audience of more than a hundred. And as we went onward to places we had never before visited, it was a continual feast to see the extent to which the work of God had spread in the whole country. In almost every place, where we stopped to spend the night, however obscure the village, some would gather around us, as brethren in the Lord and followers of the blessed gospel. They were often men coarsely dressed and rude of speech, undistinguishable in appearance from the mass of the people around them; but a few words of conversation with them would demonstrate the fact that their souls had been "lighted with wisdom from on high," that they were "fellow heirs" with us "of the same body, and partakers of the promise in Christ by the gospel." We enjoyed very much the few hours of interview we could have with these dear brethren, as we passed on our way. We could see them but once, but we hope to meet them again in the "general assembly and church of the first-born, whose names are written in heaven." The time fails me to speak of what we saw at the various missionary stations themselves, in the cities where our missionary brethren reside, of their flourishing week-day schools and Sabbath schools, of the interest manifested by the children in the study of the Scriptures, of their melodious singing of the songs of Zion, of the precious communions we were permitted to enjoy, with the members of the native

churches, around the table of our common Lord. The journey was long and fatiguing; but I think all my fellow travelers would unite with me in saying, that we were amply repaid for all that the journey cost us, by what we saw of the "wonderful works of the Lord" in the places we visited.

#### *Ordination of Baron Marderos.*

The ordination of Baron Marderos, as pastor of the church in Kharpoot, was a very pleasant episode in our meeting; and the exercises were of a character well suited to make a deep impression upon all who witnessed them. Besides the missionaries in attendance upon the annual meeting, there were present delegates from the churches at Diarbekir, Arabkir and Keban Maden. These all took part with the missionaries in the examination of the candidate, which lasted for more than two hours, and was watched with deep interest, by a crowded audience. The ordination services were conducted in the open air, for the reason that no room could be obtained in Kharpoot, capable of holding the numbers who came together. A small staging was built upon the steps of Messrs. Allen and Wheeler's house. Upon this the speakers stood and addressed the audience, some of whom were seated upon mats spread upon the ground of the open court before them, others upon the flat roof of an adjacent out-building; and others still upon the roofs of neighboring houses. It was estimated that at least nine hundred people were present; among the rest a priest and a vartabed of the old Armenian church. All listened with the greatest apparent interest to the end.

#### *Reminiscences.*

The reminiscences of the past, the contrast of the present with that past, which this ordination service brought before our minds, attested the wonderful progress of the work of God

in that region. Eight years ago, the young brother whom we had just ordained, left, with a few companions, the neighboring city of Diarbekir, for the purpose of obtaining at Constantinople a Protestant education. The little company were greeted with many revilings, as they passed on from town to town, on their way to the capital; and there were few, very few, to show them any countenance. At that time the thick pall of darkness rested upon all that region; and some lookers-on from the distance, deprecated the removal of these young men from Diarbekir, as a removal of the little light that had there begun to shine. Eight years have passed, and now one of that company of young men is to be found in the same city of Diarbekir, preaching every Sabbath day the glorious gospel of the Son of God, to an audience of his townsmen, numbering between two and three hundred. Another is the individual we had ordained as pastor over a flourishing church in Kharpoot; while in the numerous villages scattered over the Kharpoot plain, and in the towns that lay between Kharpoot and Diarbekir, are to be found not a few faithful disciples of the Lord Jesus. And almost every day is bringing fresh evidence of the progress of the work of God in every direction.

#### ANNUAL MEETING.

THE annual meeting of the mission was held this year, for the first time in the interior, at Kharpoot. This place is 750 miles from Constantinople, by the post route. The meeting began May 22, and closed June 5. Twenty-two sessions for business were held. There were present twelve delegates, including one from the Assyria mission, and five corresponding members. "The devotional exercises of the family and the meeting were especially interesting, from the fact that *all* were uniformly present. The 17 members, the wives and children of Messrs. Walker, Ball and Pollard, Mrs. Lobdell and her children, together with the families of the Kharpoot station, 37 persons—23 adults and 14 children—morning and evening assem-

bled around the same altar for prayer and praise."

"The reading of the reports of the stations, and other reports, together with the letters from the Missionary House, occupied two days." "The working of the good leaven of the gospel has been followed by like results all over the field. We have reason to feel that there has been progress in the right direction; not as great as we have desired, but such as to call for gratitude and praise to the Lord of the harvest." "The discussion of the 'supply of the field' took up a large part of seven days of the meeting. It was examined with great deliberation, and much prayer. Many plans were proposed, which were looked at long and patiently." The field is every where inadequately supplied with laborers. The land *not yet* taken possession of, is the matter more noticeable than any other, in the reports presented at the meeting.

#### *Wants—Education of Native Pastors.*

The great want of the mission is educated young men fitted to become pastors and teachers. Compared with the number of churches organized, these are few. "How soonest and best to meet this want, has received of the mission the most deliberate consideration." The arrangements for the Kharpoot school have been somewhat modified. The term of study has been extended from *three*, to *four* years, with the provision that the winter vacation be fifteen weeks long. The actual term of study is only eight weeks more than that provided for in the original plan. "The present plan allows the student a period of more than three months for labor in the villages during the winter—a period equal in value to *six* months of any other period of the year." The additional year of the course is necessary for making up for the long vacations.

The mission recommend, unanimously, the establishment of a select school for females in the interior. The aim of the school will be to educate, first, the wives of those who are in the course of training for the pastoral office; secondly, girls who may become teachers, and wives of helpers and pastors;—"to educate and raise them in the positions they already occupy, not to raise them out of and above those positions; not to change their habits of daily life, as it respects their manner of eating or mode of dress, but to prepare them to exert a refining and elevating influence in their own homes, as sisters, wives and mothers."

## STATION REPORTS.

## Constantinople.

THE missionaries have all been permitted to pursue their accustomed labors during the year. The details of these are given in the report. Only a few particulars need be mentioned here. Mr. Goodell has given his main time and strength, as formerly, to the work of the Bible in Armeno-Turkish. The revision has proceeded as far as the closing chapters of Isaiah, and the printing to the latter part of Job. The New Testament was completed four years ago, and several editions have been printed. Mr. Dwight has continued to act as pastor of the Yeni Kapoo church. The preaching in Armenian, and the weekly lectures, have been divided between him and Mr. Bliss. "Attendance at funerals has been an occasion of useful missionary labor." Mr. Schauflier's "principal labor has been the preparation of the Scriptures in the Turkish language and character, in which he has gone about half through the New Testament." "Mr. Riggs has been chiefly devoted to the Bulgarian Bible revision, in which he has proceeded as far as Deuteronomy." "Mr. Hamlin has had the entire charge of the seminary" at Bebek. He has been invited to take charge of a new enterprise, the founding of a Protestant college in the city. He has accepted the invitation, and the Prudential Committee "have assented to his resigning his connection with the Board, when, in the judgment of his associates, the time for it shall have arrived. Mr. Herrick joined the mission in December, and has been engaged in the study of Turkish, preparing himself for the charge assigned to him, namely, that of the Turkish department of the seminary."

## Churches—Congregations.

There are four churches, viz., at Pera, Yeni Kapoo, Hass-keuy, and Balat. Only the first has a settled pastor. The church has assumed his entire support from the beginning of 1860. The net increase of the four churches during 1859, was but six. The church at Yeni Kapoo is the largest of the four, having eighty-six members. Only two were added during the year. There has been an evident increase of zeal in laboring to bring others to Christ. "More aggressive effort has been made among the Armenians, and much more among the Turks." "The average attendance on Sabbath services is about ninety." At Hass-keuy the church is feeble. "The Sabbath audience has been of late on the increase," averaging about

70. "The little church at Balat has no pastoral labor, except such as can be performed by an uneducated native helper." The congregation is about 20. At *Sama-tia* no church has been organized. But two or three members reside there. The Sabbath audience is about 25. Much interest has been felt in a female prayer-meeting conducted by Mrs. Peabody.

## Education.

The report of the *Bebek Seminary* speaks of the attention to study, as "regular, earnest and successful." "A daily prayer-meeting has been well sustained, and there has been a growth and development of religious character, but none of which we can speak with confidence as decided conversions. Some have shown a special interest in the conversion of Mohammedans, and have expressed the intention of devoting their lives, if God will, to that work." "About two-thirds of the students are hopefully pious, and 17 are professors of religion."—In the *Female Boarding School*, there have been 24 pupils, five of them newly admitted. Their progress in their studies has been good, with but one exception. "The interest and enthusiasm manifested have made it a pleasure to instruct them." The first half-hour in the morning is devoted to the study of the Bible, under the direction of Mr. Riggs. Three have united with the church, and three others are hoping in Christ. The interest in the religious exercises of the school has been marked and decided.—"The primary schools are flourishing, and are doing a good work; the greater part of the pupils being from outside the Protestant community, and this notwithstanding the fact that the old communities here have well-ordered and flourishing schools."

## Out-stations.

At *Rodosto*, there has been gratifying progress. The Armenians are increasingly friendly. The school is flourishing, having over 50 pupils, as many as can be accommodated.—At *Broosa*, there is "steady advance, though only three members were added during 1859." There are now 35 members of the church.—At *Bilijik*, Pastor Mugurdich "has labored with success. He has the entire confidence and respect, not only of the Protestants, but of the Armenians, Greeks and Turks." There are 54 scholars in the school, almost all of whom are from Armenian families. They have recently undertaken to support the teacher. The number of church members is eleven. There are thirty

persons in the Protestant community. This place is central to a thickly populated section of country.—“At *Kutayah*, two days south of B., there is one firm Protestant, who has been the means of enlightening quite a number of persons; one of whom is now a helper at *Philippopolis*.”—There has been steady advance at *Yeni Shehir*, though no special interest.

“In reviewing the year, we feel encouraged to renewed and persevering effort in all departments of our work.” “Six hopefully converted Mohammedans have been baptized and admitted to Christian fellowship with us, though not to membership in any of the existing native churches.” “Providence has called us unmistakably to this work [among the Moslems]; has set before us, and is setting before us, marvelously opened doors, faster than we can enter them, and is affording immunity from persecution, to as great a degree as infinite wisdom sees to be compatible with the purity of the work.”

#### Smyrna.

No report is given of additions to the church. “The transfer of all our services to the new chapel, in the Armenian quarter of the town, has been attended with good results.” The congregation is as large as before, and it is hoped will increase. The missionaries are not without encouragement, “not only among the population of Smyrna, but also among strangers from other places. We have several times heard of men who, in their visits to Smyrna, have heard the truth and received it into their hearts.”

One person has been added to the church in *Thyatira*.—In *Aidin* there has been more encouragement. There is much reason to hope that a work has begun there, and that there will soon be an extensive work in the region of which it is a centre.

#### Tocat.

Real progress in the cultivation of the field is the substance of the report. The removal of the school to *Kharpoot* left the missionaries at liberty to apply themselves exclusively to this work. Even the calamity of the burning of the premises has done much good, “especially by the conviction that it was brought about by evil-minded men.” “Strange to say, it has removed a good deal of the opposition before met with.” “There is a more general and earnest spirit of inquiry” than ever before. “The priests complain that the people neglect their rites, and they cannot find means of living. Two have given up the business altogether and have taken, the one to keeping shop, the other to keeping

sheep.” Some of the churches are about to be shut up. There have been important additions to the Protestant community. The present number is a little over a hundred. The prospects of worldly prosperity at *Tocat* have greatly brightened of late. Silk is becoming an important article of production.

“The chief obstacle we now meet with, arises from the mistaken connection existing in most minds, between religion and nationality. To leave one’s church is to become an alien from one’s own people. We trust these notions will soon die away.” But at present there are “many Protestants who do not appear on the roll, and yet are as true, and as worthy of the name, as those who do.” There is an increase of effort on the part of the Catholics to arrest the progress of the truth; but the intercourse of the missionary with Catholics is more than ever.

#### Out-stations.

In *Amasia* “there is progress, though it is slow.” A chapel, erected at the expense of a German gentleman, is nearly finished. A few are assiduous in attending upon the means of grace.—In *Zile* a new experiment has been tried. “We sent a young man who had formerly worked in *Zile* as a blacksmith, and had subsequently spent some time in our school here, with the arrangement that he should resume his trade, and have such assistance on our part, as would enable him to devote most of his time to the preaching of the gospel. The object we had in view was both economy, and also, to remove the objection so frequently thrown in the teeth of our helpers, that they are in our pay, and advocate our views more from interested motives than from real conviction. God’s blessing has manifestly attended this effort.” “These people show a remarkable love for the word of God. One has undertaken to commit to memory the four Gospels; another the whole Testament. They are the whole day at the delightful task, while working at their trade.”

The assistants in *Tocat* have made tours through the villages. Many have received the word with joy. “In one village the people got together and obtained a large copy of the Bible in Modern Armenian, to be read daily in their church, and bound themselves to pay for it at the next harvest.” Each village has a church. The priests are anxious for the spiritual welfare of the people. “Some of them even called the people together to receive our helper’s instructions, and exhorted them to learn the way of salvation.” “These villagers are plain, ignorant,



hard-working people; but they are anxious to be instructed and saved."

#### Sivas.

Mr. B. Parsons having been obliged to return to this country, the care of the station has devolved on Mr. Winchester. He reached Sivas with his family, September 22. There are eight members in the church. "Those who were excommunicated a little more than a year ago, attend the services in the chapel regularly, and some things encourage us to hope that the fruits of genuine repentance will appear in their lives. Some have applied already for re-admission to church-membership." The school has 25 pupils, and is in a very flourishing condition. A bookstore, centrally located, affords an excellent place for religious conversation. Dr. West visits it for one hour a day, to attend patients. Strangers are very ready to attend the chapel services when invited. "The place of worship is in an unfrequented part of the city, in a private house, behind a high wall. We have sought for a suitable room for several months past, but have not been able to find one that we could rent." It seems important that a chapel be built in a central and conspicuous place.

The Protestant community consists of sixteen men, seven women, twenty-six children.

#### Out-stations.

At *Divrik* the church has fourteen members, five having been received in February. The work in the Protestant community "is moving silently but steadily; and from being merely Protestants, they are becoming Christians." A chapel has recently been secured in a suitable quarter of the city, and the audience has much increased. The school has eighteen pupils. The community consists of eleven men, thirteen women, twenty-five children. *Divrik* is twenty-four hours from Sivas.

At *Gurun* are seven men, three women, thirteen children, in the community. They are much discouraged. They have no helper of any kind. "Three times since December we have been visited by some of their number, to urge us to send them a helper, and thrice we have been compelled to tell them, we have not yet a man to send you." They have suffered a great deal for the truth's sake. It is an important place, having 1,200 Armenian houses, and only 600 Turkish. A large number of smaller places could be easily approached from it as a centre.

At *Sinjan* there have been changes. At one time, all but two or three of the Protes-

tants went back to the old Armenian church. The helper, after dealing faithfully with them, went to *Divrik*, that he might worship with the brethren, and that his children might attend the school. A discussion afterwards arose, in consequence of the refusal of the priest to allow an infant of Armenian parents, which had died before baptism, to be buried in the Armenian burial ground. The Protestants were soon called in to help in the discussion, soon the helper was called back, and the result was a general conviction that the truth was on the side of the Protestants. "Those who had turned back declared themselves Protestants, and professed to be sorry that they had ever denied the name. They now meet regularly on the Sabbath." The helper preaches to them. "They seem earnest and united in the desire that the work of the Lord go forward." The Protestant community consists of eight men—two of whom are members of the *Divrik* church—two women, eleven children.

At *Zara* is a band of brethren walking in harmony and manifesting a Christian spirit. For two years they have met twice on the Sabbath, and last winter they came together every evening, to read the Bible and pray. They desire that a church be organized; but this step cannot now be taken, for want of a good helper to go there. During the visit of the missionary—the second visit ever made to that place—the helper preached to an audience of thirty. The Protestant community numbers five men, sixteen children. If the work could go forward here, it would have a favorable influence on the many surrounding villages. Some of these are Koordish, and some Greek.

In the conclusion of the report, Mr. Winchester estimates the population of the Sivas field at 125,000. For this large and populous district, the force was *one* preaching missionary, *one* native preacher, one assistant, two teachers. Dr. West, who resides at Sivas, is devoted to his profession; and being the only physician in that region, he is liable to be called away suddenly.

#### Cesarea.

To the church five persons have been added by letter, and six on profession of faith. The total membership from the first is 66. The present membership is 55; males 29, females 26. "The zeal of these brethren and sisters, though below what it should be, is, on the whole, commendable." Their "jubilee collection" was announced in the *Herald* for April. The school continues about the same as in former years. The community has not

increased. The list as reported by the nation to their head at Constantinople is, for the city, 170; for the whole field, 212.

The "Turkish brother," who has often been mentioned in letters from this station, still appears well. He is a preacher of the gospel wherever he goes, to the extent of his liberty. The Moslems agree to ignore the fact of his being a Protestant. He has found one professed Moslem, a Kuzzelbash, to whom he has ventured to declare himself.

#### Out-stations.

These are now five in number. For a notice of *Nigdeh*, "the newest, most distant and most important" out-station, see the *Herald* for August. A goodly number of persons have been enlightened, some eight or ten young men meet the helper at his room in the khan, on the Sabbath, for worship.—At *Everek* the work has been more encouraging than any year before; but the people are timid. A late anathema frightened away some. During the winter, there were usually twenty persons present at the preaching exercises. "Though often discouraged in regard to this place, we can but hope that there will yet be a great work there." "It is a city as large as Marsovan, and has about it many villages."—"The reformation has really gained a stronger position in *Moonjasoon* than in any other of our out-stations. There are now twenty-five Protestants. Including the helper and his wife, five of the members of our church reside there." There is a small school. The progress in religious freedom has been very marked. "When the priests were questioned as to the reason why their anathemas did no injury to the Protestants, they very ingeniously replied, 'The power of the anathema is for those who believe in it. It does no injury to the Protestants, because they have no faith in it; but to you who believe in it, it is armed with terrible potency.'" One young man became an avowed Protestant immediately after the anathema was read. The chapel spoken of in the last report is not yet finished.—At *Eukeree* "the helper and his wife have had very free access to the Armenians, and much good seed has been sown; but we do not see any fruit as yet, except as it appears in the softening of prejudices." This is a post of great importance, containing 300 Armenian houses. It is visited every year by thousands of pilgrims.—The work at *Germir* has met with reverses. The helper has prosecuted his labors more especially and hopefully among the Greeks. The teacher of the Greek school has worked very patiently, and usually the school has

been full, sometimes as many as seventy pupils. The teacher is a member of the church. He is supported by the "Ladies' Missionary Association of Zion Church, Montreal."

There is much ground unoccupied in this field. Three other places are named as important posts.

#### Yozgat.

Dr. Jewett has been obliged to return to America on account of his health. The congregation has diminished from sixty to forty. "The minds of those remaining have been much diverted from the Lord's work by persecution." For a time there were but ten scholars in the school. Five have been added to the church on profession. "For a few weeks past there has been a very marked change among the Armenians; there is a spirit of inquiry such as we have not before seen, and many, as far as able, preach Christ."

The heaven of truth is also working among other nationalities. "A Moslem spoke for many, when he said to a Protestant, 'Since you Protestants came, you have caused us to fall into doubt and fear.'"

#### Out-stations.

"Soon after the last annual meeting an educated helper was procured for *Marsovan*, with the hope that he would ultimately become the pastor of that church. They received him as an angel; but when they found that he was not, and especially that he would do what was right in his own eyes, some began to labor against him; and before six months had passed, his usefulness was much injured." "The congregation has increased to 150. No additions have been made to the church. Five have been expelled, and the remainder are not all clean."—At *Sungurlu*, "the work commenced last year has gone steadily forward. God is choosing for his own those who have long been despised of men." "The heaven is so working among the *gipsies* there, that it may be hoped that all will be brought under the influence of the truth." A few Greeks and Armenians attend meetings. The congregation has increased from 30 to 100. The school has numbered twenty, and might have been larger, had there been suitable accommodation. A helper is needed here.—At *Injirli* a room has been purchased and fitted up for a chapel. "No helper has been there permanently. A recent attempt to send one with his family, resulted in persecution."

"On every side there is an increasing read-

iness to hear the word. How this want is to be met has caused us much thought." "We wait in hope for the time when God shall call some from the plow, as he did Elisha, to be prophets in Israel."

#### Erzroom.

For reasons which were stated in the Herald for March, Mr. Pettibone has been alone at this station. "The usual attendance on preaching is about forty." Among these there is not one who was a member of the church formerly planted here, and scarcely any who attended the Protestant service. These are mostly scattered, and the remainder are opposers. In the present congregation are several who are regarded as converted men. "They long and pray for the organization of a church, that they may enjoy its privileges." They are quite benevolent. "They are active in spreading the truth, always ready to give a reason for the hope that is in them." "There has been continual religious discussion between them and the Armenians and Catholics, the result of which has been an increased desire to examine the Scriptures." The circulation of books is increasing; sales are made to persons from distant places. A priest from Etchmiadsin, the "holy place" of the Armenian nation, bought a number of Bibles to take back with him. He had become enlightened through the instrumentality of a friend who once spent a short time in Bebek Seminary. When the vartabed of Erzroom sent a note to the priest, cautioning him about purchasing the Protestant books, he said, "I shall have the books, and if any measures are taken to deprive me of them, I shall go to Constantinople."

There is no field in the mission where the enemies of the truth are so powerful, politically, as in Erzroom. Order after order has been obtained [from Constantinople] for the separation of the Protestants, and their organization into a community, but to this day the object has not been attained. The Greeks, the Armenians and the Catholics are united, and the Pasha is controlled by them. He says they have determined that no Protestant community shall be organized in that Pashalic, and that he is powerless to oppose them. The consequence is, the Protestants are subjected to ruinous impositions. They are compelled to pay oppressive taxes, and if

payment is refused, they are thrown into prison. Could they once be assured of protection against persecution of this kind, we know of many who are already enlightened, and who privately acknowledge their full sympathy with the Protestants, who would come out openly; and the work of evangelization would go forward more rapidly.

#### Out-stations.

*Erzingan*, until last year, was under the care of the missionaries at Arabkir. Mr. Dunmore spent the winter here. At first a small number used to assemble to hear preaching, and the school had six scholars. The priests and vartabed publicly denounced the Protestants, and forbade all intercourse with them. The school was broken up, the helper returned to Arabkir, the Sabbath congregation diminished to three or four hearers. One young blind man is a hopeful Christian. "Through Mr. Dunmore's aid he committed to memory the Gospel of Matthew, a part of John, and a number of Psalms." He meets much opposition from his family, but is a faithful preacher of the gospel.

On our way to the annual meeting, a gratifying incident occurred. Our route lay through the city of Kenak, ten hours down the Euphrates from Erzingan. Before reaching the city Mr. Dunmore said: "I once saw at Kharpoot a priest from this vicinity, and found him very intelligent. I assisted him in rescuing an Armenian girl, whom the Turks had seized, and were determined to make a Mohammedan." No sooner had we entered a coffee-shop to rest, than a man came in who was much pleased to see us. He was the father of that girl. He could not consent that we should go further that day. We must stop and spend the night as his guests. We found at his house a well-read Bible which Mr. D. had given him some years ago. That Bible has been the means of enlightening that whole family. He told us he often had religious discussion with the priest before mentioned; that he called himself a Protestant; that his friends and neighbors were well-disposed towards the truth; that they were anxious

a teacher should come there; and that they would give him a school-room, and all their children to instruct.

At *Trebizond*, there has been some progress. The church seem united, and "their pastor is striving to bring them gradually on to the ground of a self-sustaining body." "The circulation of books is increasing. They have a fine school." The congregation is growing. Two or three persons are candidates for admission to the church.—At *Khanoos*, "Pastor Simon has labored as usual. He has long been wishing to remove to Moosh, believing that that city presents a wider field of usefulness." He made his arrangements for removing, but in the mean time "some ten families at Khanoos declared themselves Protestants, and a number of persons commenced learning to read. For many days Pastor Simon was constrained to preach every day to congregations of 75 to 80 persons. This movement has been in part the result of political causes, but a number of those who have allied themselves with the Protestants, are enlightened." "The field is inviting, but we have no laborers to gather the harvest." "The brethren on this plain suffer much at the hands of the enemies of the truth."—At *Geghi* are "several families, more or less enlightened, who have called themselves Protestants; and the Armenians, to prevent their secession, have been compelled to take some decided measures for the establishment of good schools."

The experience of the past year has only deepened the conviction, that *Erzroom* is the most important point within the bounds of this mission, to be supplied with missionary labor. There is everywhere in that field an increasing conviction that the truth is with us. Reverence for monastic institutions and monkish superstitions is decreasing. Monasteries are diminishing in number. A vartabed, at the head of a monastery on the plain of Moosh, acknowledged frankly that he knew the Protestants had the truth, and, said he, "I never preach or say one word against them." *Erzroom* is the centre of a wide field. \* \* \* There is to be a hard contest. The ecclesiastics of the church are determined that Protestantism shall gain no foothold in Armenia, but we have *no doubt* as to the result.

#### Arabkir.

The brethren speak of a "variety of experience; trials and discouragements, and following close upon these, successes and encouragements." As these matters, the troubles connected with a false claim set up by the enemies of the truth to the new chapel, and also the unjust taxes demanded of the Protestants, have been reported in the *Herald*, we need make no further reference to them here; (see the issues of the *Herald* for January and July. Interesting statistics are also given in the *Herald* for April.) The church now numbers 48 members; nine men and three women having been added in 1859, on profession of their faith. The congregation has averaged 100 at the new chapel, and 25 at the chapel in West Arabkir. It has been the custom for several years to have a weekly evening prayer-meeting, at the houses of the brethren, during the winter. The past winter, the interest in these meetings so increased that three were held, instead of one. A daily prayer-meeting has been sustained, the greater part of the year. It has generally been held at sunrise. The interest has increased, the number of attendants going up from ten to twenty. During the troubles, "many fervent supplications, 'with strong crying and tears,' were offered up to the Father of mercies, that he would defend that house, built for the honor of his name, and for the worship of his people."

The Sabbath school has usually had ten or eleven classes. These are under the instruction of native brethren, except the two classes for girls, which have been instructed by two young women, who have successively been teachers in the girls' school. The lessons are usually verses from the Bible. Much zeal has been manifested by the women, in committing verses to memory. One woman recited 990 verses in three months. The attendance is 117.

Four schools have been sustained in Arabkir. Their effectiveness has been increased, though the number is less than formerly. One of these is for girls, and has thirty pupils. It is kept in a small ante-room of the new chapel. Fourteen women have recently commenced learning to read. They are taught by boys and girls from the schools. Those who have learned to read before, are making rapid improvement. It is estimated by the native helpers that copies of the Scriptures, either entire or in portions, may be found in two-thirds of the Armenian houses of the city. Two of the preachers and some students were employed, in the winter, as colporters, in the city. In almost all cases



they were favorably received. In two houses only, out of 300 visited in one month, the brethren were not received. There are now connected with the five churches at this station and its out-stations, 100 members. Two years ago there were four churches and 55 members.

Never before has the work been so encouraging and so promising as at present. We have more evidence than ever that the Spirit of God is moving upon the hearts of the people, both Christians and unconverted. Some among the church members are growing in grace and in the knowledge of our Lord and Savior Jesus Christ, and are earnest in their desires and prayers for the conversion of others. Some who have not been regarded heretofore as particularly interested, now seem to be seeking diligently the way of life, and are daily attendants at the prayer meeting. In view of these things, we desire to say: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

#### Out-stations.

*Dsak*, a village four hours east of Arabkir, is a new out-station. A room has been hired, and two students from the Theological school spent the winter vacation there. Opposition was at first met with, but the people are becoming more and more accessible.—*Malatia* is the most important out-station. The city is twice as large as Arabkir. An account of this out-station and of the work there, was published in the Herald for March.—At *Shapik* "the work has been making ardent progress." The church numbers 13, four having been added during the year. The usual congregation is forty. At a late communion season there were 90 present. The little flock is under the watch and care of Baron Marderos, the converted priest. He has been and is "the means of great good to his flock, and to the people of other villages, who regard him with respect and veneration." "The prejudices of opposers have been softened, and they who were unwilling to hear the word preached, have become desirous to learn the truth."—At *Mashkir* the church has 19 members. Six new members were received during the year. The congregation was 65 at the last communion. The little band of Protestants here have endured nu-

merous troubles, mostly through the influence of one Armenian priest. It is hoped these troubles have nearly ceased.—At *Keban Maden* "the brethren have enjoyed a degree of quiet and freedom from persecutions, which they have suffered in years past. The Turkish authorities have showed themselves friendly, and the Armenians have not ventured on open acts of persecution." The church has fifteen members, one having been added in 1859.—*Agn*, the city, has been left unsupplied. It is a hard field, and yet "quite a number of valuable helpers are from this place." Baron Simon, now in the Theological school at Kharpoot, spent the long vacation at this, his native place. "His father, a rich Armenian, turned him out of doors some years since, for becoming a Protestant." He took up lodging at a room in the khan, as his friends would not receive him. "He had frequent opportunities of conversing with individuals who called upon him."—*Aghun*, the village, is eighteen miles east of Arabkir. Here "the good work has been gaining ground," and has spread to the neighboring villages. In *Vank*, two miles from Aghun, "it has become specially interesting." A union church, to consist of members from both villages, was organized April 8, consisting of five members, three men, two women. Of these, four are from Aghun, and one from Vank. Four or five others are proposed for admission at the next communion.

#### Kharpoot.

There has been a considerable advance in the congregation, the present average being not less than 120. The "chapel accommodations are becoming too strait" for them. The usual meetings and services have been kept up. The female prayer-meeting "has been attended by some who are not allowed to come to the chapel." An account of the settlement of Baron Marderos, as pastor of the church, will be found in the letter of Mr. Bliss, published in this number of the Herald. The church pledge to him "more than half his salary." The two boys' schools were united last fall. There are now 70 pupils. The number of girls under instruction is about forty.

#### Out-stations.

These are thirteen in number. In ten of these a school has been sustained a portion of the year, and a helper has been located, and in some cases two men have been stationed at one place. Eleven of these stations are within twenty miles of the city, and they are supplied with preaching on the Sabbath

by the missionaries and the students of the Theological school. They go out Saturday, and return Monday. This plan succeeds well. When the young men shall have completed the course of study, it is hoped they will remain permanently at their stations. *Choon-koosh* is a city of 5,000 or 6,000 inhabitants, sixteen hours to the south of Kharpoot. A gradual change in the feelings of the people is seen. "The Protestant movement is not popular," but the helper often spends five or six hours, reading and preaching to groups of from 20 to 100 persons, "without receiving an insult or meeting any opposition." He "not unfrequently goes out by the express invitation of a waiting throng."—In *Heusenik* "are a few earnest inquirers, and a large number are more favorably disposed than at any previous time."—In *Haboosi* "there has been considerable advance." "The number of Protestants has increased, and the congregation has more than doubled." "The leaven seems to be pervading the entire mass."—In *Hoeli* a pleasing change of public sentiment is marked. In August, but three or four men came to see the missionary, when he spent the night there. "On a recent visit, forty or fifty came in at once upon our arrival."—In *Hoghi* the attendants upon the Sabbath service for the study of the Scriptures increased in the winter, from ten to thirty. A very good spirit is manifested. There is no formal preaching service.—In *Hulakegh* a chapel has been built at an expense of a little more than \$200. The congregation has since increased, sometimes exceeding 100 persons in attendance. "Until the opening of the chapel, females never attended; now twelve or fifteen are constant in their attendance." "A large number of women are manifesting great zeal in learning to read."—In *Ichme* there has been little change in the congregation. Recently a spirit of inquiry is noticed among the people at large; groups of from ten to thirty and even fifty or sixty, may be found in different places, studying the Bible.

Three valuable members of our church live in *Mezerek*, and for them and their families, with a few others who come occasionally to our meetings, a Sabbath service has been kept up with supplies from the city. The military Pasha, a few weeks ago, in passing a Protestant shop where a few books are kept for sale, stopped and inquired for a Turkish Bible. None were on hand, but a Testament was shown him,

when he said that he had a Testament already, and wanted a complete Bible. A copy was sent from the city and he purchased it openly. The civil Pasha having expressed a desire to see one of our Bibles, we presented him with a copy, which he accepted very cheerfully.

Matters in *Palu*, at the time of making our last annual report, were in a marked transition state. Large numbers were coming to our chapel for the first time, and there was a spirit of earnest discussion and inquiry. Many of these first inquirers have fallen off, but the Sabbath attendance remains quite uniform, the vacant places being filled by more reliable attendants. The progress has been very decided, but it is less in appearance than in reality. It is not so much an increase of new friends, as in the growth in knowledge, and liberal sentiment, and firm establishment in the truth, of the old ones. Twelve persons paid a Protestant tax this year, where, until within a few months, there was but one acknowledged Protestant. The foundations for a permanent work, and for substantial and rapid growth, were never so broad and deep as now. These men are among our most energetic and enterprising Protestants. They manifest a strong desire to help themselves; and though few in number and poor, they are always ready, according to their ability, to help others. They say they have no thought of always depending on the Board for the support of the gospel in this region, and they have already assumed a portion of the expenses of the chapel and school.

There are three or four firm Protestants in *Shukhaji*, and a very good school was kept up in the winter. In *Sursuri* the work has not assumed a very definite form. "Still a beginning has been made." Two new places have been occupied for the first time during this year. One of these is *Bizmeshen*.

*Bizmeshen* is a large Armenian village, about two miles beyond *Hulakegh*. Two years ago a man from that village became enlightened, embraced the truth,

and since that time has encountered a good deal of opposition and persecution. He has long desired that a school might be opened there, as a means of introducing the gospel, but the Armenians would not allow any one of their number to rent us a room. Last fall this Protestant offered us a place free of rent in one corner of his stable, the best which he could give us, and we sent a helper there to teach school and talk with the people as he should have opportunity. The result thus far has been, that the prejudices of the people have softened down, and a few have begun to read the Testament.

#### *Perchinj—Interest in the Truth.*

*Perchinj* is a large village upon the plain, about an hour and a half from the city. The place was visited by our colporters last winter; when, although it is so near us, we learned for the first time that the process of evangelization had already begun. It seems that about two years ago, two men from the village, who were at work in Haboosi, were persuaded to buy a Bible, and since that time, they with a few others have been carefully studying it; and without any teaching, save from above, they appear to have come to a clear understanding of the fundamental truths of the gospel. Since mid-winter we have seen some of these men frequently, and are greatly gratified with their serious manner and thoughtful inquiry after the truth. We rented a room there in March, and now give them, as we do the other out-stations, a regular Sabbath supply. We have been obliged to send two men together, for the strength of no one man is sufficient to meet their demands for continual reading and instruction. It often happens that, from Saturday afternoon to Monday morning, the room is occupied, except for a short time between midnight and daylight. Persons are coming and going continually, and each one wishes that no time be lost while he remains. And we are gratified with the

spirit which the few who are most interested manifest. We have never seen in them any disposition to ask idle questions, or to gratify a mere curiosity, or even to prepare themselves for controversy with the old church about rites and ceremonies. Their questions indicate a serious desire to learn the solemn truths of Scripture, that they may be wise unto eternal life. There are thirty, probably, who are considerably enlightened, and more than twice this number appear to be somewhat awakened; but of these how many will remain steadfast, of course it is impossible to form any estimate. The first, in these days also, are often lost. Eight or ten copies of the Scriptures have been sold there of late, and several persons have newly begun to read. One man, during the cold weather, sold his *aba*, or outer garment, and bought a Bible with the money, saying it was the command of Christ that any who had not a sword, should sell his garment and buy one. We are encouraged to hope for great results in *Perchinj*, and we pray that God will direct us by his Providence and his grace, that we may not retard the work which he himself has so auspiciously commenced.

#### *Colportage.*

During a part of the winter vacation in the Theological school, four colporters went out, two by two, into villages not included under out-stations. They visited sixty different villages, some of them three or four times. These colporters "receive a cordial welcome in only a few places. They are despised as apostates, and their sojourn in a village is generally very brief; in many cases not even for a night. The advantage of the colporter system is, that it gives an opportunity, here and there, to speak a few words for Christ, where he is not known, and occasionally to sell a Testament; and thus, by frequently calling the attention of these poor, ignorant villagers to the truth, we hope ere long to see them seeking after it themselves. The unoccupied portions of our field are large and inviting. Several villages have already begun to plead for teachers, but at present we can make no provision for enlargement."

## Adrianople. (European Turkey.)

The number of Bulgarians in the city is small, probably not over 2,000. The sale of Bulgarian books, especially of the Scriptures, continues unabated. The sale of Jewish Scriptures is next to that of the Bulgarian. "Among the Greeks there seems a gradual progress of light." Many tracts have been disposed of. "The Bible has been procured from us for one of the Greek schools." One hundred and eleven Turkish Testaments and thirteen Bibles have been sold. Turkish students from the Pasha's school have frequently called upon the missionary. The case of the young man who gave so much promise a year ago, has not ended well. "He deserted, leaving some borrowed money unpaid." Among the Armenians, it is hoped there has been some progress, but not all that is desirable. Several cases of interest have occurred. The Bible is read in many families. Some women are learning to read. The Sabbath audiences have not increased. "The lives of some professed Protestants are injurious to the progress of the truth." A Sabbath evening meeting is held at the houses of the brethren, and at the monthly concert sometimes twenty-five are present. "A collection of about one dollar has been taken at each concert, and at the beginning of the year one brother gave five dollars."

## Philippopolis.

The Herald for April contained an account of the beginning of missionary work at this new station, in October, 1859. To that we refer for an account of the city and its population. It is "situated on the Maritza river, a hundred miles west from Adrianople, in Ancient Thrace." One teacher seems to have been himself instructed by the Holy Spirit. "A number of young men, both Bulgarians and Greeks, often call on us, and oftener visit our native helper." "In khans and coffee shops the nature and claims of the New Testament religion are much discussed. In spite of the threatened anathemas of the priests, many of the Greeks have been friendly to us, and some show a willingness to hear the truth." "The influence of the helper, himself a converted Greek, has been very apparent" among his countrymen. "Almost every week Mohammedans have called upon us." There has been preaching in Turkish ever since the station was commenced. Usually four or five Bulgarians and one or two Turks are present. A class has been formed for the study of the Bible, and five young men have joined it. "The selling of books has but recently commenced."

## Eski Zagra.

Mr. Byington reached this place on the 26th October, 1859. In the Herald for March is an account of the city, population, schools and the like. A Turkish service has been commenced, and more recently the service is half the time in Bulgarian. Very few attend. Of the people the missionary says:

They are evidently deluding themselves, as to the cause of their evils, and the means of deliverance. The Turkish Government and the Greek church are made to bear the whole burden. To such an extent does this feeling prevail, that individual responsibility seems almost to be lost sight of. The better educated look to a Bulgarian hierarchy, and a higher civilization, as the means of their deliverance. They are little concerned for the spiritual purification of their church. Spiritual death seems to reign. The mass of the people are very ignorant of biblical truth, and manifest but little desire to become acquainted with it. The great difficulty we have to contend with is, not direct opposition to the truth, but a sense of security in their present position, and an intense spirit of worldliness. The plainest exhibitions of truth are heard without a dissenting word, but generally with little perceptible effect.

## Recent Intelligence.

SYRIA.—Mr. Thomson wrote from Beirut, July 5, recapitulating the most important events, that had affected the position of the missionaries. Hasbeiya has been destroyed, "the church burnt, about one half the men of the Protestant community butchered, and all the remainder, men, women and children, have fled to Sidon and elsewhere for safety. They are reduced to utter poverty. The entire province of Hasbeiya is a desolation. All the Christians that remain from the massacre, of every sect, have fled for refuge to various parts of the country, the major part having reached Beirut in extreme distress." The district of Merj Ayun has also been burnt over, many of the inhabitants killed, and the rest scattered. The missionaries from Sidon, the Deir and the Suk, were at Beirut. Mr. Calhoun remains at Abeih, ready to come down, at a moment's warning.



Mr. Wilson has left Homs and gone to Tripoli, and the missionaries there are in fear of a rising; but wish to remain as long as possible. The school at Abeih is disbanded; also the female school at the Suk. The press is closed, the hands dismissed. The station at the Deir is "blotted out by cruel, cold-blooded butchery. Every house is burnt and destroyed. Very few males, old or young, escaped the hands of the infuriated demons, Turks and Druzes, who enacted this unheard-of tragedy in the presence of the highest Turkish authority in this country." "Whatever in the shape of Turkish government there has been here, has taken part with the Druzes in all these fearful tragedies. The combined and stern remonstrances of all the five great European powers have been treated with contempt, until these representatives of the powers have loudly proclaimed that they have lost all confidence in the government." "We have preaching, every day, to large congregations of Arabs, refugees from all sects and sections; and many hear the gospel who never heard it before. To-morrow we spend as a day of fasting and prayer, in which both European and native congregations unite. Thousands in our own country will doubtless remember us with deep solicitude and earnestness." "Do not forget us at the throne of grace."

Mr. Jessup, writing July 13, says: "It seems that Syria's cup of woe is not yet full." "Damascus has been swept with the besom of destruction. Scenes of horror have been there enacted which will amaze and fill with indignation the whole civilized world." "On Monday, July 9, at 3 o'clock in the afternoon, the wild Moslems of the Medan, a suburb of the city, together with Koords, Druzes and Arabs, burst upon the Christian quarter, plundering, butchering and burning; not opposed but aided by the Turkish soldiers, who could have suppressed the insurrection in half an hour, had they been ordered so to do. At the latest accounts, all the foreign consulates in the city had been burned, excepting only the British and Russian. All the churches and convents were plundered and burned. The Dutch consular agent was killed. The American vice consul" wounded.

"There can be no more missionary work done in Syria outside of Beirut, and perhaps Abeih, and possibly Tripoli, until there is a government worthy of the name. Now, there is literal anarchy." "Where or when this fiendish work is to be arrested, no man can tell. We are exceedingly anxious with regard to our brethren in the vicinity of Alep-

po, as the news of the rising in Damascus may produce a general ebullition of Mohammedan fanaticism throughout the empire." "We can say, literally, that we know not what a day may bring forth. We are trusting in the Lord, and waiting to do and suffer all his holy will."

Accounts one day later mention that Mr. Graham, of the Irish Presbyterian mission, was struck down in the streets of Damascus and probably murdered. The total destruction of life in the city at that time was not less than *two thousand*, and thousands more may have been murdered before quiet was restored.

A letter from Mr. Hurter, with dates as late as July 19, mentions the arrival at Beirut of two French line-of-battle-ships on the 16th, one bearing the flag of the Rear Admiral, and of Turkish vessels, with Fuad Pasha on the 17th. He states that seven French monks were killed at Damascus, and says: "News from that place to the 16th instant reports that the Moslems are taking up the marble from the ruins of the Christians' houses, and throwing the dead bodies into the wells, thus destroying them for a time. Life was still insecure (though no fresh murders were taking place) and nothing done on the part of the Government to stop the marauders."

SANDWICH ISLANDS.—Mr. Coan wrote from Punahou, May 22. He had recently returned from a trip in the *Morning Star* to the Marquesas mission, having been absent from Hilo just two months. His report he was not prepared to send by the mail which brought his letter, but he says:

Our visit to the Marquesas was prosperous, and to me, the scenes of our twenty-three days among those islands were of true interest. We were enabled to see every island, to visit every station, to explore all the occupied valleys, to observe the labors and circumstances of every missionary, to converse with every Christian convert, to examine every school, to visit a large number of native huts, and to address, individually and collectively, a large number of the people. The missionaries there are laboring patiently and successfully in the cause of truth, and the Lord is with them.

Respecting his own field he writes:

When I shall be able to send you a report of Hilo I know not. The Lord has watched over that church and people, with kind and faithful care. The righteous hold on their way, and we trust that some sinners have been brought into God's kingdom. Over fifty have been gathered into the church during the past year. Our people are much interested in the great cause of missions and many are ready to help. I brought down one of our young men from Hilo to go on a

mission to Micronesia. He is to marry Deborah, the widow of Kaaikaula, who died at Ponape, and go with her to that field. He is a good man—modest, humble, amiable, and willing to work.

MICRONESIA.—Mr. Roberts writes from Ponape, March 30, that they “had been prospered in health and comfort.” There was “no material change for the better among their poor people.” “They are evidently passing away.” “In the midst of all the darkness, it is refreshing to see, now and then, a ray of light.” He thinks there are a few who are taught by the Holy Spirit, and they are struggling with temptations and trials, in their endeavor to lead a Christian life. The principal ground of encouragement, in the prosecution of their work, Mr. Roberts seems to think, is the prospective importance of those islands, in the increased intercourse and commerce of the nations.

BOMBAY.—Mr. Harding, writing June 7, mentions the death, June 1, of the converted Mussulman, whose case is mentioned in the Recent Intelligence in the Herald for May. His end was peace. To the missionary he said, “O, I cannot tell you how precious Christ seems to me, how unspeakably lovely. How wonderful that he should have had compassion on one like me! His love is infinite, it is divine love.” “Thus, after a useful and consistent Christian life of about eight years, he rests from his labors, and his works do follow him. And thus are our hearts strengthened by seeing the power of the gospel so clearly exemplified in this trophy of divine grace.”

SATARA.—Mr. Wood writes that two persons, previously mentioned, were received to the church March 25. One of these, “a person of a good deal of standing among his people,” of the Mahar caste, was to be employed as a catechist, and was about to start, with one of the older catechists, on a tour among the villages, taking a wider circuit than other helpers had been often disposed to do.

AHMEDNUGGUR.—Mr. Fairbank mentions the addition of one young man to the church at Dedgav in April, and states that much more outward respect is shown to Christians since the recognition by Government of their right to take water from the public wells and aqueducts, and since some have been punished for persecuting them.

Mr. Barker, writing June 4, mentions that ten persons have been received to the church at Khokar since January 1st. They are from nine different villages. Twenty-one villages are now represented in that church, some of

them twenty miles distant. “The Spirit seems to be working in an unusual manner in many villages around us, and scarcely a month passes in which I do not receive the names of some new inquirers from the catechists and teachers.”

CEYLON.—Mr. Hastings, in sending home the Annual Estimates for 1861, says, “The greater part of a day was spent by the mission, in considering how the instructions of the Committee could be met, with the least loss to our work.” Having given the details of the reduction as agreed to,—mostly in the village schools, and the native assistants,—he adds: “Where to begin to cut off, and how, we shall find it very difficult to decide, when the time for action comes. We have been obliged to drop some schools this year, in order to confine our expenses in that department to the amount appropriated.”

## Home Proceedings.

### ANNUAL MEETING OF THE BOARD.

THE American Board of Commissioners for Foreign Missions will hold its annual meeting in the Tremont Temple, in the city of Boston, commencing on Tuesday, October 2, at four o'clock, P. M. Rev. S. W. Fisher, D. D., of Hamilton College, is expected to preach the annual sermon.

## DONATIONS.

### RECEIVED IN JULY.

#### MAINE.

|                                                                                       |                                               |
|---------------------------------------------------------------------------------------|-----------------------------------------------|
| Cumberland co. Aux. So. H. Packard, Tr.                                               |                                               |
| Brunswick, Cong. ch. Jubilee offering,                                                | 78 00                                         |
| Cumberland, Cong. ch. and so.                                                         |                                               |
| 36,31; a friend, 7;                                                                   | 43 31                                         |
| Gorham, do. to cons. Rev. STEPHEN C. STRONG and Mrs. MYRA P. STRONG H. M.             | 158 30                                        |
| Hebron and West Minot, Cong. ch.                                                      | 10 27                                         |
| Lewiston, A. D. Lockwood to cons. SAMUEL H. GARCELON an H. M.                         | 100 00                                        |
| New Gloucester, Cong. ch. and so.                                                     | 46 00                                         |
| Portland, 2d cong. ch. and so.                                                        |                                               |
| 245,85; High st. ch (of wh. fr. Henry Goddard to cons. Mrs. ELIZA L. GODDARD an H. M. | 100;                                          |
| Ezra Carter, Jr. to cons. Rev. J. W. CHICKERING, Jr., an H. M.                        | 50;                                           |
| S. C. Chase to cons. Rev. ALANSON SOUTHWORTH, of South Paris, an H. M.                | 50;) to cons. Rev. AUGUSTUS F. BEARD an H. M. |
| 841,91; St. Lawrence st. ch. m. c.                                                    | 22;                                           |
| 1,109 76                                                                              |                                               |
| Standish, Cong. ch.                                                                   | 13 24                                         |
| West Auburn, do.                                                                      | 59 00                                         |
| Yarmouth, 2d do.                                                                      | 30 00-1,647 88.                               |
| Franklin co. Aux. So. Rev. I. Rogers, Tr.                                             |                                               |
| Farmington, Mrs. E. C. B.                                                             | 1;                                            |
| Miss H. B. 25c.; Mrs. J. W. B. 2; Mrs. F. O. S.                                       | 1;                                            |
| 4 25                                                                                  |                                               |
| Temple, Cong. ch.                                                                     | 3 00—7 25                                     |

## Lincoln co. Aux. So.

|                                                               |              |
|---------------------------------------------------------------|--------------|
| Bath, Central ch. m. c. 31,22; Winter st. cong. ch. m. c. 30; | 61 22        |
| Phippsburg, Cong. ch.                                         | 22 00        |
| Richmond, Individuals,                                        | 7 50         |
| Rockland, A few individuals,                                  | 20 00        |
| Topsam, Cong. ch. balance,                                    | 3 60         |
| Union, Cong. ch.                                              | 5 00         |
| Woolwich, do. m. c.                                           | 11 60—130 32 |

## Penobscot co. Aux. So. E. F. Duren, Tr.

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| Bangor, Central ch. to cons. CARLOSTIN JEWETT and J. GREENLEAF CLARK H. M. 230; a student, 1;                                      | 231 00        |
| East Orrington, N. Lufkin,                                                                                                         | 1 00          |
| Holden, Cong. ch.                                                                                                                  | 2 00          |
| Kenduskeag, I. W. C. 3; Mrs. I. W. C. 2;                                                                                           | 5 00          |
| Orono, Cong. ch.                                                                                                                   | 29 74—268 74  |
| York co. Conf. of chs. Rev. G. W. Cressey, Tr.                                                                                     |               |
| Biddeford, Pavilion ch. and so.                                                                                                    | 25 00         |
| North Buxton, Cong. ch. 8,62; avails of ring, 42c.;                                                                                | 9 04          |
| South Berwick, do. (of wh. fr. John Plumer to cons. ELIZABETH MEHITABLE PLUMER an H. M. 100;)                                      | 141 51        |
| Wells, 1st cong. ch. and so. (of wh. from B. Maxwell, 10; Rev. G. Leach, 5; 83; 2d cong. ch. and so. 22,14; Mrs. Hannah Gooch, 50; | 155 14—330 69 |

2,384 88

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| Albany, R. F.                                                                                  | 1 00         |
| Belfast, 1st cong. ch. and so.                                                                 | 25 00        |
| Calais, Cong. ch. and so. m. c.                                                                | 113 87       |
| Dennsville, Cong. ch.                                                                          | 20 00        |
| Fryeburg, do.                                                                                  | 72 45        |
| Mercer, do.                                                                                    | 5 00         |
| Naples, do.                                                                                    | 10 00        |
| North Belfast, do. m. c.                                                                       | 1 98         |
| Princeton, Rev. J. G. Merrill,                                                                 | 2 00         |
| South Paris, Cong. ch. 21,51; Rev. A. Southworth, 17; a young lady for the Turkish mission, 2; | 40 51        |
| Stockton, Cong. ch. Jubilee offering,                                                          | 75 00        |
| Waterford, Cong. ch.                                                                           | 68 59—435 40 |

2,820 28

## NEW HAMPSHIRE.

## Cheshire co. Aux. So. D. W. Buckminster, Tr.

|                                                                                                                             |               |
|-----------------------------------------------------------------------------------------------------------------------------|---------------|
| Dublin, Cong. ch. and so.                                                                                                   | 10 00         |
| Fitzwilliam, do.                                                                                                            | 65 24         |
| Hinsdale, do. wh. with prev. dona. to cons. GEO. WILLMAN an H. M. 50; William Haile to cons. Mrs. S. S. HAILE an H. M. 100; | 150 00        |
| Keene, Cong. ch. m. c. 11,44; gent. asso. 2;                                                                                | 13 44         |
| Nelson, Cong. ch.                                                                                                           | 7 36          |
| New Alstead, do.                                                                                                            | 18 00         |
| Rindge, J. B. Breed,                                                                                                        | 10 00         |
| Sullivan, Cong. ch.                                                                                                         | 10 45         |
| Swansey, do.                                                                                                                | 30 00         |
| Troy, Mrs. Betsey G. Farrar, dec'd, avails of gold teeth, by D. W. Farrar,                                                  | 19 26         |
| Walpole, Cong. ch. and so.                                                                                                  | 63 15—396 90  |
| Grafton co. Aux. So. W. W. Russell, Tr.                                                                                     |               |
| Bristol, Cong. ch. and so. m. c.                                                                                            | 10 24         |
| Hanover, Dartmouth coll. ch.                                                                                                | 32 00         |
| Lebanon, Cong. ch. and so.                                                                                                  | 75 00         |
| Littleton, Cong. ch. m. c.                                                                                                  | 19 80         |
| Lyne, Cong. ch. and so.                                                                                                     | 300 00        |
| Piermont, do.                                                                                                               | 21 00         |
| West Lebanon, do. extra coll. 34; m. c. 92;                                                                                 | 126 00—584 04 |

## Hillsboro' co. Aux. So. J. A. Wheat, Tr.

|                                                                             |        |
|-----------------------------------------------------------------------------|--------|
| Hillsboro' Bridge, Cong. ch.                                                | 13 00  |
| Hollis, Cong. ch.                                                           | 61 48  |
| Manchester, Franklin st. ch. and so.                                        | 120 00 |
| Milford, Cong. ch. to cons. Mrs. GEORGE W. BURNS an H. M. 114; a friend, 5; | 119 00 |
| Mount Vernon, Cong. ch. wh. with prev. dona. cons. Mrs. EUNICE              |        |

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| E. S. LORD an H. M.                                                                                                            | 40 61  |
| Nashua, Pearl st. ch. m. c.                                                                                                    | 64 80  |
| New Boston, Pres. ch.                                                                                                          | 58 00  |
| Pelham, Rev. W. T. Herrick and wife, 7,50; a lady, 5; other friends, 7,50; Mrs. HANNAH C. WYMAN to cons. herself an H. M. 100; | 120 00 |

596 89

Less commissions, 23 00—573 89

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| Merrimack co. Aux. So. G. Hutchins, Tr.                                                               |               |
| Boscawen, Ladies,                                                                                     | 6 00          |
| Concord, Rev. B. P. Stone,                                                                            | 5 00          |
| Fisherville, 1st cong. ch. and so.                                                                    | 18 12         |
| Franklin, G. W. Nesmith,                                                                              | 50 00         |
| Pembroke, Cong. ch. and so. 37,28; m. c. 10,59;                                                       | 47 87—126 99  |
| Rockingham co. Conf. of chs. F. Grant, Tr.                                                            |               |
| Derry, A lady,                                                                                        | 5 00          |
| Exeter, 1st and 2d chs. m. c.                                                                         | 13 84         |
| Nottingham, Cong. ch.                                                                                 | 3 00          |
| Portsmouth, North ch.                                                                                 | 10 00         |
| Conference,                                                                                           | 43 86—75 70   |
| Strafford co. Conf. of chs. E. J. Lane, Tr.                                                           |               |
| Farmington, Cong. ch. 24,37; m. c. 20,54;                                                             | 44 91         |
| Gilmanton Centre, Cong. ch.                                                                           | 35 00         |
| Laconia, B. T. S. 5; a thank-offering, 10;                                                            | 15 00         |
| Meredith Bridge, Cong. ch. and so. 37 31                                                              |               |
| North Conway, Friends, 10; Mrs. M. M. Crafts, 10;                                                     | 20 00—152 22  |
| Sullivan co. Aux. So. N. W. Goddard, Tr.                                                              |               |
| Acworth, Cong. ch. 25,57; m. c. 6; 31 57                                                              |               |
| Claremont, Cong. ch. gent. 61,55; ladies, 66,45; m. c. 21,83; to cons. MOSES R. EMERSON an H. M.      | 149 83        |
| Lempster, 1st cong. ch. and so.                                                                       | 10 00         |
| Meriden, K. U. Acad. m. c. 57,98; la. and gent. asso. 76,11; to cons. Miss HELEN M. RICHARDS an H. M. | 134 09—325 49 |

2,235 23

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| Lancaster, Cong. ch. and so. 24; Mrs. S. W. E. Fay to cons. Rev. PRESCOTT FAY an H. M. 50; | 74 00 |
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2,309 23

Legacies.—Lempster, Milton Bingham,

150 00

2,459 23

## VERMONT.

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|------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| Addison co. Aux. So. A. Wilcox, Tr.                                                                                                      |               |
| Cornwall, Cong. ch. and so.                                                                                                              | 15 00         |
| Shoreham, do. to cons. Rev. E. B. CHAMBERLAIN an H. M.                                                                                   | 63 00—78 00   |
| Caledonia co. Conf. of chs. E. Jewett, Tr.                                                                                               |               |
| Cabot, Cong. ch.                                                                                                                         | 18 00         |
| Danville, do.                                                                                                                            | 100 00        |
| Lower Waterford, A friend,                                                                                                               | 10 00         |
| Lyndon, Cong. ch. m. c.                                                                                                                  | 14 00         |
| McIndoes Falls, Cong. ch. 18; Rev. A. B. Bradford, 10;                                                                                   | 28 00         |
| North Barnet, Cong. ch.                                                                                                                  | 29 78         |
| Peacham, do. m. c. 20; Mrs. Lydia C. Shedd to cons. Mrs. LOUISA M. PARKER, Mrs. ELIZABETH STROBRIDGE, Miss JANE E. CHAMBERLIN H. M. 400; | 420 00        |
| St. Johnsbury, 2d cong. ch. 45,94; friends, 200; South cong. ch. and so. m. c. 32,76; avails of two rings, 75c.;                         | 279 45—899 23 |
| Chittenden co. Aux. So. E. A. Fuller, Tr.                                                                                                |               |
| Burlington, Cong. ch. m. c. 68,92; N. G. Clark, wh. with prev. dona. cons. C. W. WILLARD, of Montpelier, an H. M. 50; M. H. Stone, 20;   | 138 92        |
| Hinesburg, Cong. ch.                                                                                                                     | 50 00         |
| Underhill, M. P. F. 5; Miss H. C. 5;                                                                                                     | 10 00—198 92  |
| Franklin co. Aux. So. C. B. Swift, Tr.                                                                                                   |               |
| Enosburg, George and Elmira Adams to cons. JULIA A. FAS-                                                                                 |               |

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| SETT an H. M. 100; S. H. Dow,<br>10; R. S. Nichols, 10;                                         | 120 00       |
| Georgia, A friend,                                                                              | 3 00         |
| St. Albans, A friend, dec'd,                                                                    | 5 00—128 00  |
| Orange co. Aux. So. Rev. J. C. Houghton, Tr.                                                    |              |
| Chelsea, Cong. ch. and so. m. c.                                                                | 1 32         |
| Corinth, Cong. ch. and so.                                                                      | 11 75        |
| Newbury, do. to cons. DAVID<br>WELLS, JOSEPH ATKINSON and<br>LUCIUS HAZEN H. M.                 | 310 52       |
| Randolph, Cong. ch.                                                                             | 27 00        |
| Vershire, do.                                                                                   | 5 94         |
| West Randolph, do.                                                                              | 32 60        |
| Williamstown, do. 24,25: Elizabeth<br>C. Ainsworth, dec'd, 28;                                  | 52 25—440 78 |
| Orleans co. Aux. So. Rev. A. R. Gray, Tr.                                                       |              |
| Barton, Cong. ch. m. c. 8,75; Ju-<br>bilee offering, 15,25;                                     | 24 00        |
| Brownington, Cong. ch. special<br>coll. 19; m. c. 11;                                           | 30 00        |
| Coventry, Cong. ch. Jubilee coll.<br>15,70; m. c. 3,80; J. M. 2;                                | 21 50        |
| Craftsbury, Cong. ch. 31,20; Moses<br>Root and wife, 15;                                        | 46 20        |
| Derby, A. J. Albee,                                                                             | 17 50        |
| Holland, Mrs. Montgomery,                                                                       | 10 00        |
| Irassburgh, Cong. ch.                                                                           | 27 00        |
| West Charlestown, Cong. ch.                                                                     | 7 00—183 20  |
| Rutland co. Aux. So. J. Barrett, Tr.                                                            |              |
| Benson, Cong. ch.                                                                               | 53 00        |
| Brandon, do. m. c. 101,59; chil-<br>dren of Mrs. E. T. CONANT to<br>cons. her an H. M. 100;     | 201 59       |
| Castleton, Cong. ch. and friends,                                                               | 30 00        |
| Fairhaven, Cong. ch. and so.                                                                    | 54 34        |
| Pawlet, do.                                                                                     | 36 00        |
| Pittsford, do. 20; m. c. 30,88;                                                                 | 50 88        |
| Poultney, do. 48,73; m. c. 17,23;                                                               | 65 96        |
| Rutland, do. 26; m. c. 21,73; Mrs.<br>M. R. Page, 50; Mrs. Hodges,<br>5;                        | 102 73       |
| Wallingford, Cong. ch. and so.                                                                  | 9 50         |
| West Rutland, do.                                                                               | 57 00        |
| Conference of chs.                                                                              | 2 00—663 00  |
| Washington co. Aux. So. G. W. Scott, Tr.                                                        |              |
| Barre, Cong. ch. and so. 63,03;                                                                 | 72 32        |
| Montpelier, do. 177,75; m. c. 6,50;                                                             | 184 25       |
| Montgomery, do. 5; D. W. 1; an<br>aged widow, 20;                                               | 26 00        |
| Northfield, Cong. ch. m. c. 45;<br>children and friends of CALVIN<br>CADY to cons. him an H. M. | 145 00       |
| 100;                                                                                            |              |
| Waitsfield, Cong. ch. and so.                                                                   | 31 00—458 57 |
| Windham co. Aux. So. F. Tyler, Tr.                                                              |              |
| Grafton, Cong. ch. and so. 107,30;<br>a friend, 20;                                             | 127 30       |
| West Townsend, for the cause of<br>Christ,                                                      | 2 00—129 30  |
| Windsor Co. Aux. So. Rev. C. B. Drake<br>and J. Steele, Trs.                                    |              |
| Hartford, Cong. ch. and so.                                                                     | 50 00        |
| Norwich, do. 20; J. S. 15;                                                                      | 35 00        |
| Weathersfield, Centre cong. ch.<br>and so.                                                      | 16 50        |
| Windsor, Cong. ch. and so. gent.<br>61,20; la. 51,26; m. c. 17,58;                              | 160 04       |
| Woodstock, do. 36; m. c. 7; S.<br>Woodward and family, 25;                                      | 68 00—329 54 |
|                                                                                                 | 3,508 54     |
| Bennington, Cong. ch. and so. 123;<br>m. c. 22,37;                                              | 145 37       |
| Johnson, A friend, for H. N. Barnum<br>of Kharpoot,                                             | 2 50—147 87  |
|                                                                                                 | 3,656 41     |
| <b>Legacies.</b> —Waterford, Abiah Cheney's Es-<br>tate, by Jonathan Ross, Adm'r,               | 70 00        |
|                                                                                                 | 3,726 41     |

## MASSACHUSETTS.

|                                                                                 |       |
|---------------------------------------------------------------------------------|-------|
| Barnstable co. Aux. So. W. Crocker, Tr.                                         |       |
| Falmouth, 1st cong. ch. and so.<br>m. c. Jubilee offering, 23; a<br>friend, 10; | 33 00 |
| North Falmouth, Cong. ch. m. c.                                                 | 10 00 |

|                                                                                                                                                                                                                                                                                                                 |                |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| Orleans, Cong. ch. and so. wh.<br>with prev. dona. cons. Mrs.<br>MARY D. HIGGINS an H. M.                                                                                                                                                                                                                       | 60 00          |
| Truro, Cong. ch. and so. balance,                                                                                                                                                                                                                                                                               | 4 60           |
| West Barnstable, Mr. Scudder,                                                                                                                                                                                                                                                                                   | 50             |
| Yarmouth, A mother,                                                                                                                                                                                                                                                                                             | 10 00—117 50   |
| Berkshire co. Aux. So. H. G. Davis, Tr.                                                                                                                                                                                                                                                                         |                |
| Great Barrington, 1st cong. ch.<br>102,85; m. c. 43,66;                                                                                                                                                                                                                                                         | 146 51         |
| Hinsdale, Cong. ch. 125,24; m. c.<br>63,92;                                                                                                                                                                                                                                                                     | 189 16         |
| Lee, Cong. ch. gent. assoc. 287,11;<br>la. do. 107,89; m. c. 80;                                                                                                                                                                                                                                                | 475 00         |
| Lanesboro', Cong. ch. 17,50; m. c.<br>11,75;                                                                                                                                                                                                                                                                    | 32 25          |
| Lenox, Cong. ch. 62,64; m. c.<br>29,36;                                                                                                                                                                                                                                                                         | 92 00          |
| Monterey, Cong. ch. and so.                                                                                                                                                                                                                                                                                     | 21 00          |
| New Marlboro', 1st do.                                                                                                                                                                                                                                                                                          | 40 00          |
| Pittsfield, Cong. ch. ladies' asso.<br>422,35; gent. do. 402,75; m. c.<br>93,77; German ch. 3; young<br>ladies' inst. 10;                                                                                                                                                                                       | 931 87         |
| Sheffield, Cong. ch.                                                                                                                                                                                                                                                                                            | 79 65          |
| South Egremont, Cong. ch. and so.                                                                                                                                                                                                                                                                               | 25 00          |
| Stockbridge, do. m. c.                                                                                                                                                                                                                                                                                          | 50 00          |
| West Stockbridge, Benjamin Cone,<br>250; Mrs. Charlotte Cone, 250;                                                                                                                                                                                                                                              | 500 00         |
| Williamstown, Williams college,<br>faculty and students,                                                                                                                                                                                                                                                        | 41 50          |
| Windsor, Cong. ch. and so. 44; m.<br>c. 11;                                                                                                                                                                                                                                                                     | 55 00—2,678 94 |
| Boston, S. A. Danforth, Agent,<br>(Of wh. from a missionary, a thank-offering,<br>440,46; A. D. 2: a friend, 150;<br>do. 40; do. 25; Mrs. M. N. Hooker, a<br>Jubilee offering, 50; Penitent female<br>refuge, 12;)                                                                                              | 2,042 20       |
| Essex co.                                                                                                                                                                                                                                                                                                       |                |
| Andover, South par. m. c. 27,88;<br>Chapel ch. and cong. wh. with<br>prev. dona. cons. Rev. GEORGE<br>I. BARD, Rev. WILLIAM CRAW-<br>FORD, Rev. PETER MCVICAR,<br>Rev. EDWARD P. WALKER, AN-<br>DREW J. CLAPP, GEORGE H.<br>CLARK, JOHN C. CUTLER, and<br>L. S. ROLAND H. M. 148; Ab-<br>bott fem. acad. 81,50; | 257 38         |
| Lawrence, Lawrence st. ch. 24,61;<br>a friend, 50;                                                                                                                                                                                                                                                              | 74 61          |
| Lynn, 1st cong. ch. and so. m. c.<br>17; Tower Hill chapel, 3;                                                                                                                                                                                                                                                  | 20 00          |
| Methuen, J. W. 2; 1st ch. and so.<br>5;                                                                                                                                                                                                                                                                         | 7 00           |
| North Andover, Trin. cong. ch. and<br>so.                                                                                                                                                                                                                                                                       | 25 00          |
| Salem, Tabernacle, m. c. 36,63;<br>A. B. B. 10; J. D. 10; a friend,<br>2;                                                                                                                                                                                                                                       | 58 63          |
| Saugus, Cong. ch. and so.                                                                                                                                                                                                                                                                                       | 35 55—478 17   |
| Essex co. North Aux. So. J. Caldwell, Tr.                                                                                                                                                                                                                                                                       |                |
| Groveland, Cong. ch. and so.                                                                                                                                                                                                                                                                                    | 17 12          |
| Haverhill, West do.                                                                                                                                                                                                                                                                                             | 118 00         |
| Newbury, A friend,                                                                                                                                                                                                                                                                                              | 2 00           |
| Newburyport, A lady,                                                                                                                                                                                                                                                                                            | 30 00          |
| West Amesbury, Cong. ch. with<br>prev. dona. cons. Rev. ABRAHAM<br>BURNHAM, of Haverhill an H.<br>M.                                                                                                                                                                                                            | 9 86           |
| West Newbury, 1st par. special coll.<br>29,08; m. c. 23,24; 2d par. 40;<br>m. c. wh. with prev. dona. cons.<br>JAMES DURGIN an H. M. 72,76;<br>Anna C. Carr, dec'd, 25;                                                                                                                                         | 190 08—367 06  |
| Essex co. South Aux. So. C. M. Richardson, Tr.                                                                                                                                                                                                                                                                  |                |
| Gloucester, Evan. cong. ch. and so.<br>(of wh. for the Zulu miss. avails<br>of watch, 2,75;) 102,75; Lanes-<br>ville ch. m. c. 36,25;                                                                                                                                                                           | 139 00         |
| Manchester, Rev. Mr. Tenney's m. 16 25                                                                                                                                                                                                                                                                          |                |
| Rockport, Miss. sewing circle,                                                                                                                                                                                                                                                                                  | 20 00—175 25   |
| Franklin co. Aux. So. L. Merriam, Tr.                                                                                                                                                                                                                                                                           |                |
| A friend,                                                                                                                                                                                                                                                                                                       | 10 00          |
| Ashfield, 1st cong. ch. and so. 12;<br>m. c. 25,33; 2d cong. ch. and<br>so. 28,41;                                                                                                                                                                                                                              | 65 74          |
| Buckland, Cong. ch.                                                                                                                                                                                                                                                                                             | 63 58          |
| Charlemont, 1st cong. ch. and so.                                                                                                                                                                                                                                                                               | 30 00          |



|                                          |                                |        |
|------------------------------------------|--------------------------------|--------|
| Conway, Cong. ch. and so. gent.          | 113.63; ladies, 67.67; m. c.   |        |
| 85.37; extra, gent. 66; la. 69;          | 401 87                         |        |
| Deerfield, Ortho. Cong. ch. and so.      | 30 20                          |        |
| E. Hawley, Cong. ch. 23; m. c. 2;        | 24 00                          |        |
| Greenfield, 2d cong. ch.                 | 50 00                          |        |
| Montague, Mrs. Zelinda Bardwell          |                                |        |
| to cons. RODOLPHUS JOHNSON,              |                                |        |
| of Warren, R. I. an H. M.                | 100 00                         |        |
| South Deerfield, Monument so. 6;         |                                |        |
| 1st cong. ch. and so. to cons.           |                                |        |
| SUMNER DUNLAP an H. M.                   | 125.58;                        | 131 58 |
| Sunderland, Cong. ch. wh. with           |                                |        |
| other dona. cons. MOSES HUB-             |                                |        |
| BARD, 2d, an H. M. 19.50; a              |                                |        |
| mother's offering, 7;                    | 26 50                          |        |
| Warwick, Trin. so.                       | 11 50                          |        |
|                                          | 941 97                         |        |
| Dis. on broken bank bill,                | 2 85—912 12                    |        |
| Hampden co. Aux. So. J. C. Bridgman, Tr. |                                |        |
| Chicopee, 1st cong. ch. and so. m.       | c. 52.53; 3d cong. ch. special |        |
| coll. and m. c. which with prev.         | dona. cons. C. M. KENDALL and  |        |
| CHAS. L. PEPPER H. M. 197.73;            | 250 31                         |        |
| Chicopee Falls, 2d cong. ch. 20.89;      |                                |        |
| m. c. 42.47;                             | 63 36                          |        |
| East Longmeadow, Cong. ch. wh.           |                                |        |
| with prev. dona. cons. Rev. A. B.        |                                |        |
| PEABODY and HEZEKIAH BURT                |                                |        |
| H. M. 79; m. c. and coll. 23.67;         |                                |        |
| H. Burt, 10;                             | 112 67                         |        |
| Holyoke, 2d cong. ch. which with         |                                |        |
| prev. dona. cons. CHARLES DYER           |                                |        |
| an H. M. 91.43; Jubilee offering,        | 5;                             | 96 43  |
| Huntington, 2d cong. ch. 24.24; m.       | c. 16.43;                      | 40 67  |
| Longmeadow, Cong. ch. m. c. 24.76;       |                                |        |
| la. sewing circle, 56; gent. benev.      |                                |        |
| asso. 200.75;                            | 281 51                         |        |
| Monson, E. F. M. 5; Rev. D. N.           |                                |        |
| Coburn, 10;                              | 15 00                          |        |
| North Wilbraham, Cong. ch. wh.           |                                |        |
| with prev. dona. cons. DAVID             |                                |        |
| ADAMS an H. M. 14.81; m. c.              |                                |        |
| 26.13; a friend, 14.50;                  | 55 44                          |        |
| Palmer, 1st cong. ch.                    | 13 05                          |        |
| Springfield, South ch. and so. wh.       |                                |        |
| with prev. dona. cons. Mrs. S. G.        |                                |        |
| BUCKINGHAM, Mrs. MARIA STE-              |                                |        |
| VENS, Mrs. WILLIAM STOWE,                |                                |        |
| Mrs. HELEN MARSH, Mrs. ANNA              |                                |        |
| E. BRIDGMAN, Mrs. EMILY B.               |                                |        |
| COLTON, Mrs. O. W. WILCOX,               |                                |        |
| HENRY A. ROBINSON, A. F.                 |                                |        |
| COWLES, A. S. McLEAN, O. W.              |                                |        |
| WILCOX, SIMEON NEWELL, JAS.              |                                |        |
| H. BUTLER, HENRY BREWER,                 |                                |        |
| FRANKLIN CHAMBERLAIN, and                |                                |        |
| JOSEPH C. BRIDGMAN H. M.                 |                                |        |
| 707.86; young people's miss. asso.       |                                |        |
| 80.08; a friend, 500; 1st ch. and        |                                |        |
| so. to cons. JOHN C. KINGSLEY,           |                                |        |
| ELBRIDGE MORGAN, Mrs. H. M.              |                                |        |
| PARSONS H. M. 141.12; m. c.              |                                |        |
| 215.43; Jubilee offering, (of wh.        |                                |        |
| fr. Marvin Chapin to cons. JOHN          |                                |        |
| M. CHAPIN an H. M. 100;                  | 310;                           |        |
| North ch. and so. 101.66; m. c.          |                                |        |
| 119.60; a friend to cons. Mrs.           |                                |        |
| ESTHER A. DRUMMOND an H.                 |                                |        |
| M. 100; Olivet st. ch. wh. with          |                                |        |
| prev. dona. cons. THOMAS J.              |                                |        |
| SHEPARD an H. M. 40.25; Rev.             |                                |        |
| Asa Mann, 10;                            | 2,326 00                       |        |
| South Wilbraham, Cong. ch. 20;           |                                |        |
| individual, 10;                          | 30 00                          |        |
| Westfield, 1st cong. ch. 125; m. c.      |                                |        |
| 100;                                     | 225 00                         |        |
| West Granville, 1st cong. ch. 14.36;     |                                |        |
| m. c. 24.53;                             | 38 89                          |        |
| West Springfield, 1st cong. ch.          |                                |        |
| 141.20; m. c. 70.83;                     | 212 03                         |        |
|                                          | 3,760 36                       |        |
| Ded. for printing,                       | 25 00-3,735 36                 |        |

|                                               |                |  |
|-----------------------------------------------|----------------|--|
| Hampshire co. Aux. So. S. E. Bridgman, Tr.    |                |  |
| A friend, to cons. DAVID SANDERS              |                |  |
| and Mrs. AMY W. SANDERS, of                   |                |  |
| Wateley, H. M.                                | 200 00         |  |
| Easthampton, Cong. ch. m. c. 41.14;           |                |  |
| Samuel Williston, 600;                        | 641 14         |  |
| Granby, Cong. ch. and so.                     | 37 56          |  |
| Northampton, 1st cong. ch. 515.52;            |                |  |
| m. c. 84.32; Edwards ch. 109.83;              |                |  |
| m. c. 27.84; N. B. C. 4; I. W.                |                |  |
| Lyman, 50;                                    | 821 51         |  |
| Plainfield, Cong. ch. and so.                 | 41 63          |  |
| South Hadley, do. m. c. 28.26;                |                |  |
| avails of gold ornament, 75c.;                | 29 01          |  |
| South Hadley Falls, Cong. ch.                 | 40 28          |  |
| Westhampton, do.                              | 33 92-1,845 05 |  |
| Middlesex co.                                 |                |  |
| Bedford, Trin. cong. ch. and so.              |                |  |
| wh. with prev. dona. cons. P. W.              |                |  |
| CHAMBERLIN, and Mrs. SARAH                    |                |  |
| D. LANE of Boston, H. M. 148.79;              |                |  |
| ladies' special effort, 17; m. c.             |                |  |
| 4.96;                                         | 170 75         |  |
| Cambridge, Shepard cong. ch. and              |                |  |
| so. m. c.                                     | 30 89          |  |
| Cambridgeport, 1st cong. ch. and              |                |  |
| so.                                           | 240 00         |  |
| East Cambridge, Evan. cong. ch.               |                |  |
| m. c.                                         | 10 76          |  |
| Lowell, Kirk st. cong. ch. and so.            |                |  |
| 600; 1st cong. ch. 263.46; m. c.              |                |  |
| 45.99;                                        | 911 45         |  |
| Melrose, Cong. ch. and so. 228.85;            |                |  |
| m. c. 72.89;                                  | 301 71         |  |
| Newton Corner, Eliot ch. and so.              |                |  |
| R. W. Holman,                                 | 30 00          |  |
| North Chelmsford, Rev. B. F. Clark            |                |  |
| and wife,                                     | 35 00          |  |
| Waltham, Trin. cong. ch. and so.              | 19 20          |  |
| West Cambridge, W. S. Frost,                  | 100 00         |  |
| Weston, Mrs. M. A. H. Bigelow,                | 40 60-1,889 73 |  |
| Middlesex co. North and vic. C. Lawrence, Tr. |                |  |
| Fitchburg, Calv. cong. ch. and so.            |                |  |
| 61.78; a friend, 50c.;                        | 62 28          |  |
| Grafton, Union ortho. ch. and so.             | 43 00          |  |
| Lancaster, Cong. ch. and so. 55; a            |                |  |
| friend, 25; a friend, 10;                     | 90 00          |  |
| Pepperell, Cong. ch.                          | 23 12          |  |
| Shirley, Ortho. ch. and so. bal.              | 32             |  |
| Stow, do.                                     | 25 10-248 72   |  |
| Middlesex South.                              |                |  |
| Grantville, Cong. ch. and so.                 | 45 00          |  |
| Littleton, Rev. E. Loomis,                    | 25 00          |  |
| Natick, Cong. ch. and so. m. c.               | 19 18          |  |
| Needham Plain, m. c.                          | 12 33          |  |
| Sherborn, Cong. ch. a bal.                    | 4 00           |  |
| South Natick, John Eliot ch. and              |                |  |
| so.                                           | 7 50           |  |
| Tewksbury, Cong. ch. and so.                  | 170 00         |  |
| Townsend Centre,                              | 136 00         |  |
| Wayland, Evan. Trin. ch. 36.37;               |                |  |
| m. c. 13.77;                                  | 50 14          |  |
| Westford, Union cong. church and              |                |  |
| so.                                           | 7 85-477 00    |  |
| Norfolk co.                                   |                |  |
| Dedham, 1st ch. and so.                       | 100 00         |  |
| Dorchester, 2d cong. ch. and so.              | 29 00          |  |
| Dover, do. do.                                | 16 00          |  |
| East Medway, 1st do. 78.50; m. c.             |                |  |
| 15.51;                                        | 91 01          |  |
| Jamaica Plain, Harry and Alice,               | 5 00           |  |
| Roxbury, Eliot ch. and so. gent.              |                |  |
| 671.75; m. c. 15.39; Vine st. ch.             |                |  |
| and so. 188; m. c. 14.52;                     | 889 66         |  |
| West Roxbury, South evan. cong.               |                |  |
| ch. and so. m. c. 24.01; Mrs. E.              |                |  |
| W. 2;                                         | 26 01          |  |
| Wrentham, A friend,                           | 6 00-1,165 71  |  |
| Old Colony Aux. So. H. Coggeshall, Tr.        |                |  |
| Rochester, Cong. ch. and so.                  | 18 00          |  |
| West Middleboro', A friend,                   | 1 00—19 00     |  |
| Palestine Miss. So. E. Alden, Tr.             |                |  |
| Bridgewater, James M. Leonard,                | 50 00          |  |
| Hanover, 2d cong. ch. Rev. J.                 |                |  |
| Aiken, 5; J. Totman, 2;                       | 7 00           |  |
| North Middleboro', Cong. ch. and              |                |  |
| so.                                           | 29 67—86 67    |  |

## Pilgrim Asso.

|                                                                   |               |
|-------------------------------------------------------------------|---------------|
| Kingston, 2d evan. cong. ch. and so.                              | 85 00         |
| Marshfield, Cong. ch. and so.                                     | 7 75—92 75    |
| Taunton and vic.                                                  |               |
| Rehoboth, Cong. ch. and so.                                       | 53 00         |
| Worcester co. Central Asso. W. R. Hooper, Tr.                     |               |
| (Of wh. from Boylston Centre, cong. ch. 100; a friend, 1,040)     | 1,900 00      |
| Worcester co. North Aux. So. C. Sanderson, Tr.                    |               |
| Ashburnham, Friends, by Miss Fuller,                              | 10 00         |
| Worcester co. South Conf. of cha. W. C. Capron, Tr.               |               |
| Blackstone, Cong. ch. and so. to cons. HENRY C. KIMBALL and H. M. | 111 00        |
| Sutton, Cong. ch. la. extra,                                      | 36 00         |
| Upton, Mrs. L. Fiske, for Turkish miss. 3; for China, 3;          | 6 00          |
| Uxbridge, Evan. ch. ladies,                                       | 18 25         |
| Westboro', Rev. W. T. Sleeper,                                    | 25 00         |
| Whitinsville, Cong. ch. m. c.                                     | 442 97—639 22 |

18,963 51

|                                                                  |               |
|------------------------------------------------------------------|---------------|
| Chelsea, Winnisimmet ch. and so. m. c. 36,84; a friend, 3;       | 39 84         |
| Holmes' Hole, Coll. in the Methodist vestry, 5,17; a friend, 10; | 15 17         |
| Mass. 2; A. J. 2; unknown, 40; a friend, 10; a friend, 100;      | 154 00—289 01 |

19,172 52

|                                                                       |                 |
|-----------------------------------------------------------------------|-----------------|
| <b>Legacies.</b> —Brookfield, Rev. M. Stone, by J. S. Montague, Ex'r, | 300 00          |
| Lee, Stephen Bradley, sen., by Stephen Bradley,                       | 170 00          |
| Southampton, Warham Searle, by T. P. Bates, Ex'r,                     | 10 00           |
| Southbridge, Samuel T. Lane, by S. M. Lane,                           | 100 00          |
| Whitinsville, Ezra W. Fletcher, by P. W. Dudley, Ex'r,                | 700 00          |
| Woburn, Avails of land belonging to the Estate of Stephen Richardson, | 570 20—1,850 20 |

21,022 72

## CONNECTICUT.

|                                                                                                          |               |
|----------------------------------------------------------------------------------------------------------|---------------|
| Fairfield co. West Aux. So. C. Marvin, Tr.                                                               |               |
| Darien, Cong. ch.                                                                                        | 23 00         |
| Fairfield, Mrs. A. H. Kellogg,                                                                           | 10 00         |
| Green's Farm, Cong. ch. m. c.                                                                            | 7 60          |
| Stamford, 1st do. 24,44; RICHARD E. RICE to cons. himself an H. M. 100;                                  | 124 44—164 44 |
| Fairfield co. East Aux. So.                                                                              |               |
| Bethel, S. Seelye,                                                                                       | 36 00         |
| Bridgeport, 1st cong. ch.                                                                                | 75 27         |
| Newtown, Cong. ch.                                                                                       | 48 40—159 67  |
| Hartford co. Aux. So. A. G. Hammond, Tr.                                                                 |               |
| Bristol, A friend,                                                                                       | 11 00         |
| Burlington, Cong. ch. and so.                                                                            | 36 00         |
| Collinsville, Cong. ch.                                                                                  | 119 44        |
| East Windsor, 1st ch. 65; Hill, 20,88;                                                                   | 85 88         |
| Hartford, Centre ch. m. c. 26,45; North ch. m. c. 56,58;                                                 | 83 03         |
| Manchester, 2d cong. ch.                                                                                 | 113 70        |
| New Hartford, North cong. ch. (of wh. fr. Eliza S. Brown, for the support of Anna E. Martin, Ceylon, 12) | 80 00         |
| Pequonock, Cong. ch.                                                                                     | 2 00          |
| Suffield, Mrs. M. Campbell,                                                                              | 2 00          |
| Weathersfield, A friend,                                                                                 | 2 00          |
| West Avon, Cong. ch.                                                                                     | 15 20         |
| Windsor, 1st do.                                                                                         | 56 00—606 25  |
| Hartford co. South Aux. So. H. S. Ward, Tr.                                                              |               |
| Kensington, Cong. ch. m. c.                                                                              | 13 00         |
| Litchfield co. Aux. So. G. C. Woodruff, Tr.                                                              |               |
| Bridgevater,                                                                                             | 20 00         |
| Kent, Cong. ch.                                                                                          | 75 00         |
| Morris, Cong. ch.                                                                                        | 10 00         |
| New Preston, Ch. and Warawang asso.                                                                      | 20 00         |
| Terryville, Cong. ch. m. c.                                                                              | 33 05         |
| Winchester Centre, Cong. ch. m. c.                                                                       | 10 00—168 05  |
| Middlesex Asso. R. E. Seiden, Tr.                                                                        |               |
| Centre Brook, Cong. ch. m. c.                                                                            | 15 00         |

|                                                                                                                                                                                                                                                                                                |                    |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------|
| East Hampton, 1st cong. ch. wh. with prev. dona. cons. Rev. H. A. RUSSELL and HIRAM VEAZEY H. M.                                                                                                                                                                                               | 140 00             |
| Grassy Hill, Cong. ch. and so. to cons. Rev. GEORGE A. MILLER, of Burlington, an H. M.                                                                                                                                                                                                         | 50 00              |
| Old Saybrook, Phebe Lord,                                                                                                                                                                                                                                                                      | 10 00—215 00       |
| New Haven City Aux. So. F. T. Jarman, Agent.                                                                                                                                                                                                                                                   |                    |
| North ch. m. c. 9,25; South ch. m. c. 8,31; Yale college, 486,18; m. c. 4,60; Chapel st. ch. m. c. 27; College st. ch. 69; Centre ch. m. c. 192,92; Davenport chapel, m. c. 2,72; 3d ch. m. c. 100,78; Mrs. A. N. S. 5; a friend, 50; an aged lady, 20; Ladies' Durand so. 10; J. M. B. D. 10; | 995 76             |
| New Haven co. East Aux. So. F. T. Jarman, Agent.                                                                                                                                                                                                                                               |                    |
| Fairhaven, Centre ch. m. c.                                                                                                                                                                                                                                                                    | 15 75              |
| Madison, Cong. ch.                                                                                                                                                                                                                                                                             | 40 00              |
| West Meriden, G. M.                                                                                                                                                                                                                                                                            | 5 00—60 55         |
| New Haven co. West Conso. A. Townsend, Tr.                                                                                                                                                                                                                                                     |                    |
| Waterbury, 1st cong. ch. 25,41; m. c. 15,10; Rev. S. W. Magill, 10;                                                                                                                                                                                                                            | 50 61              |
| New London and vic. and Norwich and vic. Aux. So. F. A. Perkins & C. Butler, Trs.                                                                                                                                                                                                              |                    |
| Franklin, Cong. ch.                                                                                                                                                                                                                                                                            | 36 40              |
| Greenwich,                                                                                                                                                                                                                                                                                     | 36 00              |
| Lebanon, Goshen, Cong. ch. extra,                                                                                                                                                                                                                                                              | 44 50              |
| Montville, Mohegan ch.                                                                                                                                                                                                                                                                         | 21 91              |
| Mystic Bridge, Cong. ch.                                                                                                                                                                                                                                                                       | 58 76              |
| New London, 1st cong. ch. m. c. 44,92; a member of the 1st ch. to cons. Mrs. BETSEY P. McEWEN, of Enfield, Ms an H. M. 100;                                                                                                                                                                    | 144 92             |
| No. Stonington, Cong. ch. and so.                                                                                                                                                                                                                                                              | 108 00             |
| Norwich, Broadway ch. 56,06; gent. 14,25; ladies, 2; 2d ch. and Broadway union m. c. 62,19; 1st ch. and so. m. c. 25,45; 2d ch. and so. 19,04;                                                                                                                                                 | 178 99             |
| Preston, 1st cong. ch.                                                                                                                                                                                                                                                                         | 50 00              |
| Stonington, do.                                                                                                                                                                                                                                                                                | 22 22—701 70       |
| Tolland co. Aux. So. E. B. Preston, Tr.                                                                                                                                                                                                                                                        |                    |
| Columbia, Cong. ch. and so. extra,                                                                                                                                                                                                                                                             | 24,15; m. c. 3,85; |
| North Coventry, Cong. ch. wh. with prev. dona. cons. LYMAN TALCOTT an H. M. 50; ladies' asso. 60,84;                                                                                                                                                                                           | 110 84             |
| Somers, Cong. ch. in part, 30; m. c. 20;                                                                                                                                                                                                                                                       | 50 00              |
| Vernon, Cong. ch. m. c. 12; a friend, 3;                                                                                                                                                                                                                                                       | 15 00—253 84       |
| Willington,                                                                                                                                                                                                                                                                                    | 50 00              |
| Windham co. Aux. So.                                                                                                                                                                                                                                                                           |                    |
| Ashford, Cong. ch.                                                                                                                                                                                                                                                                             | 22 00              |
| Scotland, do.                                                                                                                                                                                                                                                                                  | 25 00              |
| Thompson, do. m. c.                                                                                                                                                                                                                                                                            | 19 00              |
| Putnam, Village ch. 26; m. c. 10;                                                                                                                                                                                                                                                              | 36 00              |
| Willimantic, Cong. ch. m. c. 24,50; la. 2,25;                                                                                                                                                                                                                                                  | 26 75—128 75       |

3,517 72

|                                                                                                                  |               |
|------------------------------------------------------------------------------------------------------------------|---------------|
| <b>Legacies.</b> —East Hartford, Mrs. H. Bigelow, by A. G. Hammond,                                              | 22 50         |
| New Haven, Mrs. Lucretia Hotchkiss, by Charles Bradley, Ex'r, 200; Rev. Wm. L. Strong, by Wm. Strong, Ex'r, 200; | 400 00—422 50 |

3,940 22

## RHODE ISLAND.

|                                                                  |              |
|------------------------------------------------------------------|--------------|
| Bristol, Cong. ch. and so. 55,06; lad. 48,88; m. c. 6,06;        | 110 00       |
| Little Compton, United cong. ch. m. c. 21,10; widow's mite, 65c; | 21 75        |
| Westerly, Cong. ch. jubilee offering,                            | 25 00—156 75 |

## NEW YORK.

|                                                                      |        |
|----------------------------------------------------------------------|--------|
| Buffalo and vic. Aux. So. J. Crocker, Agent.                         |        |
| Buffalo, E. D. 25; a friend, 200;                                    | 225 00 |
| Geneva and vic. Aux. So. A. Merrell, Agent.                          |        |
| Addison, Pres. ch.                                                   | 31 21  |
| Bristol; Rev. E. Jones,                                              | 5 00   |
| Burdette, Pres. ch. wh. with prev. dona. cons. EDMUND BROWN an H. M. | 31 25  |

|                                               |              |
|-----------------------------------------------|--------------|
| Fulton, Pres. ch.                             | 225 60       |
| Geneva, Fem. miss. so. 68,15; W.              |              |
| H. Smith, 12;                                 | 80 15        |
| Greene, Cong. ch.                             | 12 18        |
| Havana, Pres. ch.                             | 18 00        |
| Livonia, do.                                  | 20 00        |
| McGrawville, "                                | 26 00        |
| Newark Valley, Cong. ch. 50,76;               |              |
| m. c. 13,33;                                  | 64 09        |
| Prattsburgh, Pres. ch. m. c.                  | 21 00        |
| Seneca Castle, do.                            | 34 50        |
| Whitney's Point, 33,25; Fem. miss.            |              |
| so. 10,75;                                    | 44 00        |
|                                               | 612 38       |
| Ded. exc.                                     | 3 00—609 38  |
| Greene co. Aux. So. J. Doane, Agent.          |              |
| Catekill, Pres. ch. (of wh. from              |              |
| E. B. Day, 50;) 212,43; a friend,             |              |
| 5;                                            | 217 43       |
| Durham, 1st pres. ch. m. c.                   | 32 25—249 68 |
| Monroe co. and vic. E. Ely, Agent.            |              |
| Rochester, Central pres. ch. 80; 1st pres.    |              |
| ch. a friend, 400;                            | 480 00       |
| New York and Brooklyn Aux. So. A. Merwin, Tr. |              |
| Of wh. fr. Clinton av. cong. ch. Brooklyn,    |              |
| (of wh. fr. Henry Treadwell to cons.          |              |
| Mrs. HENRY TREADWELL, ALFRED                  |              |
| SMITH and Rev. EDWARD C. MILES,               |              |
| of Stratton, N. H., H. M. 250; GEORGE         |              |
| W. SNOW, to cons. himself an H. M.            |              |
| 100; Alfred S. Barnes, to cons. Mrs.          |              |
| ALFRED S. BARNES an H. M. 100;                |              |
| FREDERIC A. LANE, to cons. himself an         |              |
| H. M. 100; Miss HELEN B. STONE,               |              |
| to cons. herself an H. M. 100; Alfred         |              |
| Smithus, to cons. Rev. FRANCIS H.             |              |
| MARLING, of Toronto, Canada, an H.            |              |
| M. 50; E. S. Roberts, to cons. Rev.           |              |
| BRAINARD KENT, of Chicago, Ill. an            |              |
| H. M. 50; R. S. Oakley, to cons. Rev.         |              |
| CHARLES M. OAKLEY, of Millville, an           |              |
| H. M. 50; fr. the church, to cons. Mrs.       |              |
| WILLIAM I. BUDINGTON an H. M.                 |              |
| 100; I. O. Whitehouse, 50; George S.          |              |
| Coe, 50; John Smithus, 50; John A.            |              |
| Betts, 50; Michael Snow, 50; L. C.            |              |
| Andrus, 25; Jas. Hutchinson, 25; E. R.        |              |
| Aldrich, 25; Edward Stone, 25; Delia          |              |
| W. Stone, 25; R. S. Wyckoff, 25; Ed-          |              |
| ward H. Ladd, 25; C. P. Dixon, 50;            |              |
| L. C. Warner, 20; S. C. Parsons, 20;          |              |
| W. H. Harris, 20; Amos T. Hatfield,           |              |
| 20; John F. McCoy, 25; O. Stelle, 20;         |              |
| Luke T. Merrill, 20; Rev. W. I. Bud-          |              |
| ington, 25; 1,892,55; of which for the        |              |
| debt, 715;) 1,177,55; Park pres. ch.          |              |
| Brooklyn, to cons. Rev. THEODORE L.           |              |
| CUTLER an H. M. 155,72; A. A. Lewis,          |              |
| 30; W. A. Ransom, 75; B. B. Gale, 50;         |              |
| B. F. Butler, 40; Edw'd C. Chapin, 20;        |              |
| Francis Torrance, 20; W. E. Dodge,            |              |
| 1,000; Mrs. Hannah Ireland, 30; Dr.           |              |
| Blakeman, 25; North pres. ch. 234,34;         |              |
| 11th pres. ch. which with prev. dona.         |              |
| cons. Rev. EDWARD ALLEN, of Honeoye           |              |
| Falls, Rev. LORENZO M. GATES, of              |              |
| Hinsdale, Rev. LYSANDER T. BUR-               |              |
| BANK, of the Assyrian mission, and            |              |
| Rev. JAMES A. GRIFFES, H. M. 150;             |              |
| Z. S. Ely, 500; A. B. Wetmore, 250;           |              |
| John Slade, 300; Scudder miss. so. of         |              |
| West pres. ch. 180; W. W. Chester,            |              |
| 500; a Methodist Jubilee offering, 10;        | 4,938 28     |
| Oneida co. Aux. So. J. E. Warner, Tr.         |              |
| Utica, Unknown,                               | 5 00         |
| Otsego co. Aux. So. D. H. Little, Tr.         |              |
| Delhi, The Misses Dennis,                     | 10 00        |
| St. Lawrence co. Aux. So. L. W. Chaney, Tr.   |              |
| Gouverneur, An H. M. to cons. JAMES           |              |
| NEWTON WRIGHT an H. M.                        | 100 00       |
| Syracuse and vic. Aux. So. S. Mead, Tr.       |              |
| Otisco, A friend,                             | 10 00        |
| Pompey, 1st cong. ch.                         | 48 68        |
|                                               | 58 68        |
| Ded. exc.                                     | 29—58 39     |

|                                          |               |
|------------------------------------------|---------------|
| Washington co. Aux. So. A. Eldredge, Tr. |               |
| Salem, 1st pres. ch. (of wh. fr. T.      |               |
| R. W. for education in West              |               |
| Africa, 15;)                             | 115 39        |
| Whitehall, Pres. ch. (of wh. fr. I.      |               |
| H. H. Burke, to cons. SAMUEL             |               |
| SHUMWAY, of Essex, N. Y. an              |               |
| H. M. 100;) 200,32; m. c.                |               |
| 79,33;                                   | 279 65—395 04 |
|                                          | 7,070 77      |
| Albany, 4th pres. ch. m. c. 75; 1st      |               |
| cong. ch. 93,24; Davis Dyer, 15;         | 183 24        |
| Angelica, V. Thomas,                     | 8 00          |
| Arkport, Pres. ch.                       | 10 00         |
| Aurora, do. which with prev. dona.       |               |
| cons. ALONZO DELANO MORGAN               |               |
| and Rev. THOMAS B. HUDSON, of            |               |
| Union Springs, H. M.                     | 55 00         |
| Bainbridge, Ch.                          | 6 78          |
| Baldwinville, 1st pres. ch.              | 20 00         |
| Bell Port, 1st cong. ch.                 | 4 16          |
| Berkshire, A friend, 5; 1st cong. ch.    |               |
| coll. and m. c. 50,22;                   | 55 22         |
| Big Falls, Pres. ch.                     | 20 00         |
| Brunswick, 1st do.                       | 11 20         |
| Burns, Pres. ch.                         | 6 00          |
| Buskirk's Bridge, E. Smith,              | 10 00         |
| Binghamton, Pres. ch. (of wh. from       |               |
| O. Ely to educate Louisa G. Ely,         |               |
| Ceylon, 20;) 245; Rev. Peter Lock-       |               |
| wood and wife, 25;                       | 270 00        |
| Circleville, Pres. ch.                   | 10 00         |
| Champlain, 1st pres. ch. and so.         | 55 00         |
| Chenango Forks, Rev. S. Johnson,         | 5 00          |
| Corning, Pres. ch.                       | 71 53         |
| Crown Point, 2d cong. ch.                | 20 00         |
| Denton, Pres. ch.                        | 39 25         |
| East Palmyra, do. 20,39; A. H. L.        |               |
| and wife, 6;                             | 26 39         |
| East Springfield, Rev. S. J. Tracy,      | 50 00         |
| Fayetteville, Pres. ch. and so.          | 85 23         |
| Flushing, Rev. H. D. Ward,               | 10 00         |
| Franklin, 1st ortho. cong. ch.           | 69 50         |
| Franklinville, Pres. ch. m. c.           | 42 50         |
| Gloversville, Cong. ch. and so. (of      |               |
| wh. from Chas. Mills to cons. Mrs.       |               |
| MARY ANN HOUGH an H. M. 100;             |               |
| Mr. and Mrs. U. M. Place to cons.        |               |
| WILLIAM BURR DUNNING an H.               |               |
| M. 100; Mrs. Mary A. Hosmer to           |               |
| cons. ISAAC McDONALD an H. M.            |               |
| 100; I. V. Place to constitute Miss      |               |
| LUCY PLACE an H. M. 100; D. C.           |               |
| Mills to cons. Mrs. ANDALUSIA E.         |               |
| MILLS an H. M. 160; Alanson Jud-         |               |
| son, 75;)                                | 718 18        |
| Guilford, 1st cong. ch. and so.          | 31 65         |
| Homer, Cong. ch. 242; J. M. Scher-       |               |
| merhorn, 100;                            | 332 00        |
| Howell's Depot, Mrs. A. M. F. Shaw,      |               |
| for Rev. L. H. Gulick, Micronesia,       | 1 00          |
| Hudson, 1st pres. ch. 67,81; JOSIAH      |               |
| W. FAIRFIELD, to cons. himself an        |               |
| H. M. 100;                               | 167 81        |
| Irrington, Pres. ch. (of wh. fr. John    |               |
| T. Terry, which with prev. dona.         |               |
| cons. FREDERICK P. TERRY, JOHN           |               |
| T. TERRY, Jr., and ROBERT                |               |
| TERRY H. M. 20;)                         | 432 00        |
| Kinderhook, Ref. D. ch. to cons. Rev.    |               |
| J. ROMMYN BERRY an H. M.                 | 110 00        |
| Leon, Mrs. S. M. Wellman,                | 3 00          |
| Lewiston, Pres. ch.                      | 10 00         |
| Marbletown, A lady,                      | 5 00          |
| Middletown, 1st pres. ch.                | 90 00         |
| Milton, J. O. Clark,                     | 10 00         |
| Morrisville, Cong. ch. and so. 35;       |               |
| Rev. W. B. Hammond, 10;                  | 45 00         |
| Newark, Pres. ch. Jubilee offering,      |               |
| 201,83; m. c. 38,17;                     | 240 00        |
| New Haven, Pres. ch. and so.             | 9 00          |
| New Hartford, Unknown,                   | 5 00          |
| New Lebanon, S. C. 5,75; a friend,       |               |
| 25c.;                                    | 6 00          |
| New York, Rev. Isaac Ferris, D. D.       | 50 00         |
| North Bergen, J. G. 5; Mrs. M. B.        |               |
| G. 5;                                    | 10 00         |

|                                                                                          |                |
|------------------------------------------------------------------------------------------|----------------|
| North East, Centre Cong. ch. 10;<br>Rev. G. R. F. 75c.;                                  | 10 75          |
| Northville, Young people's miss. so.                                                     | 5 00           |
| Oakfield, Pres. ch. Mrs. E. Holbrook,<br>10; Miss Mary Holbrook, 15; E.<br>N. Manley, 5; | 30 00          |
| Oswego, Cong. ch.                                                                        | 106 52         |
| Otisco, Youth's miss. so. for Priest<br>Yohannan,                                        | 35 00          |
| Owego, Pres. ch. 133; m. c. 51,17;                                                       | 184 17         |
| Phelps, A lady,                                                                          | 1 00           |
| Rensen, Ebenezer cong. ch. 9,14; E.<br>W. Everett's fam. miss. box, 4,70;                | 13 81          |
| Ridgebury, Pres. ch. 30; J. C. Stew-<br>art, 15;                                         | 45 00          |
| River Head, Cong. ch.                                                                    | 7 00           |
| Rodman, do.                                                                              | 25 00          |
| Schaghticoke, Pres. ch. and cong.                                                        | 140 00         |
| Skaneateles, Pres. ch.                                                                   | 40 00          |
| Shelter Island, Coll.                                                                    | 23 00          |
| Sherman, Cong. ch. and so.                                                               | 40 50          |
| Sidney Plains, Ch.                                                                       | 19 00          |
| Southold, Pres. ch.                                                                      | 10 00          |
| Spencertown, do.                                                                         | 33 00          |
| Springfield, do.                                                                         | 100 00         |
| Success, Mrs. N. D.                                                                      | 1 00           |
| Tarrytown, Young la. miss. box,                                                          | 9 00           |
| Troy, 1st pres. ch. to cons. Rev.<br>HERRICK JOHNSON an H. M.                            | 50 00          |
| Unionville, Pres. ch.                                                                    | 11 00          |
| Vernon Centre, do.                                                                       | 27 33          |
| Walton, 1st cong. ch. ack. in the<br>June Herald as from the pres. ch.<br>37.            |                |
| Warrensburgh, 1st cong. ch. m. c.                                                        | 12 40          |
| Warsaw, E. D. B.                                                                         | 10 00          |
| Waterford, H. G. wh. with prev.<br>dona. cons. S. B. LUDLOW, of<br>Oswego, an H. M.      | 50 00          |
| Waterville, Pres. ch. Jubilee fund, 25;<br>la. benev. asso. 38;                          | 63 00          |
| Wilson, Union miss. asso.                                                                | 2 60           |
| York, Pres. ch. 18; Rev. T. M. H.<br>5; J. P. V. 5; A. C. 5;                             | 33 00          |
| A friend,                                                                                | 50 00-4,577 16 |
|                                                                                          | 11,647 93      |
| <b>Legacies.</b> —A friend,                                                              | 10,000 00      |
| Fulton, J. Darrow, by J. E. Dut-<br>ton, Ex'r, (150 prev. ack.)                          | 213 26         |
| Oswego, Squire Stone, by E. W.<br>Brown, Ex'r,                                           | 16 75          |
| Salem, Daniel Hawkners,                                                                  | 10 50          |
|                                                                                          | 10,240 51      |
|                                                                                          | 21,888 44      |

## NEW JERSEY.

|                                                                                                                                                                                                                   |                |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| Bergen, 1st pres. ch.                                                                                                                                                                                             | 158 23         |
| Deckertown, do. 23; E. A. Stiles to<br>cons. Mrs. E. B. STILES an H. M.<br>100;                                                                                                                                   | 123 00         |
| Dover, Pres. ch. to cons. Mrs. HAR-<br>RIET SEGUR an H. M. 100; J. L.<br>Allen to cons. CHAS. WHITTELEY<br>and SAMUEL WHITTELEY H. M.<br>200; WARREN SEGUR, wh. with<br>prev. dona. cons. himself an H. M.<br>50; | 350 00         |
| Elizabeth, 3d pres. ch.                                                                                                                                                                                           | 45 00          |
| Hardystone, Pres. ch.                                                                                                                                                                                             | 40 00          |
| Hoboken, do.                                                                                                                                                                                                      | 28 06          |
| Jersey City, Rev. Mr. Lusk,                                                                                                                                                                                       | 5 00           |
| Newark, 6th pres. ch. a widow's<br>mite, 50; High street pres. ch. (of<br>wh. from Miss A. C. 50.) 262,97;<br>Roseville, pres. ch. a bal. 25;                                                                     | 337 97         |
| Orange, 2d pres. ch. 126; H. Bald-<br>win, 10;                                                                                                                                                                    | 136 00         |
| Parsippany, Brick pres. ch. 115; 1st<br>pres. ch. 41;                                                                                                                                                             | 156 00         |
| West Hoboken, 1st pres. ch.                                                                                                                                                                                       | 15 00-1,394 19 |

## PENNSYLVANIA.

|                         |        |
|-------------------------|--------|
| By Samuel Work, Agent.  |        |
| Dunmore, Pres. ch.      | 10 00  |
| Erie, 1st do.           | 100 00 |
| Harbor Creek, Pres. ch. | 25 00  |
| Harrisburgh, 1st do.    | 223 30 |

|                                                                                                                                                                                                                                                                     |             |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|
| Hawley, Pres. ch.                                                                                                                                                                                                                                                   | 12 00       |
| Lawrenceville, Rev. E. D. Wells,                                                                                                                                                                                                                                    | 5 00        |
| Maple, Pres. ch.                                                                                                                                                                                                                                                    | 35 36       |
| Philadelphia, Green Hill pres. ch.<br>89,43; Olivet pres. ch. 15,66;<br>Cedar st. pres. ch. 36,50; Pine<br>st. ch. m. c. 11,88; Clinton st.<br>ch. avails of breast-pin, 3; an<br>Episcopalian, 2; Mrs. D. O. Mor-<br>ton, for Syria, 5; Calvary ch. E.<br>W. C. 5; | 168 47      |
| Pottsville, Welsh cong. ch.                                                                                                                                                                                                                                         | 12 30       |
| Reading, 1st pres. ch. (of wh. fr.<br>Mrs. Maria Long, 25;)                                                                                                                                                                                                         | 128 00      |
| Waterford, Pres. ch.                                                                                                                                                                                                                                                | 5 00-724 43 |
| Athens, A friend,                                                                                                                                                                                                                                                   | 5 00        |
| Bethany, Pres. ch.                                                                                                                                                                                                                                                  | 5 00        |
| Condersport, do.                                                                                                                                                                                                                                                    | 25 00       |
| Franklin, do. m. c.                                                                                                                                                                                                                                                 | 5 00        |
| Mill Creek, do.                                                                                                                                                                                                                                                     | 10 36       |
| Pittston, A friend,                                                                                                                                                                                                                                                 | 2 00        |
| Quakertown, Penny miss. so.                                                                                                                                                                                                                                         | 20 00-72 36 |
|                                                                                                                                                                                                                                                                     | 796 79      |

## DELAWARE.

|                                                                                                                              |               |
|------------------------------------------------------------------------------------------------------------------------------|---------------|
| By Samuel Work, Agent.                                                                                                       |               |
| Drawyers, Pres. ch.                                                                                                          | 15 47         |
| Glasgow, do. ladies' miss. so.                                                                                               | 6 50          |
| Newark, "B,"                                                                                                                 | 10 00         |
| Port Penn, Pres. ch.                                                                                                         | 43 04         |
| St. George's, do.                                                                                                            | 55 00         |
| Wilmington, Hanover st. ch. m. c.<br>72,53; coll. 59,08; Central pres.<br>ch. to cons. Miss ANNE STEWART<br>an H. M. 170,30; | 301 91-431 92 |

## MARYLAND.

|                                                                                                      |              |
|------------------------------------------------------------------------------------------------------|--------------|
| Baltimore, German Ref. ch. Elias<br>Heiner, Tr. 550; a lady in answer<br>to Dr. Goodell's appeal, 5; | 555 00       |
| Emmettsburg, W. Walker,                                                                              | 10 00-565 00 |

## DISTRICT OF COLUMBIA.

|                                                            |               |
|------------------------------------------------------------|---------------|
| Georgetown, J. Darby,                                      | 10 00         |
| Washington, 4th pres. ch. m. c. 52,15;<br>D. W. Hall, 250; | 302 15-312 15 |

## VIRGINIA.

|                        |        |
|------------------------|--------|
| Richmond, 3d pres. ch. | 263 20 |
|------------------------|--------|

## OHIO.

|                                                                                                                                                                                                                                                                             |        |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| By G. L. Weed, Tr.                                                                                                                                                                                                                                                          |        |
| Addison, Pres. ch.                                                                                                                                                                                                                                                          | 8 00   |
| Cincinnati, 2d do. Rev. H. A. Tra-<br>cy to cons. Rev. I. W. ANDREWS,<br>D. D., of Marietta, an H. M. 50;<br>m. c. 7,02; Mr. Bradley, 5; 1st<br>ortho. cong. ch. 123,84; m. c.<br>116,16; to cons. LINCOLN A.<br>GOLD and J. CHICKERING H. M.;<br>8th pres. ch. a lady, 10; | 312 02 |
| College Hill, Fem. college m. c.<br>23,50; pres. ch. m. c. 5,50; G.<br>Y. Roots, wh. with prev. dona.<br>cons. Mrs. JANE N. LEWIS, of<br>Oxford, an H. M. 50; Rev. E. E.<br>Babb, 10; Mrs. Huntington, 7;                                                                   | 96 00  |
| Genoa, Pres. ch.                                                                                                                                                                                                                                                            | 15 00  |
| Hartford, Cong. ch.                                                                                                                                                                                                                                                         | 20 60  |
| Jersey, Pres. ch. m. c. 8,64; spe-<br>cial coll. 24,36; Rev. C. M. Put-<br>nam, 10;                                                                                                                                                                                         | 43 00  |
| Monroeville, Pres. and cong. chs.<br>m. c.                                                                                                                                                                                                                                  | 9 00   |
| Newark, 2d pres. ch. and cong. 138;<br>m. c. 12;                                                                                                                                                                                                                            | 150 00 |
| Portsmouth, 1st pres. ch.                                                                                                                                                                                                                                                   | 225 96 |
| Radnor, Rev. H. McVay and wife,<br>5; individuals, 2;                                                                                                                                                                                                                       | 7 00   |
| Trenton, Pres. ch.                                                                                                                                                                                                                                                          | 18 00  |
|                                                                                                                                                                                                                                                                             | 904 58 |

|                                                                               |             |
|-------------------------------------------------------------------------------|-------------|
| Ded. ex.                                                                      | 4 35-900 23 |
| By Rev. S. G. Clark.                                                          |             |
| Brooklyn, Miss S. Bumpus, 1; a<br>thank-offering, S. G. Clark and<br>fam. 25; | 26 00       |



|                                     |              |
|-------------------------------------|--------------|
| Brownhelm,                          | 11 00        |
| Concord, Mrs. S. J. Wilson,         | 10 00        |
| Defiance,                           | 16 00        |
| Fitchville,                         | 3 00         |
| Greenwich, T. L. Mead,              | 5 00         |
| Mantua,                             | 5 93         |
| Medina, Rev. D. A. Grosvenor,       | 10 00        |
| Newburg, m. c.                      | 12 57        |
| Olena, 36,30; Rev. J. McCut-        |              |
| chan, 5;                            | 41 60        |
| Peru, 34,27; Rev. J. McCutchan,     |              |
| 5;                                  | 39 27        |
| Richfield, Rev. I. Shailer, 1; Mrs. |              |
| I. Shailer, 15; Rev. H. Smith,      |              |
| 1; others, 7;                       | 21 00        |
| Ruggles,                            | 20 00        |
| Wellington, Rev. A. R. Clark and    |              |
| fam.                                | 40 00        |
| York, A. Mash,                      | 10 00—274 37 |

1,174 60

|                                         |             |
|-----------------------------------------|-------------|
| Chester, Hannah T. Reed,                | 10 00       |
| Cincinnati, A. D. Breed, to cons.       |             |
| WILLIAM J. BREED an H. M.               | 100 00      |
| Edinburgh, Cong. ch.                    | 19 00       |
| Elyria, 1st pres. ch. 17; J. M. 5;      | 22 00       |
| Greenwich, A. M.                        | 2 00        |
| Harman, Cong. ch.                       | 15 00       |
| Hudson, M. O. N.                        | 10 00       |
| Ironton, 1st pres. ch.                  | 20 00       |
| Little Mill Creek, Pres. ch.            | 8 83        |
| Marietta, Cong. ch. 34,52; m. c.        |             |
| 6,65; So. of Ing. 9,69; Mrs. A. W.      |             |
| 5;                                      | 55 86       |
| Marysville, Pres. ch. 9,67; m. c. 4,58; |             |
| less ex. 16c.;                          | 14 09       |
| Medina, 1st cong. ch. m. c.             | 2 75        |
| Milan, Pres. ch. to cons. Rev. I. H.    |             |
| WALTER an H. M.                         | 100 00      |
| Painesville, Lake Erie fem. sem.        | 92 00       |
| Putnam, A. Kingsbury,                   | 10 00       |
| Springfield, Cong. ch.                  | 15 00       |
| Tallmadge, Daniel Upson, to cons.       |             |
| FRANCIS W. UPSON an H. M.               |             |
| 100; Guy Wolcott, 75; C. Sackett,       |             |
| 10; R. Fenn, 10; benev. asso. 67;       | 262 00      |
| Troy, Fem. miss. so.                    | 10 00       |
| Watertown, B. Curtis,                   | 4 00        |
| Wayne, S. Jones,                        | 10 00       |
| Windham, A. J.                          | 5 00—787 53 |

1,962 13

## MICHIGAN.

|                                 |             |
|---------------------------------|-------------|
| By J. O. Seeley.                |             |
| Grand Rapids, 1st cong. ch.     | 60 00       |
| Jackson, Cong. ch. 37,95; S. E. |             |
| Dada, 5; B. L. 1; Mr. Glas-     |             |
| gow, 1,50;                      | 45 45       |
| Saranac, Cong. ch.              | 3 00        |
|                                 | 108 45      |
| Ded. disc.                      | 1 55—106 90 |
| By J. S. Farrand.               |             |
| Birmingham, A. Daniels,         | 10 00       |
| Nankin, Rev. A. Armstrong,      | 16 00—26 00 |
| By C. T. Gorham.                |             |
| Eckford, Pres. ch.              | 54 35       |
| Marshall,                       | 7 42        |
| Vermontville, Cong. ch.         | 34 06—95 83 |

228 73

|                                      |              |
|--------------------------------------|--------------|
| Battle Creek, Cong and pres. chs.    | 47 00        |
| Clinton, Cong. ch. a lady,           | 20 00        |
| Franklin, do. and Adrian pres. ch.   |              |
| 4,62; Rev. J. Marsh, 5;              | 9 62         |
| Hillsdale, Pres. ch.                 | 20 00        |
| Ionia, do.                           | 12 08        |
| Jonesville, do. wh. with prev. dona. |              |
| cons. S. B. VROOMAN an H. M.         | 60 00        |
| Milford, United pres. and cong. chs. | 39 72        |
| Parma, Pres. ch.                     | 20 00        |
| Romeo, C. Farrar,                    | 3 03         |
| Sandstone, Cong. ch.                 | 20 00        |
| Springport, Pres. ch.                | 12 05        |
| Utica, Rev. W. Platt,                | 2 00         |
| Vermontville, Cong. ch. and so.      | 11 01—276 48 |

505 21

## INDIANA.

|                                        |              |
|----------------------------------------|--------------|
| By G. L. Weed, Agent.                  |              |
| Danville, Pres. ch.                    | 5 00         |
| Greenwood, do.                         | 22 00        |
| Indianapolis, 4th do. m. c.            | 6 30         |
| Laporte, J. W. C.                      | 5 00         |
| Logansport, Pres. ch.                  | 5 60         |
| Pleasant Ridge, do. in part,           | 7 00         |
| Terre Haute, Baldwin pres. ch.         | 86 14—136 44 |
| Concord, Pres. ch.                     | 5 60         |
| Indianapolis, 2d do. (of wh. fr. W. S. |              |
| Hubbard, to cons. ANNA LOUISA          |              |
| HUBBARD an H. M. 100;)                 | 185 00       |
| Mount Vernon, Pres. ch.                | 5 55         |
| Pisgah, do.                            | 16 40        |
| Putnamville, Mrs. S. M. Hawley,        | 15 00—226 95 |

363 39

## ILLINOIS.

|                                        |                |
|----------------------------------------|----------------|
| By Rev. C. Clark.                      |                |
| Crystal Lake, Cong. ch. Simeon S.      |                |
| Gates to cons. E. N. GATES an          |                |
| H. M.                                  | 100 00         |
| Elk Grove, Cong. ch. 3; a friend, 3;   | 6 00           |
|                                        | 106 00         |
| Ded. ex.                               | 1 50—104 50    |
| By G. L. Weed, Tr.                     |                |
| Rushville, Rev. S. E. Wisbard,         | 11 00          |
| Batavia, Cong. ch.                     | 21 60          |
| Carlinville, Pres. ch. m. c.           | 4 00           |
| Chicago, New England ch. (of which     |                |
| fr. Sylvester Bliss to cons. HARVEY    |                |
| BLISS, of Grinnell, Iowa, an H. M.     |                |
| 100;) 267,51; m. c. 51,01; 1st pres.   |                |
| ch. wh. with prev. dona. cons. F.      |                |
| V. CHAMBERLAIN an H. M. 70; 2d         |                |
| pres. ch. 360; a friend, 1;            | 749 52         |
| Collinsville, Pres. ch.                | 10 00          |
| Decatur, 1st pres. ch.                 | 26 10          |
| Dupage, Robert Strong, 25; ex. 31c.;   | 24 69          |
| Farmington, Cong. ch. and so.          | 40 00          |
| Galena, N. Stillman, to cons. Rev. S.  |                |
| W. PHELPS, of Lee Centre, an H.        |                |
| M.                                     | 50 00          |
| Jacksonville, 1st pres. ch. 200; m. c. |                |
| 54,73;                                 | 254 73         |
| Jerseyville, Cong. ch. PHILANDER       |                |
| W. FOBES, to cons. himself an H.       |                |
| M.                                     | 100 00         |
| La Salle, Miss H. P. Burnham,          | 2 00           |
| Pecatonica, 1st cong. ch.              | 8 00           |
| Peoria, N. S. pres. ch.                | 14 00          |
| Pittsfield, Cong. ch. Jubilee coll. to |                |
| cons. WILLIAM ROSS an H. M.            | 212 20         |
| Princeton, Mrs. K. and her two         |                |
| daughters,                             | 3 00           |
| Quincy, 1st cong. ch.                  | 22 05          |
| Rockport, Teacher and pupils of the    |                |
| Fem. sem. Jubilee offering for the     |                |
| support of "Guli," under Rev. G.       |                |
| W. Coan, Oronoiah,                     | 50 00          |
| Springfield, 2d pres. ch.              | 30 00          |
| Virdeu, Pres. ch. m. c.                | 10 00          |
| Waverly, Cong. ch.                     | 10 00          |
| A New Englander, A free-will off'g,    | 10 00—1,651 89 |

1,767 39

## MISSOURI.

|                                    |        |
|------------------------------------|--------|
| St. Louis, 1st pres. ch. and cong. | 495 20 |
|------------------------------------|--------|

## WISCONSIN.

|                                      |              |
|--------------------------------------|--------------|
| By Rev. C. Clark.                    |              |
| Hartland, Cong. ch.                  | 8 50         |
| Platteville, do. 29,74; la. asso. 8; | 37 74        |
|                                      | 46 24        |
| Ded. ex.                             | 19—46 05     |
| Columbus, 1st pres. ch. m. c.        | 15 60        |
| Milwaukee, 1st pres. ch.             | 59 00        |
| Oconomowoc, Cong. ch. 10,36; G.      |              |
| Claffin, 5;                          | 15 36        |
| Summit, Cong. ch. 10; Mrs. F. H.     |              |
| Montague, 3;                         | 13 00        |
| Wauwatosa, Cong. ch. Mrs. S. Green,  | 10 00—103 36 |

149 41

## IOWA.

|                                   |              |
|-----------------------------------|--------------|
| Atalipa, Pres. ch. m. c.          | 3 00         |
| Dodgeville, Cong. ch.             | 3 65         |
| Knoxville, do.                    | 12 00        |
| Muscatine, do. 13,15; s. s. miss. |              |
| so. 38,80;                        | 51 95        |
| Wyoming, Cong. ch.                | 2 07         |
| Van Buren, O. Littlefield,        | 30 00—102 67 |

## KENTUCKY.

|                                              |            |
|----------------------------------------------|------------|
| By Samuel Work, Agent.                       |            |
| Bowling Green, Mrs. E. C. Calvert,           | 5 00       |
| By G. L. Weed, Tr.                           |            |
| Jamestown, Pres. ch. coll. by C. A. Stanley, | 9 18—14 18 |

## TENNESSEE.

|                                                     |       |
|-----------------------------------------------------|-------|
| Maryville, Rev. R. E. Tedford, 5; J. N. Tedford, 5; | 10 00 |
|-----------------------------------------------------|-------|

## SOUTH CAROLINA.

|                                       |      |
|---------------------------------------|------|
| Charleston, Circular ch. two persons, | 6 00 |
|---------------------------------------|------|

## NORTH CAROLINA.

|                |      |
|----------------|------|
| Willson, T. M. | 4 80 |
|----------------|------|

## GEORGIA.

|                                        |      |
|----------------------------------------|------|
| Bryan co. Miss A. Clay, by Mr. Jarman, | 8 00 |
|----------------------------------------|------|

## MINNESOTA.

|                                  |             |
|----------------------------------|-------------|
| Spring Valley, A balance,        | 3 00        |
| St. Paul, Plymouth cong. ch. 10; |             |
| "Clinnie," 2,50;                 | 12 50—15 50 |

## CALIFORNIA.

|                                  |       |
|----------------------------------|-------|
| San Francisco, Mrs. E. L. James, | 20 00 |
|----------------------------------|-------|

## KANSAS TERRITORY.

|                                         |      |
|-----------------------------------------|------|
| Hiawatha, Union cong. ch. Geo. G. Rice, | 5 00 |
|-----------------------------------------|------|

## FOREIGN LANDS AND MISSIONARY STATIONS.

|                                                                                                                                                                                                                                                                                                                                                                                                                                            |          |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|
| Abeih, Syria, Juvenile so. and others, Jubilee offering,                                                                                                                                                                                                                                                                                                                                                                                   | 50 00    |
| Adabazar, Turkey, Ch. maternal asso. Jubilee offering, 2,20; Juvenile so. 5,33;                                                                                                                                                                                                                                                                                                                                                            | 7 53     |
| Adrianople, Turkey, Protestant brethren, 13,21; Mr. and Mrs. Morse, 8,71;                                                                                                                                                                                                                                                                                                                                                                  | 21 92    |
| Bronsville, Canada, J. Nixon,                                                                                                                                                                                                                                                                                                                                                                                                              | 4 00     |
| Cesarea, Turkey, Ch. 12,56; m. c. 6,24; schs. 2,16;                                                                                                                                                                                                                                                                                                                                                                                        | 20 96    |
| Constantinople, Turkey, Hass-keuy sem. 10,08; sewing circle, 18; Yeni-kapoo, m. c. 6,08; Bebek, m. c. 22,88;                                                                                                                                                                                                                                                                                                                               | 57 04    |
| Diarbekir, Assyrian miss. Jubilee coll. 61,12; Mary and Marcella, 3;                                                                                                                                                                                                                                                                                                                                                                       | 64 12    |
| Dindigul, India, Native Christians,                                                                                                                                                                                                                                                                                                                                                                                                        | 25 00    |
| Erzroom, Turkey, Native brethren, Jubilee offering,                                                                                                                                                                                                                                                                                                                                                                                        | 21 30    |
| Fuh-chau, China, Rev. Charles Hartwell and wife,                                                                                                                                                                                                                                                                                                                                                                                           | 20 00    |
| Gaboon, West Africa, Rev. A. Bushnell, 100; m. c. 65;                                                                                                                                                                                                                                                                                                                                                                                      | 165 00   |
| Homs, Syria, Rev. David M. Wilson to cons. SAMUEL TYNDAL WILSON an H. M.                                                                                                                                                                                                                                                                                                                                                                   | 100 00   |
| Honolulu, S. I. Mrs. M. P. Chamberlain, Jubilee dona. 20; Gerritt P. Judd, 50; Rev. B. Armstrong and wife, 100;                                                                                                                                                                                                                                                                                                                            | 170 00   |
| London, Canada, H. Briant,                                                                                                                                                                                                                                                                                                                                                                                                                 | 1 00     |
| Madras, India, for mission schs.                                                                                                                                                                                                                                                                                                                                                                                                           | 584 50   |
| Madura, India, Children of missionaries, 10,14; native Christians, 25,70; church, 12,70; a female missionary, 1;                                                                                                                                                                                                                                                                                                                           | 49 54    |
| Mardin, India, Kos Sarkis, Jubilee offering,                                                                                                                                                                                                                                                                                                                                                                                               | 80       |
| Malur, India, workmen, 2,14; native Christians, 9,17;                                                                                                                                                                                                                                                                                                                                                                                      | 11 31    |
| Montreal, Canada, Zion ch. (of wh. from CHARLES ALEXANDER, THOMAS M. TAYLOR, WILLIAM McDUGALL, to cons. themselves H. M. 300;) 440; Am. pres. ch. and so. (of wh. fr. M. H. Seymour to cons. IRAM SEYMOUR an H. M. 100; Mrs. I. E. Mills, to cons. Mrs. N. S. WHITNEY an H. M. 100; BENJAMIN LYMAN, GEORGE HAGAR, and HORATIO A. NELSON, to cons. themselves H. M. 300;) 975; WM. R. HIBBARD, to cons. himself an H. M. 100; J. Dawson, 4; | 1,519 00 |

|                                                                                                                                                                                                                                                                                                           |        |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| Mosul, Syria, m. c. 15,46; "Sara," 5,10;                                                                                                                                                                                                                                                                  | 20 56  |
| Oomahoo, Dakota, Min. m. c. 5,81; Jubilee coll. 12,67; Rev. S. R. Riggs and family, 35,25; H. D. C. and wife, 10; A. B. A. 5; J. P. and family, 16; A. H. and wife, 12; A. G. H. and family, 12; wh. with other dona. cons. Rev. THOMAS S. WILLIAMSON, Rev. SAMUEL W. POND, and Rev. GIDEON H. POND H. M. | 108 73 |
| Paris, Canada, Rev. E. Ebbs, 11; family miss. box, 2,75; C. Whitlaw, 10; Mr. Howie, 25c.; Mr. Haines, 50c.; wh. with prev. dona. cons. Rev. EDWARD EBBS an H. M.                                                                                                                                          | 24 50  |
| Park Hill, Cher. na. Miss E. Smith,                                                                                                                                                                                                                                                                       | 5 00   |
| Pasumalie, India, Rev. W. Tracy, 12,50; Sem. teacher, 18; students, 13,29; graduating class, 2;                                                                                                                                                                                                           | 45 79  |
| Pajutazie, Min., Rev. T. S. Williamson, a family Jubilee offering,                                                                                                                                                                                                                                        | 60 00  |
| Philippopolis, Turkey, J. F. C. to cons. Rev. W. W. MERIAM and Mrs. S. D. MERIAM H. M.                                                                                                                                                                                                                    | 150 00 |
| Shakopee, Min. Rev. S. W. Pond,                                                                                                                                                                                                                                                                           | 10 00  |
| Sherbrooke, Canada, Cong. ch.                                                                                                                                                                                                                                                                             | 27 50  |
| Sidon and Hasbeiya, Syria, Native Christians,                                                                                                                                                                                                                                                             | 31 00  |
| Sivas, Turkey, Church,                                                                                                                                                                                                                                                                                    | 22 00  |
| Smyrna, do. Missionary children,                                                                                                                                                                                                                                                                          | 6 00   |
| Sorel, Canada, A friend,                                                                                                                                                                                                                                                                                  | 5 00   |
| St. Catharines, Canada, M. L. Newcomb to cons. T. L. WRIGHT, Jr., of Beloit, Wis. an H. M.                                                                                                                                                                                                                | 100 00 |
| St. Stephens, N. B. Cong. ch. m. c. 98,30; ladies' sewing circle, 11,69;                                                                                                                                                                                                                                  | 109 90 |
| Tirumungalum, India, Native Christians, 20; Rev. J. Herrick, 25;                                                                                                                                                                                                                                          | 45 00  |
| Zulu mission, S. Africa, Children of the mission, 35,40; Pietermaritzburg, a friend, 24; D'Urban, a friend, 9,60; Umvoti, m. c. 42,82; Inanda, m. c. 37,16; Itafamasi, m. c. 3,84;                                                                                                                        | 152 82 |

3,816 82

Deduct, ack. twice,

10 00

3,806 22

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

|                   |           |
|-------------------|-----------|
| MAINE,            | \$ 104 21 |
| NEW HAMPSHIRE,    | 78 74     |
| VERMONT,          | 126 22    |
| MASSACHUSETTS,    | 268 07    |
| CONNECTICUT,      | 51 30     |
| RHODE ISLAND,     | 20 00     |
| NEW YORK,         | 183 85    |
| PENNSYLVANIA,     | 268 55    |
| DELAWARE,         | 12 00     |
| OHIO,             | 58 48     |
| INDIANA,          | 12 32     |
| ILLINOIS,         | 38 00     |
| MICHIGAN,         | 38 13     |
| WISCONSIN,        | 2 00      |
| IOWA,             | 2 00      |
| KANSAS,           | 1 40      |
| CANADA,           | 5 50      |
| IN FOREIGN LANDS, | 20 00     |

\$ 1,290 77

Donations received in July, 57,570 56  
 Legacies, 12,733 21

\$70,303 77

~~64~~ TOTAL from August 1st to July 31st, \$355,041 05

## THANK-OFFERINGS FOR THE DEBT.

Delays in completing subscriptions for the debt of the Board, designed to come into the accounts for the financial year which closed July 31, render it necessary to defer the acknowledgment of receipts under this head for July, and also a statement of the total amount of contributions for the year, until next month. It is very gratifying to be able to say, that if sums which are confidently expected shall be received, the accounts for the last year will be closed with little or no balance against the treasury.

THE  
MISSIONARY HERALD.

VOL. LVI.

OCTOBER, 1860.

No. 10.

American Board of Commissioners for Foreign Missions.

*Micronesia Mission.*

PONAPE.

JOURNAL OF MR. STURGES, OCTOBER  
24, 1859, TO FEBRUARY 10, 1860.

MR. STURGES has forwarded the following extracts from his journal, which will interest many readers of the Herald. It will be remembered that Dr. Gulick has removed from Ponape to Ebon Island, and that Mr. Roberts remains at his former place, Shalong Point.

*October 24.* The Morning Star has again visited us, and is now on her way back. It is pleasant once more to be alone after the excitement of her coming and going, of receiving and answering letters, of welcoming and saying good-by to friends. It is always pleasant to have the "children's ship" come. She comes with kind friends, and brings many tokens of sympathy from the far-off world. And then it is pleasant to have her gone, that we may be left alone to do our Master's work. Indeed, I must confess to a growing love for the solitude of our island home; how much better its quiet than the din and fashion of the busy world!

*Changes and Partings.*

And now that we are alone, we can the better feel the changes in our little

missionary circle. Of the three families set down upon this island seven years ago, from the Caroline, mine alone is left. The widow and children of our brother and fellow laborer Kaaikaula have gone to their native islands, but the family will long be remembered as the first offering of the Hawaiian churches. Dr. Gulick and his family, too, have left, (for another island,) no more to cheer and strengthen us, as they have so nobly done during these long years of hope deferred.

That dear old Shalong home is no more! That home where we have so often been made welcome, and so often shared in the communion and counsels of loving spirits, as to make the months of lone toil seem but a few days, is torn down now, its poles and timbers aboard the Morning Star, to help in forming a temporary home for our friends in the land whither they go. It was hard to see rude hands laid upon that old house, and its very foundations torn up. And when all were on board, ready to depart on the morrow, and the missionary company were going down into the boat to go ashore once more, to have communion service by the dear spot, it was hard to see the children left behind because it was dark, and to hear little Hattie Mitch-

ell say, "I want to go home, mother," and be told by that mother, "Your home is torn down now, my child." And hard, too, it was, the next morning, when bidding that brother, who has so nobly stood by my side during the long night of toil, a final good-by, and wishing him a pleasant passage to his new home, to be interrupted with the choking reply, "I have no more home here below—I hope I have above."

The fact is, this tearing down of missionary houses, and breaking up of missionary associations, is pretty well fitted to wean us from the world and lead us to desire a better country, that is a heavenly. It would have been pleasant for our brother and sister—it would have been pleasant for us—could they have remained to welcome the day which we trust is breaking; but they are gone to help bring on the day where all is still very dark, and we rejoice that they leave their old home and interesting people so cheerfully. We are thankful, too, that God has sent us such a good brother and sister to take their place, to keep up the light and continue the attractions of Shalong!

### *A Probable Misunderstanding.*

*November 6.* As I was visiting to-day in an adjoining neighborhood, the people came about with complaints of wanting cloth, &c., and of not being able to get their wants supplied. I asked them why they did not come as they used to, and get of me. They asked me if I did not know that I was "taboo;" and said it was everywhere reported that Nanakin had forbidden any more food to be brought to me, &c.! They proposed bringing supplies at night, or coming around by water; but when I suggested that their chief might be on the lookout for them, they concluded it was better to do without their cloth.

For some six or eight weeks past there have been next to no native supplies of food brought for sale; and as we are so much dependent on these supplies, it

is not a slight inconvenience to have them cut off. Especially did we feel this famine in the market when our friends from the other station were with us, and our meal and oil all gone! There is no mistake—we looked out for the Morning Star for more reasons than one! But now the Lord has sent us a plenty and to spare, and no thanks to our whimsical natives.

10. I have had a little talk with our Nanakin to-day, about the famine in the market. He laughed, and said he had heard the stories; and supposed they started from his scolding the people because they did not come to meeting more, telling them if they did not attend to hear me preach they ought not come to trade. This may, and it may not be, the explanation, for we can put no dependence on what a native says. I am quite disposed not to attribute the inconvenience to any intentional design or dislike on the part of our Nanakin, it is so unlike him, in every thing, and he is so kind and constant with us. The thing will soon correct itself, and good will come out of it.

### *Drunkenness.*

*December 13.* We are having rather noisy times about us just now. The Nanakin procured liquor the other day from Capt. Williams, of the Florida, and is treating his people on it. Old and young, big and little, they all have a share; and so there is a regular national spree. I have never seen the like before. Our natives are very fond of rum, especially our chiefs; but as it is some trouble to make it, and as it sells so well to sailors, most of them prefer selling it; and to the honor of the American whaling fleet I am glad to state, that few descend so low as to sell the deadly poison to these poor savages. I have known of but very few ships having it to sell.

18. A young man, a very promising native, has just shot himself. How terrible is the work of rum! When will



ships from Christian lands, sent out by Christian men, cease to bring to these poor islanders the fires of hell! Terrible indeed will be the retribution of that man who, for gain, sells rum to this wasting people!

25. The king, in imitation of some of his white subjects, is having a Christmas, that is to say, a "spree." He, with two or three head chiefs, got into their canoes and paddled around our rivers and bays last night, giving us rather a noisy serenade. In their rounds they made our Nanakin a visit, but I hear he shut the door against them. It is one of the comforting effects of this nocturnal, noisy reveling of our chiefs, that they lower themselves in the estimation of their own people, and so elevate us. We are allowed to speak plainly of these royal revelings, even in presence of their subjects. I think I have never known so much drinking since I have been on the island. To our great satisfaction, seldom do any of these revelers come about us. Hardly ever does a native or foreigner come to us when drunk. Though they prowl all around, disturbing every body else, we are left in quiet, we only hear their howlings. This is a great comfort to me when absent from my family.

#### *Sickness—Medicine Declined.*

January 5, 1860. Called on a high chief to-day who is very sick, and seems nigh his end. He has had the native doctors and conjurors, but he gets no relief. While I was sitting in the room, engaged in conversation with him, an old hag of a woman sat down at his side, rubbing his limbs and mumbling her prayers. The rubbing is no doubt a very efficient remedy for many of their complaints, and I am not surprised that it gives great popularity to those who are skillful in performing it. When the people learn to attribute the cure to this, and not to the incantations connected with it, I shall be for recommending it in my practice. I offered the man medi-

cine, but he begged me not to be offended at his not taking it, since he was so sick. He hoped that in a day or two he would be better, and then he would be glad to take it! As he pointed to a bottle of medicine just left by Nanakin to be taken when he got better, I could no longer urge him to take mine at once. Poor things! Some of them fear us, and so are slow to take our remedies, and some are too proud to own the weakness of their priests so far as to accept help from us. There is now a great deal of sickness upon this island. I have a good many patients, some of whom must die. Some seem glad to have me visit them, paying good attention to what I have to tell them of the soul after death.

#### *Interior of the Island.*

18. We have at last succeeded in making a visit to the interior of our island. I never expected to find gold, or any thing else of much interest, by a trip to our mountains; but as I like to know all that is to be known about our little world, of seventy miles in circumference, especially as we had heard so much of the wonderful structures of the giants there to be found, it seemed rather a trial to be so long unable to get natives to act as guides.

The interior is quite rocky and broken, with very little land fit for cultivation. I doubt much whether the island was ever inhabited more than eight or ten miles from the coast; and there, mostly, along the beaches, under lofty mountains. We did not succeed in reaching an elevation of more than 2,000 feet, (the highest parts are near 3,000.) Our natives would not go with us, and we felt it dangerous to be up there without guides. I never saw such a country for getting lost in. There is a beautiful prairie about two-thirds of the way up the mountains, from which there is one of the most magnificent views I ever saw, and where we talk of having a health retreat. It is perceptibly cooler upon those interior plains. One thing

that struck me as singular was the size of our river; the single, main branch of which, we found nearly as large fifteen miles from the mouth as here. This must be accounted for by the rapid evaporation, as the water plunges over and down its rocky bed. There is much more rain in the interior. We were thoroughly wet much of the time, and were surprised, when we came down to the lower regions, to find the ground parched for want of rain.

### *Is he a Chief?*

February 10. I was quite amused at the conversation of some natives sitting on our porch this morning. Some strangers were wondering at the new things they saw, especially admiring the boards on the sides and floor of our house. Asking some of our neighbors where all these things came from, and being told that ships were constantly bringing things to us, they gave a cluck of wonder and asked, "Is he a chief?"

The other morning a similar question was put when I called at the door of a native house, and the inmates did not know whether to ask me in. One who knew me, said, "No, he is a chief, we can't ask him to come in." According to island custom, no one can offer food or hospitality to a superior. For a common native to ask a chief to come into his house, or partake of his food, would be the greatest insult; as it would be taking it for granted that the chief had not already a right to all. We are being treated with much more respect, as the people find out how much we differ from "their white men." They observe how we are treated on board ships; how papers, letters, supplies, &c., come to us; and so they are more and more coming under our influence.

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## Sandwich Islands.

### STATION REPORTS.

THE annual meeting of the Hawaiian Evangelical Association was held at Hono-

lulu, as usual, in May. Several of the reports from different laborers, which were presented at that meeting, have been forwarded to the Missionary House. Most of these, perhaps, would not be of special interest to the readers of the Herald if space could be found for them, but there are two, one from Mr. Coan, of Hilo, and the other from Mr. Bond, of Kohala, both on the island of Hawaii, which enter so fully into statements respecting the present condition and prospects of the people, that it seems best to publish somewhat extended extracts from them. It will be seen that these two brethren take, or at least *did* take at the time of writing, quite different views. To whatever cause this difference in the general tone of the statements may be attributed, it will not be amiss to bring the two views together—to place one over against the other—that with both before him, the reader may form his own opinion, as to the extent to which the work of missions in those islands of the sea has already been a success, and how much remains yet to be accomplished by human instrumentality and the grace of God. The thoughtful reader will at least find evidence of the deep misery of man's estate without the Gospel, reason for earnest missionary effort, and occasion for fervent thanksgiving, that his birth and education were not among a people so benighted.

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### Hilo.

Mr. Coan, in introducing his report, refers to his having been permitted "to mark some of the works of the providence and grace of God, at that station, during the last quarter of a century," and proposes to notice some of the changes which have thus fallen under his observation.

### *Physical Changes.*

The physical state of Eastern Hawaii has so changed during the last twenty-five years, that a spectator might well say, The Lord has made a new earth. The old landmarks and old landscapes remain. \* \* \* But when we look at the habitations and haunts of men, all is changed. The houses, streets, roads, bridges, gardens, fences, plantations, fruits, flowers, animals, employments, dress, furniture, commerce, and the aggregate of material possessions, all proclaim a new era in the physical con-

dition of Hilo, reminding us of the voice which spake from the throne: "Behold I make all things new."

Twenty-five years ago, all Hilo and Puna could boast of but one framed house, and that belonged to the missionary. Now, we have more than a hundred. Then, we had not a single street in our town, or a road in the country. Now, the town is supplied with well-made streets and the country around with more than two hundred miles of tolerable horse road. Then, all our streams were unbridged. Now, we have some twenty bridges, with the hope that all the rivers of Hilo will, ere long, be thus spanned. Then, you could hardly find a native who could produce a dress of foreign fabric. Now, it is rare to find one who cannot. Then, the household furniture consisted of a calabash, a poi-board, a stone pestle, and a mallet for beating kapa. Now, you see tables, chairs, sofas, bedsteads, bureaus, trunks, chests, sideboards, table furniture, looking-glasses, pots, kettles, and a great variety of other things. Then, the implements of husbandry and of art consisted of an *ōō*, or blunt chisel for digging the ground, and an iron hoop adze. Now, you find axes, saws, hammers, planes, spades, hoes, crow-bars, pickaxes, wheel-barrows, etc. etc. Then, the dog, cat and pig were the only common domestic animals. Now, horses, mules, asses, oxen, cows, goats and sheep are abundant. Then, a gold or silver coin was almost as much unknown as a Cyclops. Now, cash is scattered by thousands and tens of thousands among the people. Then, we had no stores and few purchasers of goods. Now, we have some fifteen stores, and every man is a customer. Then, nothing of value was produced for export. Now, our exports in sugar, molasses, coffee, arrow-root, timber, fuel, pulu, fungus, hides, goat-skins, and other articles, rival those of most districts of the islands. Then, our schools and our worshipping assemblies

all occupied rude, thatched buildings. Now, we have at the central station a neat framed school-house, a commodious seminary building, a bethel, a church edifice which would not dishonor a respectable congregation in an enlightened city, besides many improved school and meeting-houses in other parts of the field. In all these and many other respects, a great change has been effected during the last twenty-five years.

#### *Intelligence—Industry—Morals.*

The intellectual progress of the people has kept pace with material improvements. The influence of schools, the teachings of Christianity, the progress of legislation, the supremacy of law, the extension of business, the contact with men of skill and intelligence, the running to and fro of multitudes, the reading of books and periodicals, together with a thousand nameless influences, have conspired to arouse and expand the once dormant minds of this people. Superficial observers and uncandid reporters have asserted, that the present generation of Hawaiians are more indolent than former ones, and that much less labor is now performed by the natives than was performed twenty or thirty years ago. To refute such an assertion, we need only point to the hundred, yea thousand-fold increase of prosperity among the people. Whence their lands,—10, 50, 100, or 500 acres owned by individuals? Whence their numerous horses and cattle, their full wardrobes, their improved houses, their furniture, their fenced gardens and fields, their ready cash, and the great increase of the comforts of life among a large class of our people? These things have not come by chance, nor by the indolent willing of the natives; but from effort and toil such as was unknown to the ancient Hawaiian.

It is doubtless true that a smaller proportion of our people now cultivate the soil than in former times. And the reason is obvious. A multiplicity of other

pursuits have been introduced, and that *division of labor* which indicates advancing civilization is extending every where.

In public morals, also, we note progress. Many sins, once practiced by the multitude, are practiced by the few; and much evil, that was once done openly and unblushingly, now seeks the covert of night and the shield of secrecy, to screen it from the eye and the reprobation of the public.

### *Spiritual Advancement.*

Here is the crowning grace, for which we can never cease to praise and adore the Lord. More than thirty years ago, a good work was begun at Hilo. Fallow ground was broken up; good seed was sown, in prayer and hope. Fruit was also seen. A few were organized into a visible church, and others may have been brought into the invisible kingdom of our Lord. But, these were only the first-fruits of a coming harvest. They were harbingers of a brighter day. They were as prelibations from an opening and rising fountain. Since then, the Hilo church has increased some three hundred fold in numbers, and we do trust that, through the grace of our Lord Jesus Christ, it has advanced in spiritual gifts, in knowledge, faith, love, life and power. Of the 11,250 members who have been gathered into it, the great majority have run well—better than friends had dared to hope, and immeasurably better than enemies had predicted. They have been as light, as salt in the land; and as trees planted by the rivers of water, they have been green and fruitful, even to old age. God has created and sustained “a chosen generation,” who have watched and prayed and toiled in his service.

The present state of the church is peaceful, and in a good degree prosperous. There is no schism, or wide-spread evil in the field. No temptation has taken us but such as is common, and all the church discipline, during the past year, has been of the common and ordi-

nary kind. Reviving influences have appeared in some portions of the field. There have been inquirers and hopeful converts. Fifty-four have been added to the church by profession of repentance and faith. But deaths, and removals are still thinning our ranks. Many of our young men go to sea, many of our people are drawn to Honolulu and other parts of Oahu, while the grave annually closes over from 100 to 300. Consequently, and especially as those out of the church are not numerous, our ranks may continue to diminish.

Turning from these general views, Mr. Coan proceeds to speak of

### *Labors during the Past Year.*

These have been various, as usual. Four extended tours have been made, the church roll has been called, and the condition of every member has been made the subject of inquiry. Instructions have been given in detail, and all the ordinances of the Gospel have been administered to the numerous branches of the church at all the out-stations. It is matter of consolation and encouragement, that the members of the church in the rural and remote parts of the field maintain as orderly and consistent a walk as those near the central station. The reason for this is obvious. With far less religious instruction, the converts in these retired places encounter less of positive and powerful temptation to sin.

Our old practice of meeting the school teachers and delegates from all the branches of the church in conventions has been kept up. The general, annual convention, held in the town of Hilo, consists of some 200 members from all parts of Hilo and Puna. This is becoming more and more interesting and important. It is, in fact, a Hilo institution. Two local conventions have also been held during the year, one in Puna and one in a remote part of the district of Hilo.

The central or general convention is



a deliberative, Christian body, organized in due form, and attending to business in an orderly manner. It hears reports, entertains references, discusses questions of interest to the church, adopts resolutions, gives counsel, appropriates the benevolent offerings of the church, and spends much time in prayer and religious conference.

Our Sabbath schools have all been sustained during the year, and most of our children are gathered into these nurseries. The common schools, and the large English school for native children, are prosperous. There is improvement in school-houses, in teachers, in teaching, and in the pupils.

### *Mormonism and Popery.*

Of Mormons, Mr. Coan says, he has seen no priest or prophet during the year; all seem to have disappeared from his field. "A few only of the disciples of that delusion remain, hidden in secret places." With popery, however, it is otherwise. "Never have the zeal, the boldness, the impudence and audacity of the priests, been more conspicuous than during the past year." They have commenced building a church at Hilo. "But with all this extra effort, they have, so far as I know, made no impression upon the Protestant ranks."

### *Beneficence.*

As we have had no special enterprise before us during the year, we have made no extraordinary effort in the way of giving. The building of our new church cost us much toil, and when it was completed we all felt, perhaps too much, like resting awhile. Our contributions have not, therefore, run as high as in the year previous; still they have been as the constant dropping or the ceaseless rill. The pastor's salary has been paid, \$500 have been given to the Hawaiian Missionary Society, \$200 to the Hawaiian Bible and Tract Society, several hundreds to foreign objects of benevolence, and not a little has been done for other domestic objects; while the poor, who are always with us, have not been forgotten. Our monthly concert contributions have averaged \$100.

Kohala.

### *The Missionary must know his People.*

Mr. Bond, of Kohala, introduces his report by saying: "Few Hawaiian missionaries, perhaps, have found, in the lapse of years, the hopes and promises of the past satisfactorily verified. There remains, however, in the midst of these apparent failures, the consolation arising from an enlarged experience in the Master's work, which surely should be available for substantial advance in the service still before us." He proceeds to speak of the necessity that the missionary become thoroughly acquainted with the people among whom he is called to labor. Though he may, if he thus makes himself fully aware of their character and mode of life, feel constrained to "look down with a pitying eye upon their weaknesses; may smile at their superstitions; may mourn that, with a Christian history of forty years, the conditions of their spiritual life are such as still to demand milk, and not strong meat; may feel a holy indignation at their vicious practices, and loathe the terrible sensuality of their lives; nevertheless," if he would meet their necessities, "he must know them." He then writes:

Do I thus know our people? This has been with me, of late, a more than usually serious inquiry. The time has been when, with some degree of confidence, I could so have affirmed. That my acquaintance with this people, as with their vernacular, was sufficient to afford ground of hope in my labors for their welfare; that it was such as would enable me to thread my way through the avenues leading to their hearts, with tolerable certainty, I surely thought. But "days speak, and years teach wisdom." Of all this, as of some other things, I feel less satisfied now than in years gone by, and choose rather to be cheered on in my work by the humble hope of ability yet to be gained, than by any confidence in past acquisition.

### *Results of Past Labor.*

For the present, whilst there is every thing to be thankful for, there is little to afford real satisfaction. For these twenty-two years the Gospel has been steadily preached to this people, and I

would hope, with a desire to bless and save their souls, as well as with a desire to reform their lives. But the results, it must be confessed, are very meagre compared with what we might reasonably have expected.

Nor is it, I suppose, in this district alone that these very inadequate practical results of a quarter of a century's preaching and labor are bewailed. It is matter of complaint in the communications of my brethren, that the truth has had but too little influence upon the lives of the Hawaiian people. Its power, as a sharp, two-edged sword, is not indicated by effects such as we have a right to expect. It seems rather, to us, a Samson shorn of his strength. All the causes of so much weakness when strength should be found, of this measurable failure where the highest success ought constantly to cheer our hearts, I do not profess to comprehend.

Respecting his church, for the last year, he remarks that there is little of a cheering nature to be said. There has been no revival, but "neither, on the other hand, has there been more than the usual amount of defection and discipline; and no root of bitterness has been allowed to spring up and trouble us."

#### *Attendance upon Means of Grace.*

In by-gone years, I did cherish the hope that we might, at some future period, exhibit the spectacle of a tolerably well organized and civilized community of church goers. But that expectation no longer exists. A gradual but very palpable decrease in our population, leaving only a sparsely settled country, as is especially the case with the south-west portion of my field, renders it more and more difficult to reach the people with the words of life, and thus excite in their minds a desire to attend frequently upon its instructions. Famine also, consequent, in part only, upon a long season of drought, has in a portion of the district shown itself, as it is every where and always, a

great disorganizer, and a powerful agent in retarding every wholesome enterprise. Itself the offspring of slothfulness, as is frequently, perhaps I should say *generally* the case among us, it begets, in its turn, a spirit of wanton indifference to and neglect of every thing good.

Both these evils are, with a large portion of our people, ever recurring and most formidable obstacles to the permanent progress of the truth; and my wonder is, not that there should be so small an habitual attendance upon the ordinances of the Gospel, but rather that so many should value these ordinances as they seem to do. Yet, by no (truthful) means can this be called a church-going people. At the three outposts the attendance is small. But those who live within two or three miles of the houses of meeting, it must also be added, are very few.

At the station, it is said, attendance upon Sabbath services has been about as heretofore. The station Sabbath school numbers, in all, 210. Week-day meetings have of late been of more than usual interest.

#### *Means of Usefulness Employed.*

As to the field in general, what hitherto unapplied means are yet available for stirring up the people to listen to the Gospel, and care for their own souls, I do not now understand. Besides the usual quarterly tours of the pastor, (he has made five tours through the entire district within the past year,) our church officers, with a few of the more capable of the members, form a circuit for the continual supply of the three out-station meetings on the Sabbath; and, from time to time, some of our more approved members go through the field, two by two, exhorting and arousing the people to the great duty of life. How can this people be more effectually and savingly reached? has been a question of much and serious consideration. The reviving influences of the Holy Spirit alone, I think, can solve it.

*Houses of Worship—Schools.*

Reference is made to plans formed some years since for building three houses of worship, at localities remote from the station, but it is said, "On re-examining the grounds of the former decision, we concluded to build no houses of worship, distinctively such." "We are erecting a series of small school-houses, plain but neat, and not untasteful in appearance," at a cost of from \$500 to \$750 for each. This is considered best, in view of the constant decrease of population, the limited means of the people, and the great amount of labor and care which the erection of larger and more costly houses would bring upon the missionary.

"Our public schools," Mr. Bond says, "number fifteen—one half as many, nearly, as were reported nineteen years ago. The pupils taught in these schools are about four hundred and fifty—only one third as many as I was once allowed to report. For several years past a constant process of deterioration has been going on in the character of these schools." But he is now again giving more personal attention to the interests of the schools, and they are "steadily on the advance."

*Condition and Prospects of the People.*

With reference to the present state and future prospects of the native population, Mr. Bond does not speak encouragingly. They are, he thinks, very much, "an unreasoning and unthinking people," "fickle and impulsive," who "can hardly be said to possess fixed habits of a desirable and valuable kind," and with very little disposition to read. "Books are not sought for beyond those necessary for a purely educational purpose. I seriously doubt, whether the average annual sale of Bibles, for example, in this district, for the nineteen years past, (excluding gratuitous distribution,) would amount to ten copies, in a population of 3,500."

*Industry.*

Are we, as a people, advancing in habits of useful industry? Would that I might reply in the affirmative. Once I should have so replied, decidedly; but with a present riper acquaintance with the people and with their condition, it is impossible so to believe. There is more riding on horseback now than we formerly saw, (indeed that seems to be the

national employment now-a-days,) but I see no reason to suppose that more work is performed now than we were accustomed to see nineteen years since, if indeed there is as much. The disposition of the people to confine themselves to a reasonable amount of steady labor is in no sense greater at the present time than it was a score of years back. As in every good purpose, so in this, they are fitful in the extreme. In some years, we rejoice over flourishing food patches, well cared for and furnishing abundance of food for all; and then comes again the accession of the lazy fit; the land lies neglected, and suffering for lack of food succeeds. And thus we live—like a patient under an intermittent—now hot and again shivering with cold—now surfeited with food and again pinched, most painfully, with merciless hunger.

*Morals.*

The decalogue, I have been wont to suppose, forms our only and infallible standard of morals. But seeing repeated, year after year, in reports from our islands, that "the morals of our people are good," I have been led to a frequent consideration of the inquiry, "What state of morals may truthfully be called good among us?" If by good we mean only *comparatively* good, there is no little danger lest we unintentionally deceive ourselves, and others too, in thus loosely using terms usually regarded as fixed in their signification.

Beyond question, the state of Hawaiian morals is vastly more decent and better than it once was; and quite as unquestionably, it appears to those who live on the *surface* of Hawaiian society, vastly better than to those who delve their pains-taking way to a greater or less depth below that surface. I can conceive of nothing so like this looking beneath the surface of society, as it exists with us, as the facts related in Ezekiel's vision. The further the digging, the greater the abominations.

Our brother proceeds to speak of careful inquiries which he had been led to make in regard to the moral condition of the people, specially in his own field, and gives the result of those inquiries. His statements cannot properly be spread out in full before the Christian public. Referring to the manner in which the people generally live, "both sexes, all ages, all conditions, by day and by night, in one small room," he asks:

How, under these discouraging conditions, can there be a ray of hope for this people? Need we marvel that the influence of the truth has been but partial and tardy in its legitimate work? Yet, praised be God, that Gospel which saved the more refined but no less licentious Corinthians, can likewise, and will, save Hawaiinei. The promises are sure. Oh for the Spirit's gracious influences, *soon* to energize the Word which we preach!

#### *Romanism.*

Romanism is thoroughly awake, active, vigilant, subtle and ubiquitous. It is, moreover, a foe not to be despised. Has there not been an error in fancying and reporting, as has been rather common in years past, that Popery here was either dead or dying all the while? The old dragon dies not so easily. I cannot avoid the conviction, that we have immediately before us, (already upon us,) a battle with Anti-christ, long and hotly to be contested. One of the crises, in fact, in our missionary work, seems to be upon us, and our gracious Lord alone knows how much wisdom and zeal we need to meet it successfully. We are indeed sure, in any event, if true to ourselves and to him, that he will not forsake us, nor the heritage of his own planting on these islands. It will not, nevertheless, surprise me very greatly, if Protestantism shall lose somewhat of its prestige among Hawaiians, and many of its nominal adherents. The reasons which lead to such a view as this are obvious to all. Popery has advantages in the work of proselyting, humanly speaking, which the cause of truth can never acquire. It presents to the eye

and heart of fallen man a *seen God*; and how desperately the corrupt heart lusts for a visible object of worship, let the religious history of our race declare. \* \* I said that Popery was *active*. It was never so much so, as at the present time. We have lost one church member by marriage to a papist, and I have heard of several converts gained by them recently from the world; how many, I have no means of determining.

These changes are usually brought about by incessant teasing of relatives and friends, who, being papists, make it a point to draw their personal friends with them to that worship. When fairly hold of a subject in that way, they rarely drop him till, literally wearied out with unreasoning importunity, he gives in his adherence to the Pope.

#### Honolulu Second Church.

Rev. L. Smith, the pastor of this church, in his report, speaks of those who live at Honolulu as "always surrounded with temptations." During the past year, "the hula drums have been but seldom heard," as those who would engage in this heathen recreation "cannot afford to pay a tax of ten dollars per day to government" for the license. "The popish priests have been unwearied in their efforts during the year."

Mr. Smith's family have suffered from the loss of their dwelling-house by fire, and Mrs. Smith's native school, of 40 scholars, has been broken up by a regulation of the superintendent of government schools, that all native children in Honolulu learning English should attend the Royal school. "Some of the best church members, who have always been ready to every good word and work, have become so old, infirm and poor," that they give much less than formerly towards the pastor's support, "and there are scores in the church who do nothing for the support of the Gospel, either at home or abroad."

There has been "no revival of religion or ingathering of souls" during the year, but recently, after full consultation with the deacons, it was decided to visit the people throughout the parish by districts, the deacons and others going as visitors from house to house; and to hold a meeting of one day in each district. "This work has all been done, and the encouragement is so great that the brethren are going over the ground the second time." Some persons "are quite



serious, and appear to be resolved to renounce their sins." "The demand for Testaments and Hymn Books has very much increased

of late," and the hope is expressed that indeed "the Spirit of the Lord is present in the church and congregation, convincing of sin."

## STATISTICS.

The following table presents a view of the more important statistics of the churches at the Sandwich Islands, so far as reported.

| STATIONS.      |                                                 | Whole number<br>on profession. | On certificate. | Past year on<br>profession. | On certificate. | Total past year. | Whole number<br>dismissed. | Dismissed past<br>year. | Total deceased.       | Deceased past<br>year. | Excluded past<br>year. | Remain exclud-<br>ed. | Now in regular<br>standing. | Total children<br>baptized. | Baptized past<br>year. | Marriages.     | Contributions.               |
|----------------|-------------------------------------------------|--------------------------------|-----------------|-----------------------------|-----------------|------------------|----------------------------|-------------------------|-----------------------|------------------------|------------------------|-----------------------|-----------------------------|-----------------------------|------------------------|----------------|------------------------------|
| HAWAII.        | Hilo, . . .                                     | 11,256                         | 593             | 51                          | 6               | 60               | 788                        | 12                      | 5,915                 | 125                    | 30                     | 370                   | 4,776                       | 4,076                       | 37                     | 43             | 3,000 00                     |
|                | Waimea, . .                                     | 7,017                          | 630             | 64                          | 30              | 94               | 1,513                      | 17                      | 2,336                 | 62                     | 70                     | 310                   | 2,091                       | 1,640                       | 29                     | 75             | 5,719 00                     |
|                | Kohala, . .                                     | 2,136                          | 748             | 23                          | 7               | 30               | 503                        | 13                      | 992                   | 28                     | 9                      | 446                   | 934                         | 1,251                       | 36                     | 31             | 1,357 50                     |
|                | Kailua, . .                                     | 3,110                          | 342             | 9                           | 3               | 12               | 701                        | 3                       | 958                   | 47                     | 15                     | 65                    | 1,724                       | 1,356                       | 22                     | 32             | 600 00                       |
|                | Kealahakua,<br>Kau, . . . .                     | 3,324                          | 149             | 55                          | 8               | 63               | 984                        | 16                      | 804                   | 22                     | 17                     | 1,165                 | 1,485                       | 39                          | 46                     | ..             |                              |
| MAUI.          | Hana, . . .                                     | .                              | .               | .                           | .               | .                | .                          | .                       | .                     | .                      | .                      | .                     | .                           | .                           | .                      | .              | 287 35                       |
|                | Wailuku, . .                                    | .                              | .               | .                           | .               | .                | .                          | .                       | .                     | .                      | .                      | .                     | .                           | .                           | .                      | .              | 618 12                       |
|                | Honouaiaua,<br>Kaanapali, .                     | 600                            | .               | 1                           | 4               | 1                | .                          | 3                       | .                     | 6                      | .                      | .                     | 242                         | .                           | 12                     | .              | ..                           |
|                | Lahainaluna,<br>Lahaina, . .                    | .                              | .               | 2                           | 14              | .                | .                          | 18                      | .                     | 19                     | 5                      | .                     | 400                         | .                           | 17                     | 6              | ..                           |
|                | .                                               | 1,504                          | 468             | 31                          | 7               | 38               | 305                        | 9                       | 587                   | 29                     | 10                     | .                     | 970                         | 1,519                       | 50                     | 40             | ..                           |
| MOLOKAI, . .   |                                                 | 2,038                          | 65              | 103                         | 5               | 108              | 50                         | 3                       | 461                   | 20                     | 20                     | 214                   | 1,004                       | .                           | 36                     | 31             | 1,998 63                     |
| OAHU.          | Honolulu, 1st,<br>Honolulu, 2d,<br>Ewa, . . . . | 4,012<br>2,484<br>2,471        | 762<br>866<br>. | 5<br>.                      | 12<br>56<br>5   | 17<br>56<br>4    | 525<br>468<br>9            | 12<br>16<br>.           | 1,588<br>1,440<br>916 | 66<br>27<br>13         | 29<br>22<br>.          | .                     | 2,235<br>823<br>320         | 763<br>774<br>.             | 24<br>6<br>6           | 83<br>61<br>21 | 1,527 00<br>802 50<br>200 00 |
|                | Waianae, . .                                    | .                              | .               | .                           | .               | .                | .                          | .                       | .                     | .                      | .                      | .                     | .                           | .                           | .                      | .              | ..                           |
|                | Waiialua, . .                                   | 1,031                          | 227             | 27                          | 19              | 46               | 73                         | 1                       | 267                   | 5                      | 4                      | .                     | 325                         | .                           | 6                      | 21             | ..                           |
|                | Hauula, . .                                     | 620                            | 35              | 128                         | 2               | 130              | .                          | .                       | 223                   | 4                      | 6                      | 31                    | 286                         | 160                         | 10                     | 27             | 332 12                       |
|                | Kaneohe, . .                                    | 846                            | 90              | 15                          | 5               | 20               | 51                         | 8                       | 327                   | 4                      | 15                     | .                     | 389                         | 285                         | 1                      | 18             | 537 00                       |
| KAUAI.         | Waimea, . .                                     | .                              | .               | .                           | .               | .                | .                          | .                       | .                     | .                      | .                      | .                     | .                           | .                           | .                      | .              | 756 00                       |
|                | Koloa, . . .                                    | 609                            | 270             | 30                          | 9               | 39               | 81                         | .                       | 256                   | 20                     | 2                      | .                     | 470                         | 314                         | 9                      | .              | 471 06                       |
|                | Waioli, . .                                     | 700                            | 148             | 22                          | 3               | 25               | .                          | 7                       | 277                   | 20                     | 8                      | .                     | 450                         | 233                         | 1                      | 4              | ..                           |
| Total, . . . . |                                                 | .                              | .               | .                           | .               | .                | .                          | .                       | .                     | .                      | .                      | .                     | .                           | .                           | .                      | .              | 18,205 28                    |

## KOLOA—ISLAND OF KAUAI.

## LETTER FROM MR. J. W. SMITH.

MR. SMITH mentions that his parish extends along the south-east coast of the island from Wahiawa to Kapaa, a distance of twenty-five miles, and is divided into three districts. In the first of these, Koloa, there is "a new church, standing on high ground and seen far out at sea, forming a land-mark for ships approaching the port." The Sabbath congregation varies from 200 to 300, and there are about 200 church members. There is a small but very substantial Roman Catholic church, at Koloa, with a French priest and a small congregation. In Lihne, the second division, there is "a comfortable though small meeting-house, and a congregation on the Sabbath of 100 or 150." About 160 church members reside in this district. Wailua, the third division, is five miles beyond Lihne. About 120 members of the church reside here. There is a new thatched meeting-house, and Mr. Smith visits the field "as often as other duties will permit, sometimes spending several days at a single visit."

Trial has been made of a native preacher in this field, but he did not succeed well, and the missionary feels that very few persons are now to be found among the natives who possess such discretion and sound judgment as to be qualified for the pastoral office, and that the time is not very near when the churches at the Islands can be safely committed to the care of natives. He closes his letter as follows:

I will conclude with an extract from my annual report, just made to the Hawaiian Evangelical Association:

"The year has been, to the church of Koloa, a year of labor and self-denial, and also of prosperity. We have been successful in building a house of worship sufficiently large, substantial and commodious, and suitable to the people and the place. It is not yet completed, according to the original plan—we have no seats except such as the natives have provided for them—

selves, the gallery is yet to be built, and the sides of the house to be lathed and plastered. Still it is finished externally, and we occupy it with grateful hearts. Thus far the house has cost about \$3,700 in cash, (besides gratuitous labor,) of which sum \$400 remain a debt yet to be paid. But it is not only in regard to this house that the past has been a prosperous year. We have had evidence of the presence of the Holy Spirit among the people. Almost immediately after the dedication of the new church the congregation began to increase in numbers and in seriousness, and soon there were considerable numbers inquiring what they should do to be saved. The weekly meetings for inquiry and personal conversation were attended by sixty or seventy persons, chiefly young people. For six months these meetings for inquiry have been continued, and they are still attended by a considerable number. How many have been renewed in the spirit and temper of their minds it is impossible to tell. 'The Lord knoweth them that are his.' There has also been a good state of feeling at Lihne and its vicinity. The meetings there have been crowded, and the house found too small. The people talk of enlarging it."

I will not conceal the fact that there are, withal, some things of a discouraging character in my field, such as the decrease of population, and the bad state of the marriage relation. I reserve these topics for a future letter.

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### Gaboon Mission.—West Africa.

LETTER FROM MR. BUSHNELL, MAY 17,  
1860.

THIS letter briefly presents the writer's views, in some respects, of the circumstances and prospects of the mission when he wrote. Mr. Best, writing a few days later, (May 24,) still more briefly refers to some of the same things and remarks: "The general affairs of the mission continue about as they have been for the year past. At times we are encouraged by seeing an increased interest

in the word preached, and again we are left to mourn over the almost utter insensibility of the people to spiritual things. Perhaps the greatest discouragement in our work is the faint prospect of raising up native helpers. But we can preach to tolerably good audiences, and when 'the Spirit shall be poured upon us from on high' we may expect more numerous converts, some of whom, already educated, will doubtless engage in the work of preaching the Gospel to their benighted countrymen. The rains for the season are nearly ended, and we are about beginning to build the house at Nengenge. A boat is now up the river with materials for it." Mr. Bushnell writes as follows.

### *The French—Native Speaking.*

The French commander-in-chief has returned recently to the river, and I paid him a visit on board his ship. He expressed friendly feelings towards us, and kindly offered any assistance it might be in his power to afford. There is a French emigrant ship loading in the river, but it does not affect us as seriously as the traffic did last year, and we learn with pleasure that the Government have promised to discontinue the business after the present season. Our relations with the authorities in the river have never been more pleasant, and I do not anticipate any hinderance to our labors from this source. The influence of commerce upon the people is demoralizing, and intemperance is ruining many, but we are able to rescue a few from its fatal vortex. Our congregations are large and attentive, and we are particularly encouraged by our evening meetings in the towns. Our efforts to enlist several of our young men in public speaking are developing native talents which we did not suppose they possessed, and encourage us to hope that we may yet have at least one or two native preachers, to assist us in the work of offering the Gospel to the millions of benighted Ethiopians who dwell in these dark, heathen wilds. Will not our Christian friends pray, especially, that the Lord of the harvest will raise up laborers here, on the field,

to assist in gathering this perishing people to him?

*An Inquirer.*

While there is no visible general interest on the subject of religion among the people, we are occasionally cheered by an inquirer who seems to be in earnest, "seeking for Jesus." Such an instance occurred yesterday. Noticing apparent seriousness in a young man who was once a member of our school, and is now a member of my Bible class, I sent for him and warned him of the guilt and danger of longer rejecting that Savior who had borne with him so many years, urging upon him the duty of immediate repentance. He frankly admitted the truth, and said he was seeking the Lord with his whole heart. After I had prayed with him, he made a most humble and earnest prayer and as he left my study I could not but feel that he was "not far from the kingdom of God." He has but one wife, and she is a woman of more than usual promise, who at times seems seriously disposed. I shall be greatly disappointed if both husband and wife are not, ere long, numbered with the followers of Christ. I believe there are many in this community who at times are almost persuaded to become Christians, but Satan has them bound so firmly in bonds of polygamy, slavery, and kindred vices, that escape appears to them almost hopeless. Yet, when the times of refreshing shall come,—and I believe they will come, even to this thirsty, moral sahara,—these bonds will be broken, and they will rejoice in the liberty of the sons of God.

*Africa must not be Deserted.*

We are commanded to preach the Gospel to every creature, even to the millions of benighted Africans, who dwell beneath a torrid sun and breathe a pestilential air. After an experience of more than sixteen years, during which time I have carefully noticed the prac-

tical results of colonial exploring and commercial enterprises, I know of no way of obeying that command but by ordinary missionary instrumentalities. If I could see any other agency, which would accomplish the object, I might be willing to retire from the field, and I doubt not others would do the same. The church has undertaken this great work, and her efforts have not been without encouraging success, though her faith has often been sorely tested. The Gaboon mission is one of those agencies by which she has commenced the work—the christianization of Africa. This mission has encountered trials, and, at times, difficulties that in the weakness of our faith seemed almost insurmountable. But every missionary field has its peculiar difficulties, and were we to escape from those we now experience, we might encounter others as difficult to overcome.

21st. Yesterday (Sabbath) our congregations were larger and more solemn and attentive than I have seen them for many months past. Mr. and Mrs. Best have returned from Fernando Po, after an absence of four weeks, in good health, and all the members of the mission are as well as usual. Our prospects have not been as bright for a year past as they are now, and I trust a still brighter future is before us.

We have made an effort to raise a Jubilee offering for the Board, which has resulted in securing the sum of one hundred dollars. Some of it has been contributed by members of the mission, some by members of the church and young men in my Bible class, and fifteen dollars are from an English trader who was sick at our house.

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*Shanghai Mission.—China.*

LETTER FROM MR. BLODGET, JUNE, 1860.

MR. BLODGET writes from Kanagawa, Japan. Having been unwell, he had availed himself of the kind proposal of R. M. Oli-

phant, Esq., and taken passage in a vessel chartered by Oliphant & Co., to that place, in the hope of being benefited by change of scene and climate. His health was improving, and he expected soon to return, to resume his labors at Shanghai, or enter on a new field at the north, if one should be opened. He mentions interesting facts respecting some members of

### *His Flock at Shanghai.*

On leaving Shanghai it was necessary to provide for my little flock, which consists of three church members and of others who follow with them and with me, respecting some of whom I have hope that they are near the kingdom of heaven. I applied to Mr. Lambuth, of the Methodist mission, who was acquainted personally with some of them, and who has preached to them several times, during my absence when itinerating. They will be faithfully cared for by him, and, should I not return to Shanghai to reside, will become, I trust, members of the church under his care.

These three church members, with my teacher Tsang, and one member of the Baptist church, have been a comfort and rejoicing to me the past winter. One woman especially, though very poor, old and infirm, and of a mind not strong, has been a great support to my faith. Her prayers, her zeal and love, have been a proof that the Lord was with us to bless the ministry of his word. Often has the tear started in her eye when the discourse has been of divine things, or when our little company has commemorated the Savior's death. She has told me of her prayers, by day and by night, for me and for the members of my family upon the sea, for the other members of the church, and for unconverted persons about her. She is anxious to tell others of the salvation she has obtained, in which good work she has sometimes found willing listeners, and at other times has met with opposition and derision. At first I doubted this woman's sincerity; but afterwards I became convinced of this, and baptized her in Octo-

ber last. Now she seems more zealous than any other member.

Of my teacher I have hope, that the seed of divine grace has taken root in his heart. But he is a very timid man. While his heart is with us, he still fears to confess Christ openly. He has been overheard praying in his own house for courage to confess him, that he might not be denied by him at last. He reads his Bible daily, allowing it to be seen openly upon his table, and prays in secret. The circumstances of such a man call for our sympathy and prayers. They are not unlike those in which a literary man among the Greeks or Romans must have been placed, when convinced that the despised Jesus of Nazareth was indeed the Savior of the world. In this, however, they differ, that in China literature is confined to the state, and confers office and rank in a way not known in those countries. It is much to say of such an one, that he receives instruction like a child, and that in my absence he meets with the poor and the ignorant, to read the Word of God and pray.

The Tuesday evening prayer-meeting originated in the week of united prayer for the outpouring of the Spirit, (which was observed in Shanghai in January last,) and has been continued ever since. At the first meeting, which was held in my own room, there were but seven present. It is now much enlarged and prosperous, and has proved, I trust, a blessing both to the Chinese Christians and to those who are learning the way.

### *Results of Labor.*

I have been thus particular in detailing these things because I have now come to the close of a term of nearly six years in Shanghai, and these are the results which it has pleased God to bestow upon my labors. I mean the *visible* results, for I do not exclude those indirect effects, not yet apparent, which his eye clearly discerns. The Lord grant that many of those who, in Shanghai and the sur-



rounding towns, have heard the good tidings of his grace, may be among the saved at last. To the eye of sense, I know, these results are insignificant, especially when those are remembered who have been removed from my side by ill health or by the hand of death. But granting what there is good reason to believe, that the Holy Spirit has truly wrought upon the hearts of some in this small company, we may behold in them a kind of first-fruits unto God, from a people who have been going down to death—it is appalling to think in how great numbers and for how many ages—without the knowledge of him and his salvation. Let not those who send us forth be discouraged.

Mr. Blodget mentions the death, (April 26,) of Rev. Reuben Lowrie, of the Presbyterian mission at Shanghai, of whose Christian and missionary character he speaks in high terms of commendation.

### *Japan.*

What I have written thus far relates principally to affairs at Shanghai. I will now add a few lines relative to Japan. To one coming from the rice plains about Shanghai, where there are no hills, no woodland, and where clear water is never seen in the streams, the change in climate and scenery is very great. This is a land of hills and valleys and lofty mountains; a land of pure air, clear streams, running brooks, and of fountains of water; a land abounding in trees and flowers of numerous varieties, and rich in productions useful for food, for man and beast. The surface of the ground is very irregular, yet never rough and sterile. The eye is constantly delighted by some unexpected change. The roads in general are narrow, rather paths than roads, winding along the valleys, or over the hills, and often through deep forests of plantation trees. Conspicuous among these are the lofty pines, and the species of cedar known as the "cryptomeria Japonica." Nearly one half of the surface in this region is covered with trees.

The low land, in the valleys, is planted with rice, and, as the level is constantly changing, is divided into small plots, which are irrigated by letting into each water from streams coming down from the hills. On higher land are seen fields of wheat, barley, buckwheat, and pulse. Numerous kinds of vegetables are grown in small patches, among which are the common and the sweet potato, both of excellent quality. The waters of this beautiful bay, and of the other bays and inlets which indent the coast, abound in fish.

### *The People.*

The people of Japan, at least of this part of the islands, strike one as quite different from the Chinese. They are more lively and active, and less under constraint from rules of politeness, and long established usages. One little incident is characteristic. The boat in which I landed was propelled by five men, sculling. Directly after stepping on board, they pushed the boat at her utmost speed, cheering each other on, and exerting all their strength. Looking to ascertain the cause, I saw a small boat before us, sculled by two lads, which they were endeavoring to overtake. This did not require a long chase, and the little flag in the stern of the small boat soon fell under the prow of the larger boat of the pursuers. Then came a hearty laugh and a shout of victory. I have been in China nearly six years, and have traveled many hundreds of miles in boats, but have never witnessed such an incident as this.

In dignity of character and deportment, in outward decency and morality, in a certain steadiness of purpose, in patient industry, and in capacity for extensive business transactions, the Chinese are doubtless superior. The value of the Chinese civilization the Japanese have themselves acknowledged, by adopting it for their own nation. The Chinese is the learned language of Japan, Chinese classics are the text-

books in their schools, and a great number of Chinese words have become incorporated in their language,—a language radically as distinct from the Chinese as the Saxon from the Latin. Yet the civilization of China is too rigid, and but poorly answers the quick and impulsive genius of the Japanese. It fits badly, and hence is but imperfectly acquired.

### *Readiness to Learn—Missions.*

The Japanese are quite different from the Chinese, in being very ready and eager to learn of foreign nations. Those conversant with persons speaking the English language soon acquire a small vocabulary, and the Government is desirous to raise up for itself interpreters to transact its business. This willingness to learn of others is a hopeful trait of character in reference to the spread of the Gospel in Japan. There is reason to think that the people will be more ready than the Chinese have been to examine its claims, and so to receive it and become Christians. Their present civilization is not indigenous, and is received from a people who have not now, and have not had heretofore, any political power over them. The religion at present most prevalent among them, Buddhism, is also exotic, having been received at second hand from the Chinese. These facts may lead us to hope that the Gospel will have a rapid triumph in Japan; yet we know that the times are in God's hands, who is able also to humble the pride of the Chinese, and incline them speedily to wear the yoke of Christ.

Referring to missionaries of different societies now on the ground, he says:

These brethren have many difficulties to encounter, and have need of much patience and great prudence. The government officials are very suspicious of them, especially of those who are "teachers of the religion of the Bible," and annoy them in many ways. We have

reason to be thankful that men of experience have been called to lead the way in this difficult field. Their previous missionary life in China gives them a great advantage here. At present, they are mainly occupied with the study of the language, but there are not wanting indications that they will be able to engage in their appropriate labors in due time.

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### *Ceylon Mission.*

LETTER FROM MR. SPAULDING, APRIL 1, 1860.

#### *Oodooville Boarding School.*

FOR the information specially of their benefactors, Mr. Spaulding sends the following account of pupils in the Oodooville school. The letter c, against a name, signifies that both the parents are Christian; F. C. means father Christian, M. C. mother Christian, H. both heathen.

December 31, 1859, I gave an account of forty-one as the average belonging to the school for 1859. Of these, Rebecca Fisk and Margaret Adams had already left, by marriage, so that in fact we began 1860 with only 39. On the 18th of January the following, who had been taken in regularly between 1853 and 1855, were graduated: Emily Backus, Jane C. D. Carpenter, Mary Emerson, Elvira H. C. Homer, Eunice Payson, Eliza White, Mary A. White—7. This would leave in the school, 32; but Emily Cope Asbury was admitted to an advanced class, and Elvira H. C. Homer was allowed to stay another year, in consideration of lost time, by sickness, the previous year, making in all, 34.

On the 28th of February the mission added a class of 15, making the present number on our list, 49. Of these, Ann Poor Levins lately married and left; Anna Brigham Strong has left; Lydia Moses left, gone to the continent; Ann Snell, irregular and left; Martha Coggin, unpromising and left; Martha Goodell also left—in all, 6; leaving now actually in the school, as seen by

the following lists, 43. A star is against the name of those who have left.

*First Class.*

| Names.                 | Parents.      |
|------------------------|---------------|
| 1 Mary Hewitt, . . .   | Brend, C.     |
| 2 Rebecca, . . .       | Cornelius, C. |
| 3 Ann M. Hickok, . .   | John, C.      |
| 4 Elvira Clark, . . .  | Homer, C.     |
| 5 Sophia Howard, . .   | Joseph, F. C. |
| *6 Ann Poor, . . .     | Levins, C.    |
| 7 Catharine Merrill, . | Tomper, M. C. |
| 8 Sarah H. Ayers, . .  | Miller, C.    |
| 9 Sarah Socket, . . .  | Osgood, C.    |
| *10 Anna Brigham, . .  | Strong, C.    |
| 11 Mary Dickenson, . . | Scott, C.     |

*Second Class.*

|                          |                 |
|--------------------------|-----------------|
| 1 Emily Cope, . . .      | Asbury.         |
| 2 Isabella Cairnes, . .  | Vatheyan, F. C. |
| 3 Frances A. Devereaux,  | Virany, H.      |
| 4 Maria H. Hawes, . .    | Soooper, M. C.  |
| 5 Eliza Holman, . . .    | Lawrence, C.    |
| 6 Martha Ann Mather, .   | Catheraman, H.  |
| 7 Sarah Chapin, . . .    | Mather, C.      |
| *8 Lydia, . . .          | Moses, F. C.    |
| 9 Harriet Wyman, . . .   | Niles, C.       |
| 10 Catharine S. . . .    | Payson, C.      |
| 11 Joanna Maria Ridgley, | Jacob, C.       |

*Third Class.*

|                           |                |
|---------------------------|----------------|
| *1 Martha Chambers, . .   | Coggin, C.     |
| 2 Lucy Minor, . . .       | Dwight, C.     |
| 3 Louisa G. Ely, . . .    | Soooper, H.    |
| 4 Elizabeth Fletcher, . . | Emerson, C.    |
| *5 Martha Sheldon, . . .  | Goodell, F. C. |
| 6 Elizabeth S. . . .      | Holman, C.     |
| 7 Harriet, . . .          | Lawrence, C.   |
| 8 Amelia Newton, . . .    | Little, H.     |
| *9 Anna, . . .            | Snell, C.      |
| 10 Lucy Maria Smith, . .  | David, C.      |
| 11 Mary Houghton, . . .   | Spencer, C.    |
| 12 Abby Maria Whittemore, | Catheram, H.   |

*Fourth Class, aged 11½ to 12½.*

|                      |                |
|----------------------|----------------|
| 1 Susan, . . .       | Dwight, C.     |
| 2 Jane, . . .        | Emerson, F. C. |
| 3 Harriet, . . .     | Gantier, C.    |
| 4 Lucy, . . .        | John, C.       |
| 5 Pannâchy, . . .    | Levins, C.     |
| 6 Eliza Young, . . . | Moody, C.      |
| 7 Susan Poor, . . .  | Niles, C.      |
| 8 Anna, . . .        | Parker, C.     |
| 9 Catharine S. . . . | Scott, C.      |
| 10 Vellyamma, . . .  | Simon, C.      |
| 11 Mary S. . . .     | Strong, C.     |
| 12 Parçapully, . . . | Joseph, F. C.  |
| 13 Elizabeth, . . .  | Taylor, C.     |
| 14 Mary, . . .       | Welch, C.      |
| 15 Moottâchy, . . .  | H.             |

Of these fifteen, in the fourth class, all but one may be said to be Christian children, and only six in the whole school are marked as heathen children.

*Madura Mission.—India.**PERIACULUM.**LETTER FROM MR. NOYES, JUNE 8, 1860.*

IN this letter Mr. Noyes refers to several obstacles and discouragements in his field, and on the other hand to encouragements. He thinks he was able, at the close of the year, "to report as favorably respecting the station as could reasonably have been expected;" mentions, among other difficulties, caste feeling, and "not being able to find suitable persons to be ordained as native pastors over the churches;" and speaks of the anxiety and embarrassment caused by being called upon to reduce expenses in the missionary work, and of the liberality with which native Christians, at the different stations of that mission, are contributing, out of their deep poverty, Jubilee offerings to the Board.

*Opposition of Zemindars.*

Mentioning difficulties, he refers to the opposition of zemindars and says:

You are aware, perhaps, that zemindars are those who, by paying a certain sum yearly to the Government, have the right of collecting all the taxes from some large tracts of country. They hire the land in the mass, and let it out in lots to cultivators. Though no magisterial or police authority is conceded to them by Government, and they are as much subject to the laws as any other citizens, practically they are tyrants, having the means of oppressing the people to almost any extent. It is for the interest of the cultivators to keep on good terms with them, and they dare not report against them, for fear of losing their lands. The poorer people, also, dare not do any thing forbidden by these men, for the zemindar, if he chooses to punish them, not only may have them brought before him and

whipped, but may send men to plunder their crops, may transfer to others their wells and gardens, prevent their trading in the markets, deprive them of the services of the washerman and the barber, and in a thousand ways annoy them. These zemindars are heathen of the worst kind, and generally opposed to Christianity.

There are four in my station district. Two of them make us no trouble, but the other two will allow none of their people to join our congregations if they can possibly prevent it. In one village, where I had a flourishing congregation, which, with some aid from the mission, had just completed a neat little church, every Christian was obliged to leave the zemindary. In another village, a large congregation has been reduced in the same way to three families.

#### *Encouragements.*

As encouraging circumstances, I may mention, that many people under my charge have made considerable advance in scriptural knowledge; that the standing and influence of some in the community, has been raised since they became Christians; that many are more moral in their conduct and cleanly in their habits than formerly; that there is a growing regard for the Sabbath and for the law of marriage; that the drinking of intoxicating beverages is considerably less than formerly; that the Christians are less fond of going to law than they used to be; that they are interested in doing something for the improvement of their places of worship and in contributing to other benevolent objects; that more of the females attend church and study Scripture lessons than heretofore; that there is an increasing desire on the part of some to learn, themselves, and to have their children educated; and above all, that during the year there have been, as we have reason to believe, a few real conversions and several admissions to the church.

#### *Assyria Mission.—Turkey.*

##### *BITLIS.*

LETTER FROM MR. KNAPP, JUNE 9,  
1860.

##### *Persecutions.*

PORTIONS of his former letter, to which Mr. Knapp refers, were published in July. In the present communication, which must have been written with no knowledge of the sad events even then transpiring in Syria, he not only gives the particulars of some cases showing the opposition to Protestantism which was exhibited at Bitlis, but refers to other cases, and says "there appears to be a simultaneous effort, throughout this large Erzroom pashalic, on the part of the Armenian hierarchy, to suppress our work;" and "what surprises us most is, that the Mussulman officials, from the Pasha downwards, should lend a supporting hand to this opposition, and that in the face of firmans granting religious liberty throughout the empire." He refers to these cases, he says, "to show the want of this religious liberty," and expresses the feeling that something more must be done to secure it in that portion of the Turkish empire. In view of these and other like cases, the Northern Armenian mission, at its late annual meeting at Kharpoot, appointed a committee, by whom a memorial to the Evangelical Alliance was prepared, and forwarded to Sir C. Eardley. Mr. Knapp writes:

In my last I referred to the persecution of a young man, the only open Protestant at this place. After the settlement of his tax difficulty, he was assailed in other ways. The chief var-tabed secretly sent for him, hoping, either by promises of money or threatenings, to get him back; but hearing of his designs, the young man did not go, fearing that when they saw persuasive measures would not prevail they would beat him. They then resorted to another artifice, refusing to restore him his wife, who had a few weeks previously gone to visit her mother. When the mother refused not only to give her up, but also threatened to marry her to another, we thought it time to interfere in the young man's behalf. But the



Governor, instead of sending for the woman and restoring her to her husband, as he might have done, sent to consult the vartabed; who declared that he should not allow her to be restored, and in the most insolent and defiant manner said to us, in the presence of the Moodir, "Appeal, if you please, to Erzroom—to Constantinople—to England—to America!" Instead of appealing at that time, we chose to have the Governor apply to Moosh for instructions; and we have recently learned that the matter was there referred to the Armenian ecclesiastics of a celebrated monastery near that place, who decided that a married couple could not be separated on account of their religious opinions.

#### *A Mob.*

Just at this time, (March 15th,) a young preacher, who was sent by Mr. Walker, of Diarbekir, to assist me for a short time, arrived. It soon became apparent that the ecclesiastics were determined to put us down at all hazards, for they gave orders to their people to *beat* the Protestants wherever they should find them. The second day after Hagop, the young preacher referred to, arrived, he accompanied me to the markets. While we were seated, by invitation, in one of the stalls, the servant of the chief vartabed came up and commenced conversation with Hagop, and used much abusive language; at the same time designedly attracting a crowd around us, whose countenances exhibited evil designs. We soon repaired to another street, to avoid the rabble; and there we were no sooner seated than the same servant appeared before Hagop, and commenced again his abusive tirade. Hagop modestly replied to him, that such conduct was both uncivil and unchristian; whereupon the servant struck him on the side of his face, and dragged him into the muddy street. An excited crowd soon gathered, which bore him irresistibly along; and at the same time

I noticed one of the vartabeds assisting with his own hands in thus dragging him through the market. But for the timely interference of one of the Armenian rulers, as the mob was passing his shop with their victim, I doubt not the consequences would have been serious. We immediately repaired to the Moodir; who, instead of sending for the ring-leader, and having him punished, sent for the Armenian primate, who commenced a tirade of abuse. He wished to know why we came to trouble the Governor with our complaints, denied that Hagop had been beaten, but declared that if he had appeared before his shop he himself would have beaten him! After a long strain of such abuse, we turned to the Governor for his decision, who gave us to understand that he could do nothing for us. In despair we left him. Matters looked discouraging. For two months scarcely any had dared to attend our Sabbath meetings, and much less would any dare to do so in the future, now that it was seen we were helpless, and unprotected by the authorities. It is true, we had many callers at our house—sometimes a dozen at once—with whom I spent hours in religious conversation, but now we could hope for no audiences at our chapel.

#### *Appeal to Erzroom—Relief.*

After mature deliberation it was thought best that I should present the matter before the Pasha. Accordingly, committing my family to the care of our heavenly Father, with no earthly protector but my nearest Mussulman neighbor, with a heavy heart I turned my face toward Erzroom.

After a most tedious journey I reached that place April 9, and immediately laid my complaints before the British acting-consul, Mr. Calvert, who, with praiseworthy promptness, presented them in person to the Pasha. The latter, who had heretofore appeared quite averse to allowing Protestants any favor, granted

the consul all he could desire. He at once saw that the troubles which the Protestants were suffering at various places, were all simultaneous with those experienced at Bitlis, and were evidently the result of the intrigues of the Armenian ecclesiastics. Perhaps he saw that they had become more bold by his slackness in attending to the claims of Protestants. He issued orders to have the ring-leader summoned to Erzroom, as also the vartabed who assisted him in the affair, and the Armenian primate. He also retained Hagop, whom I had taken with me, to substantiate the charges brought against them. But before the Pasha's orders had reached Bitlis the ringleader had fled to parts unknown; and it was considered best that the two other persons should be attended to here. Our new Governor, who had recently arrived from Erzroom, called them to account, and gave them a severe public reprimand; and by his promptness, thus far, has done all that we could desire of him.

#### *Death of a Preacher—Trouble about the Burial.*

During my absence, our preacher, Baron Marnoog, died. He had been very feeble for nearly a year, and it had appeared evident, for some time, that he could not remain long with us. He was born in 1829, in Diarbekir. He abandoned the errors of the old church in 1850, and in the summer of the following year entered Bebek seminary, where he was hopefully converted at the close of his first year. He was in the seminary about three years and a half, and owing to ill health returned to Diarbekir in the summer of 1857. Since then he has spent most of the time here, giving good evidence of being a follower of Christ.

To the disgrace of the town I must add, that the Armenians gave my wife, and Mrs. Nutting, a great deal of trouble and anxiety in their arrangements for M.'s burial. There has been no

Protestant burial-place secured here; and the plan was to have him buried in my garden, as the ladies supposed there would be no interference; but, to their surprise, the Armenians gathered in a crowd upon our premises and forbade the digging of the grave! By the interference of our Mussulman neighbors, who are very friendly to us, the Armenians so far receded in their demands as to grant permission, on the ladies' giving a paper promising to have the remains removed in the course of a year! As there are many grave-yards within the city, and one within half a dozen rods of my house, it was evident that their demand was an act of sheer, wanton oppression. A carpenter was found who had worked for us, and was friendly to us, who rendered the assistance desired of him; and to avoid the disorderly crowd that would be gathered to witness the first Protestant burial in the place, the service was performed in the night. Such was the caution necessary, in the state of hostile feeling excited by the bigoted Armenian hierarchy.

As soon as I returned from Erzroom, I stated the facts to our new Governor. He summoned the ringleader in this base opposition, severely reprimanded him, and compelled him to restore the paper he had so shamefully extorted from my helpless family. The Armenians have given those who assisted in the funeral rites a great deal of trouble, and have even attempted to extort from them unjust taxes, in consequence of their friendly aid in our extremity.

#### *Hopeful Indications.*

At the close of his letter Mr. Knapp, having dwelt, as he says, "upon the dark side of the picture," remarks that "hope is dawning, and better things, we trust, are in store for this people." Recently, a delegation had called several times, and stated that seventy families were ready to become Protestant if the missionary would "grant them protection from injustice and oppression." Any such movement, dictated by sinister motives, was of course discouraged, and they were told that when they gave evidence that they

were seeking the truth for the truth's sake, they would be gladly welcomed. A number of these applicants were "Bible readers." On the first Sabbath in June, about fifteen of them attended the mission chapel; and in a postscript, dated June 11, Mr. Knapp says: "Yesterday we had fifty present at our chapel, including about twenty of the new comers. They have taken a bold step in venturing to appear at our services, and as evidence of their sincerity, they have besought us to hold a meeting in their quarter of the town, and promise to let us have a house for two months gratis, if we will do so. We have consented to make the trial."

### Southern Armenian Mission.—Turkey.

#### MARASH.

LETTER FROM MR. WHITE, JULY 17,  
1860.

MR. WHITE introduces his letter by an expression of regret, that he had not been able to write more frequently and fully respecting the work at Marash, but remarks that, since the departure of Dr. Pratt, "the examination of seventy candidates for church membership, preparation for the annual meeting of the mission, the weekly instruction of the male and female members of the Sabbath school, and writing a sermon each week, besides all the various miscellaneous matters which necessarily will arise every day, in a large community like this, have left no time for correspondence."

#### Annual Meeting—Welcome.

On the 28th of April, we had the pleasure of welcoming the members of the mission, and entertaining them during the fourth annual meeting. The occasion was one of deep interest to our people, it being the first time the annual meeting had been held in this place. They went out in large numbers, a distance of ten miles, to welcome the brethren to the city, singing as they returned—"The year of jubilee has come." The procession, as it entered the city, was like the triumphal entry of a prince. How different this from the state of things eight years ago, when five helpers, one after the other, were either imprisoned or ban-

ished, and Dr. Schneider was forbidden by the Pasha to preach!

#### Additions to the Church.

On Sabbath, the 29th, twenty-eight individuals were received to the church, making the total membership 172. The audience on that occasion numbered 1,491. On the following Sabbath we held the dedicatory services of the new chapel. The sermon was preached by Mr. Schneider, (from Ex. xx. 24,) and the dedicatory prayer was offered by Mr. Powers. Sixteen hundred persons were present, the church being filled nearly to its utmost. "I need not assure you, my heart swelled with feelings of gratitude and joy to see so many, at least for once, hearing the words of eternal life within its walls. May God accept this imperfect work, and sanctify it as the birthplace of many immortal souls into his kingdom."

#### Albustan—Mussulmans.

Having spoken of the meeting as one "enjoyed much, there being more of a spirit of prayer and love than at any meeting we had attended," Mr. White mentions a journey in May to Albustan and Yarpuz, and says:

The work at Albustan seems to be of a deep, substantial character. There have been a number of accessions since winter, the community numbering 90 souls. Three individuals were united to the church, which now numbers fifteen, and five children were baptized. The audiences numbered usually from fifty to one hundred, but at the communion one hundred and fifty were present, and many were compelled to go away, not being able to crowd in. I had many calls from Mussulmans, especially those of the "Sheikh" sect, mentioned in Dr. Pratt's letter of last November. Every day they would come, and with an apparent sincere desire to learn the truth, would hold long conversations on the fact of man's sinfulness, and how it was possible for God ever to forgive sin. "We have lost God;"

"We have lost the road;" "We cannot find God;" were expressions they used very often. At almost every meeting, from three to five Mussulmans were present. One is known all over the city as a Protestant, and a second is a member of the Governor's council. He has learned to read the Armenian character, and joins in the singing, but I fear his interest is more intellectual than spiritual. During the past winter, there has been a delightful work among the women. Twenty-two are engaged in learning to read, and a number of these give some evidence of a work of grace having been begun in their hearts.

On the whole, my visit was very satisfactory, and I trust some good seed was sown. I called upon all the principal Mussulmans and Armenians, who, without an exception, received me with much apparent kindness and regard. A very just and strong separation of the Protestants was effected, and their head-man has since been constituted a member of the Governor's council, by an order from the Pasha.

### Yarpuz.

In Yarpuz, six hours west from Albustan, there is a little band of twenty Protestants, but owing to their having had no good instructor, they are as yet very ignorant, and the work has made but little progress. A new helper is expected to start for the place next week. Yarpuz is the ancient Arabissus, and according to current reports, once contained 300,000 inhabitants. Certain it is that it was a large city, for it was the birthplace of two Roman kings, and even now many very beautiful marble columns and slabs are found. It is now, however, a poor, Turkish village, of four hundred houses.

Mr. White mentions that, by vote of the mission, Mr. Schneider had spent six weeks at Marash, teaching theology to an interesting class of ten young men. Mrs. White has taken under her care a class of girls, now numbering twelve, in whom she feels a

deep interest. "The congregations are large, with some evidence of the presence of the Holy Spirit;" and "Deacon Bedros, who was the cause of so much trouble last summer, seems melted down under a sense of his sins," which he has confessed to the congregation.

### Letter from the Church—Donation.

I take pleasure in sending you the following letter from the church and congregation here. They heard of the indebtedness of the Board, and of their own accord send this letter as an expression of their gratitude to you. They have subscribed nearly forty dollars, which does not seem large, and yet is equal in value to a day's work from each of the one hundred and seventy-two members of the church. If every church member in America would give a day's labor, how soon would that debt be paid!

To our beloved brethren in Christ, the Secretaries and Members of the American Board:

*Brethren, beloved of the Lord,*—God has richly blessed you, in that he has filled your hearts with love to lost man, and caused you to send aid and sympathy to the distant parts of the earth. And he has greatly blessed us, in that he caused you not to forget our people, but led you to send to us your beloved children, making us partakers of blessings passing knowledge. We, both temporally and spiritually, were in a state of bondage, and had it not been for the exertions of Christians like yourselves, even to this day we must have remained in that bondage. Thanks be to God, by means of your efforts, our bonds are broken.

This year you have been brought to the Jubilee year. This to us, as well as to yourselves, is a cause of great joy. But in the midst of our joy we were made sad by hearing of the heavy debt which rests upon you; for some debts deprive us only of bodily rest, but this debt, if not paid, will deprive many souls of eternal life. For this cause we greatly desired, according to our ability, to endeavor to send you some aid; but on account of our poverty, our ability is so small we felt ashamed to send. Still the desire conquered, and we have subscribed about one thousand piasters. We confess this is little fruit from the many seeds you have sown, and it is not worthy to be mentioned. Still, the widow's mite was acceptable to Christ, and we hope you will



accept of this our mite. May the Lord prosper you in your work, and cause us to bring forth much fruit to his glory.

THE PROTESTANT CHURCH IN MARASH.

### Northern Armenian Mission.—Turkey.

#### CONSTANTINOPLE.

LETTER FROM MR. DWIGHT, JULY 25, 1860.

THE disturbances at the capital of the Turkish empire, of which Mr. Dwight gives account in this communication, have already been made known to the public; but the readers of the Herald will expect to see a statement of the facts in the case from some missionary of the Board who was on the ground at the time, and the letter should be published here as an important part of the history of missionary operations in Turkey.

#### Riot at Constantinople.

We have had a most exciting scene here during the past week, which has taken us back quite to the days of the persecuting patriarch Madteos; and I think it may even be traced to the same unprincipled man as its author, although he is far away from us now.

On Saturday, July 14, one of the oldest of the Protestants died, in the quarter of this city called Balat; and his body was carried outside of the city walls, to the nearest Armenian cemetery, for burial. I ought just to say here, that the cemeteries around the capital were the gift of the Sultan to the different communities in olden times, and that each community took into its own hands the matter of selling family burial lots to its own people.

The Armenian cemeteries, of which there are several, to accommodate the different quarters, have been always considered as belonging to all of the *Armenian race*, without reference to their religious opinions. Consequently, that portion of the Armenian community that acknowledges the Pope of Rome as its head have always buried their dead in their old burial places; and subsequently, when many of the Armenians became Protestants, they were allowed, without

molestation, to do the same. In the present instance, as in other instances, a Protestant family owned the burial lot, or square, in which the body was to be placed. It was, however, the first Protestant interment that had taken place in that particular burying ground.

The procession was met first by a priest, who interdicted the grave diggers (Armenians) from digging the grave. The Protestants then brought Turkish grave diggers, but they were soon sent off by a mob, and the coffin was carried forcibly out of the burying ground. There it remained, unburied, for four days, during which time active negotiations were going on between the Protestants, the Armenians and the Porte, the mob, meanwhile, keeping possession of the burying ground by day and night, and gradually augmenting in numbers, until there were several thousands of the very lowest class of Armenians, among whom were sprinkled a few Greeks.

On the fourth day, the United States Minister at the Porte, Mr. Williams, became thoroughly roused up, by the indignity thus cast upon the Protestant name and the inhumanity of the opposition to the burial, and through him the British Ambassador also was started. Both went, together, to the Porte, and also to the Armenian Patriarch, and strongly remonstrated against such barbarity. The consequence was, that on the same evening an order was issued for the burial to take place within the Armenian cemetery, the Patriarch and head of the Armenian community fully agreeing thereto.

The head of the police proceeded at once to the ground, accompanied by the secretary of the Protestant community, pastor Hohannes Der Sahagyan, who was to officiate on the occasion, and several of our Protestant brethren. It was nine o'clock at night, however, before the place for digging the grave was finally decided upon, by the consent of all parties; but the appearance of the mob was such, so highly excited were

their fanatical passions, and so outrageous their threats, that the Pasha wisely concluded not to proceed with the burial till morning. At an early hour another Pasha (the Serasker, or Minister of War) came upon the ground, with several hundreds of troops, in addition to those already there, and orders were given for the burial to be made.

At the first blows of the pick-axe, however, the mob gave an unearthly yell, and rushed forward like demons; when the troops were ordered to meet and disperse them, though without firing. They used, vigorously, the butts of their muskets, bones were broken and perhaps skulls, and after some twenty or thirty had been wounded, the mob fell back. The Patriarch himself now came upon the ground, and other dignitaries of the Armenian church. All gave their full sanction to the spot selected for the burial, the grave was accordingly dug, and the Protestants were directed to place the body in it. Just then the Serasker Pasha, the highest officer upon the ground, and in fact one of the highest in the Empire, commanded them to stop; and to the great surprise of the Protestants, said that the grave which had been dug must be filled up, and another dug for the burial *outside* of the cemetery, (there is no wall, or fence,) and in the middle of the public highway! This was accordingly done.

The Protestants who were present, however, declined taking any part in the burial in such a spot, as it would be pouring indignity upon the Protestant faith. The Pasha urged them, most strenuously; but after declaring to him, respectfully, their readiness to obey him and their Sultan in all things, they firmly maintained their ground, that they could not perform their funeral services over the body if it was buried in this way, in the road; and that they should leave the whole responsibility with him, to bury it where he pleased. They then retired a short distance, and remained silent spectators of the scene that fol-

lowed. By Mussulman hands the grave was dug; by Mussulman hands the coffin was put into it; and by Mussulman hands it was filled up. The Pasha, however, by great urgency, succeeded in inducing pastor Hohannes, as a private minister of the Gospel and on his own responsibility, to utter a short prayer. He merely gave thanks to Father, Son and Holy Ghost, and then retired. As soon as the grave was filled up, the mob rushed over it, spitting upon it, trampling it down most spitefully with their feet, and pouring out their curses upon Protestantism, in the presence of the Pasha, the Patriarch, and all the other dignitaries present.

As might be expected, the representatives of the foreign Protestant powers at the Porte were greatly aroused by these disgraceful scenes. A meeting of five of them was held last Friday, at the British Embassy, and a very strong note was addressed by them, jointly, to the Porte; making some demands which can hardly fail of being complied with, and which must make a noise here. The Porte have just now officially informed Sdepan Effendi, the head of the native Protestants, that they have come to the decision to present to this community ground for separate cemeteries of their own, in three or four different places around the capital.

#### *General State of Feeling.*

Much bitterness is now manifested towards us, and towards our native brethren. We cannot walk the streets without being insulted. The general state of feeling here is any thing but satisfactory. The events that have occurred in Lebanon and Damascus seem to be kindling up an inward fire in the hearts of Mussulmans and Christians in this city. The outrageous proceedings of the Armenians at the burying ground, so unlike their former character, are strongly suspected of having had a foreign instigator; and it is firmly believed that *the great object* was to provoke the

Turks to fire upon the mob, when the hue and cry would have been raised that Mussulman fanaticism had shed Christian (?) blood, and tens of thousands of Christians (?) in this capital would have started up to revenge it; which of course would have brought on a general and terrible civil war, in the streets and houses of Constantinople.

In fact, we see reasons enough, on all sides, to apprehend that such a thing may be brought on any day. May the Lord avert it, by his providence. One thing is becoming more and more certain, namely, that the real disturbers of the peace in Turkey are the so-called Christians of the country. The Maronites of Lebanon first provoked the Druzes, —though the conduct of the latter has been such as to call forth the indignation of the whole civilized world. The Armenians were the sole cause of the disgraceful scenes here, and so it has been on all similar occasions heretofore. Our comfort and our hope are in the fact, that the Lord God Almighty reigns. He will put all enemies under his feet. May we ever be found among his friends.

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ESKI ZAGRA.

LETTER FROM MR. BYINGTON, JUNE 7, 1860.

Progressive Movement among Bulgarians.

MR. BYINGTON had recently made a tour of five or six weeks, to visit several important places in the Bulgarian field. He was accompanied by Mr. Clark, of Philippopolis, for a part of the way. Giving the general impressions made upon his mind by what he had seen, and what had been accomplished in the tour, he says :

This tour has served to strengthen our former impressions of the importance of missionary effort among the Bulgarians. In every town that we visited there is a waking up, a decided progressive movement. The young men are the soul of the movement, and as the older men, with their prejudices, pass from the stage, still more rapid progress will be made.

It is a very encouraging circumstance, that schools are not only found in the larger towns, but in many of the villages; so that the Bulgarian nation can soon be called a reading nation, and much good can reasonably be expected from the distribution of religious literature. While this is true, there is another view of the case which is not so hopeful. The more intelligent Bulgarians are idolizing education. I have heard intelligent men speak as if that was all that was needed for the reformation of the life and the purification of the heart; and it may be that they must first be taught by sad experience their mistake, ere they will receive the gospel in spirit and in truth.

Sale of Scriptures.

This tour has enabled us to form some opinion as to the importance to be attached to the rapid circulation of Scriptures among the Bulgarians. It is really a cause for the deepest gratitude, and good ground for encouragement, that so many copies of God's word are now to be found in the hands of Bulgarians. Where the truth goes, there we can pray and expect that the Spirit will go.

But if we should take the sale of the Scriptures as evidencing their love for the truth, we should greatly err. That many purchased because of their desire to read the Bible, is doubtless true; but I think it was evident that the majority purchased because it was the cheapest reading book they could find for their children.

Mr. Arms.

A letter from Mr. Arms, who has been located by the mission at Eski Zagra, announces his arrival there on the 13th of July. He was accompanied from Constantinople by Mr. Meriam, (returning from the annual meeting,) as far as Adrianople, where he was met by Mr. Byington. He speaks of "the beauty of Eski Zagra, its healthiness and its rich soil, making it almost a paradise," and says there are many hopeful indications, and also some discouraging features, connected with the missionary work there. The native

helper has had an unexpected door opened to him for preaching, in a village eighteen miles distant. By invitation of the Bulgarian priest, he had preached in their church two Sabbaths; the first time to a congregation of over two hundred, and the next Sabbath to a "crowded house."

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*PHILIPPOPOLIS.*

LETTER FROM MR. MERIAM, JULY 18, 1860.

IN this letter Mr. Meriam speaks of his journey to and from Kharpoote, to attend the annual meeting of the mission, as the only delegate from the three stations in the Bulgarian portion of the field, and refers to action of the mission upon some points relating to the interests of those stations. A school for girls in Bulgaria, and also a school for young men, are felt by the missionaries to be of great importance. He writes as follows respecting the

*Present Condition of the Work.*

We have reason to hope that we are gaining more and more the confidence of the people. As we become more familiar with the language, our intercourse with all classes is more and more easy and pleasant, and our position more hopeful and encouraging. The community is not yet sufficiently awake to the fearfulness of its spiritual condition to be *eager* to hear the truth, but the symptoms of wakefulness increase rather than diminish.

We do not have large audiences on the Sabbath. The Sabbath is made a day of pleasure by the majority of the people, and it is hard, even for those who would willingly hear the Gospel preached, to break away from former customs and associates to attend divine service in a private house. The young Bulgarian mentioned in the annual report of this station, whom we hoped to see come out into the full sunlight of Jesus' love, is yet in the dark. He finds it very difficult to maintain a true Christian life in the midst of the influences surrounding him. The hostility between Bulgarians and Greeks still exists, although there is a cessation

of outward demonstrations. The repugnance of the Bulgarians to the rule of the Greeks has reached such a pitch as to foreshadow revolution. The Bulgarians can now hardly stop short of entire independence, however long it may be before such a result is brought about. We think it our duty to preach to them neither politics nor Protestantism, but Christ and him crucified.

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*Recent Intelligence.*

NORTHERN ARMENIANS.—A letter from Mr. Crane, who sailed from Boston, July 3, in the Henry Hill, with his wife and children, Mr. and Mrs. Livingston and Miss West, announces their arrival at Malta, August 9. The company had "all enjoyed excellent health," and Mr. Crane speaks of Capt. Polleys, and of their accommodations, fare and treatment, in terms of high commendation. "We have been delighted," he says, "and I trust truly grateful."

Mr. Schauffler writes, August 21, respecting affairs at Constantinople: "At present all seems to be quiet and settled again."

SYRIA.—Mr. Calhoun wrote from Abeih, July 20. Referring to the civil war and the breaking up of other missionary stations, he says:

At Abeih we are still quiet, to all appearance, and yet all is unquiet in the minds of the people—Druzes and Maronites. The foundations are out of course. Nothing is settled. Yet I hope that there will be a solution and consequent calm, and perhaps a wider door than ever opened for the preaching of the Gospel.

We are still holding on here; we feel it important to do so as long as possible. This is the seminary station, and the Board has considerable property at stake. Here, too, is the centre of the mountain church. And it is worthy of remark, that during these commotions not a single member of this little Protestant community has been injured in person or property—not a single individual compelled to go out to war. The Governors, all Druzes, have been most attentive to our wants and wishes, continually assuring us of their determination to protect us and our premises. They have allowed us, without a word of dissent, to receive refugees from all quarters.

A letter from Mr. Thomson, of Beirut, written at different times, in the latter part of July and August 2d, speaks of the fearful massacre at Damascus, commencing July 9th, accounts of which have appeared in many publications, and which, he says, "was a hundred-fold more awful than we were at first



willing to believe." "The greatest villainies, both in plundering and killing, and nearly all the abuse of the women, were the work of regular Turkish troops and their officers." He mentions the arrival of English vessels of war, and says: "In Beirut we have actually had two incipient uprisings, whose end was to have resembled the seven days' slaughter in Damascus; nor do we now feel safe for an hour but in the presence of the mighty fleet, whose thousand cannon point day and night upon our city." With reference to the wholly uncertain future he writes:

In general it may be said, with confidence, that the mountains certainly, and probably all the country, will be disarmed. This will be a long work with the Druzes, Metawelies and Moslems of certain districts. Then there must go on with this, the punishment of a large number of the more notorious murderers. After all this has been achieved, government must be reconstructed, on some basis sufficiently strong and energetic to hold all parties steady, and then, by degrees, confidence will be restored, and the country will revive with great rapidity. There is a surprising elasticity in this country, and when order, peace and security are restored, things will right themselves with astonishing dispatch. And I am not afraid to repeat an idea already expressed, that the ultimate result on the cause of Christ may be very auspicious. Let us hold on therefore; and let all pray for us, that our faith fail not.

Mr. Jessup wrote, August 8, that instead of nearly all the Protestants at Hasbeiya having lost their lives in the massacre there, as was at first supposed, only about ten had been killed up to that time.

A letter from Mr. Ford, dated August 16, states that the first installment of French troops had that day entered Beirut harbor. Dr. Van Dyck and wife had returned from Germany, and Mr. Ford was expecting to return to his station, (Sidon,) soon. He writes:

All is quiet in these parts just now. \* \* \* We have a firm conviction that God will not allow his work to be suspended in this land, but will, as on former occasions, interpose and overrule for the ultimate good of his cause. \* \* \* We have had a very great burden thrown upon us by the influx of refugees from the mountain and the interior, and we feel called upon to devote ourselves mainly to their relief for the present. About 4,000 receive a daily allowance at the mission premises, (exclusive of 2,000 looked after by Mr. Bistany and Mr. Araman,) and although the means of providing for these thousands come from the funds of the Anglo American Relief Committee, the chief burden of distribution and of details falls upon the missionaries.

ASSYRIA.—Mr. Walker, of Diarbekir, mentions, July 12, the purchase of the late resi-

dence of the English consul for a chapel. He hopes the building may be paid for without calling upon the Board for aid. The boys' schools, he says, "are already in the premises, and we have made ready the chapel by an easy throwing of four rooms into one, and will commence worship there in a few weeks."

NESTORIANS.—A line from Rev. A. L. Thompson announces his arrival at Oroomiah, with Miss H. N. Crawford and Miss A. J. Beach, on the 2d of July, after a very comfortable and prosperous journey from Trebizond, accompanied by Mr. Ambrose, of the mission, who was sent to conduct them on their overland journey.

AHMEDNUGGUR.—Mr. Ballantine wrote July 4, mentioning a meeting of the Mah-ratta missions at Ahmednuggur in June, the special object of which was to make arrangements for the union of the Bombay, Satara and Ahmednuggur missions in one "Mah-ratta mission." At the communion season, June 24, about 200 native members of the churches gathered with the missionaries around the table of the Lord. Nine persons were received on that day to the first church at Ahmednuggur, on profession of their faith, of whom one was a boy in the school for catechists, and two were girls in Mrs. Ballantine's school. Mr. Ballantine writes:

Of these nine persons, three men were baptized the day before, by the pastor, Harripunt, at their village, Shendee, six miles from here. They belonged to the Mahar caste, but are very intelligent, active men, and have for some time been desirous of being received to the church. They were baptized in the temple of Maroottee, before the gate of the village, that being the only place where the congregation could conveniently assemble. The Pateel, or head man of the village, who is very friendly to Christianity, was present, and was willing that the exercises should be conducted in that place. Other principal men of the village were present also, and listened with attention. When we remember that in general a Mahar is not allowed even to enter such a place as this temple of Maroottee, which is the place of resort for the higher castes, where they sit and gossip, and where also the business of the town is usually transacted, it is indeed a matter of surprise that the authorities of the village should have allowed these persons to be baptized there. It is doubtless to be attributed principally to the fact that the Pateel is very friendly to us, and always treats us with great respect and attention. He has also been very kind to our native assistant there.

The mission appointed two girls, from Mrs. Ballantine's school, as teachers of schools in the villages. "We trust," it is said, "that the experiment of having female teachers

will work as well here as in the Madura district." On the 27th of June, Vishnoopunt was ordained as pastor over the second church at Ahmednuggur.

ZULUS.—Mr. Tyler, of Esidumbini, wrote May 3.

In presenting the report of the Esidumbini station, I must say, with sadness, the heavens are still as brass over our heads, and the earth as powder and dust beneath our feet. The precious "seed of the kingdom" has been sown broad-cast, another year, but I fear it has fallen too often by the wayside, on stony ground, or among thorns. I see no spiritual vegetation such as is calculated to fill the hearts of angels in heaven with joy, and excite the gratitude and praise of saints on earth. Our daily school has been continued without interruption, and a few, who began the year as scholars, still attend; but the greater part have chosen to wander from kraal to kraal, unwarned and unchecked, following the vile inclinations of their own hearts, rather than submit to the wholesome restraints of divine truth. Our congregation on the Sabbath has averaged, most of the year, forty, and I cannot complain of inattention on the part of those who are present. We have endeavored, as far as we have been able, to stock the memories of the people at our station with the great and fundamental truths of the Bible, so that if any of them do believe in Christ, they may exercise an intelligent faith and be able to give a reason for the hope that is in them. At times it has seemed as if a mercy-cloud was about to break over our heads and the drops of pardoning grace to descend upon our station; and then again, some furious storm of heathenism would come between, and moral darkness, despair and death ensue. Our cry daily is, "Come from the four winds, O breath, and breathe upon these slain that they may live." We long to hear the sound of a going among the mulberry trees throughout this whole land, so beautiful in its natural features, and where "only man is vile." Amid many discouragements in our work, I would not say that we are wholly without hope. In God's everlasting promises we have an unfailing source of encouragement, and we see some improvement also in a few who have attached themselves to the station, apparently determined here to abide.

SANDWICH ISLANDS.—Other station reports from the Sandwich Islands have been received, since those used in another part of this number of the Herald were in type. Extracts might have been given from some of these had they come to hand at an earlier day. Mr. Parker, of Kaneohe, speaks of the idolatrous "hulas" as having been broken up in his field in August, 1859, when the new code of laws went into effect. The manufacture and use of intoxicating drinks, however, have continued contrary to law, and encouraged, it is believed, by those in authority. The Papists "were never more active." But he is permitted to report unusual interest in

religion in the earlier part of the year, and the addition of fifteen to the church by profession, while about forty stand now propounded for admission.

Mr. Rowell, of Waimea, says, in regard to results of missionary labor, "a sickening experience has taught me to look with suspicion on all appearances of good" among the people. "Still, with all my fear and trembling, I must and will hope that almighty grace will effect the salvation of many, even of those whose daily life fails to inspire me with confidence in their Christian character." Differing from some others, he sees little prospect of being able to raise up a reliable native ministry at the Islands, for the present; and fears that, "for long years to come, a foreign pastorate, or at least an efficient foreign supervision and control, will be indispensable to the prosperity, or even the continued existence, of the Hawaiian churches."

## Home Proceedings.

### ANNUAL MEETING OF THE BOARD.

THE American Board of Commissioners for Foreign Missions will hold its annual meeting in the Tremont Temple, in the city of Boston, commencing on Tuesday, October 2, at four o'clock, P. M. Rev. S. W. Fisher, D. D., of Hamilton College, is expected to preach the annual sermon.

### EMBARCATION.

REV. Henry Martyn Bridgman, from Westhampton Mass., and Mrs. Laura B. Bridgman, from East Haddam, Conn., sailed from Boston Sept. 1, in the Gemsbok, Capt. Mayo, for Port Elizabeth, South Africa, on their way to join the Zulu mission. Mr. Bridgman is a graduate of Amherst College, and received his theological education at East Windsor and Union Theological Seminaries.

## DONATIONS.

### RECEIVED IN AUGUST.

#### MAINE.

|                                         |               |
|-----------------------------------------|---------------|
| Cumberland co. Aux. So. H. Packard, Tr. |               |
| Falmouth, 1st Cong. ch. and so.         |               |
| 17,43; R. Merrill, 10;                  | 27 43         |
| North Yarmouth, Gent. and ladies,       |               |
| 26,69; m. c. 4,76;                      | 31 45—58 88   |
| Lincoln co. Aux. So.                    |               |
| Boothbay, 2d cong. ch. and so. m. c.    |               |
| 20; Mrs. M. A. Beal, 1; W. P.           |               |
| Frye, 1,50;                             | 22 50         |
| Newcastle, Cong. ch. and so.            | 23 00         |
| Washington, CALVIN STARRETT to          |               |
| cons. himself an H. M.                  | 160 00—143 50 |
| Penobscot co. Aux. So. E. F. Duren, Tr. |               |
| Hampden, A friend,                      | 5 00          |

|                                                |        |
|------------------------------------------------|--------|
| York co. Conf. of chs. Rev. G. W. Cressey, Tr. |        |
| Kennebunk, 2d cong. ch. wh. with               |        |
| prev. dona. cons. Rev. F. E.                   |        |
| FELLOWS an H. M.                               | 20 00  |
|                                                | 229 38 |
| Bucksport, Elm st. cong. ch.                   | 40 00  |
|                                                | 269 38 |

## NEW HAMPSHIRE.

|                                             |               |
|---------------------------------------------|---------------|
| Grafton co. Aux. So. W. W. Russell, Tr.     |               |
| Bethlehem, Cong. ch.                        | 11 25         |
| Campton, do. 24,27; J. Pul-                 |               |
| cifer, 10; M. L. Pulcifer, 10;              | 44 27         |
| Franconia, Cong. ch.                        | 7 38          |
| Orford, West do.                            | 26 00         |
| Warner, Cong. ch. and so.                   | 8 00—96 90    |
| Merrimack co. Aux. So. G. Hutchins, Tr.     |               |
| Fisherville, Cong. ch. and so.              | 3 50          |
| Salisbury, do. 92,40; m. c.                 |               |
| 7,60; to cons. NATHANIEL SAW-               |               |
| YER an H. M.                                | 100 00—103 50 |
| Strafford co. Conf. of chs. E. J. Lane, Tr. |               |
| Great Falls, 1st cong. ch. and so. ladies,  |               |
| 31,50; ack. in the July Herald as from      |               |
| Dover.                                      |               |
| Rochester, Cong. ch. and so.                | 45 00         |
| Sullivan co. Aux. So. N. W. Goddard, Tr.    |               |
| Meriden, Mrs. S. P. Wood,                   | 3 00          |
|                                             | 248 40        |

## VERMONT.

|                                           |             |
|-------------------------------------------|-------------|
| Orleans co. Aux. So. Rev. A. R. Gray, Tr. |             |
| Greensboro', Cong. ch. m. c.              | 3 50        |
| Rutland co. Aux. So. J. Barrett, Tr.      |             |
| Fairhaven, Cong. ch. and so.              | 3 50        |
| Pittsfield, do.                           | 7 84—11 34  |
| Windham co. Aux. So. F. Tyler, Tr.        |             |
| East Guilford, Cong. ch. and so.          | 12 00       |
| East Westminster, do.                     | 20 20       |
| Fayetteville, do.                         | 19 26       |
| Peru, Cong. ch. and so. 35; Mr. B.        |             |
| 5;                                        | 40 00       |
| Putney, Cong. ch. and so.                 | 77 59       |
| West Brattleboro', do.                    | 5 00        |
| West Townshend, Rev. S. S. Arnold,        |             |
| 1; Mrs. Atwood, 1;                        | 2 00—176 05 |
| Windsor Co. Aux. So. Rev. C. B. Drake     |             |
| and J. Steele, Trs.                       |             |
| Hartford, Cong. ch. and so. m. c. 40;     |             |
| ack. in Aug. Her. as fr. Hartford Ct.     |             |
|                                           | 190 89      |
| Manchester, Mrs. J. A. Ford,              | 30 00       |
|                                           | 220 89      |

|                                    |               |
|------------------------------------|---------------|
| Legacies.—Brookfield, M. P. Edson, |               |
| by J. G. Smith, Ex'r,              | 100 00        |
| Waterford, Abiel Cheney, by Jona-  |               |
| than Ross, Adm'r,                  | 208 50—308 50 |
|                                    | 529 39        |

## MASSACHUSETTS.

|                                                |             |
|------------------------------------------------|-------------|
| Berkshire co. Aux. So. H. G. Davis, Tr.        |             |
| Pittsfield, Young Ladies' Inst.                | 5 40        |
| West Stockbridge, Vil. cong. ch.               | 17 00—22 40 |
| Boston, S. A. Danforth, Agent,                 |             |
| (Of wh. from a friend, 20; E. H.               |             |
| B. 5; chil. of Essex st. Mater.                |             |
| asso. 2,68;)                                   | 74 82       |
| Brookfield Asso. W. Hyde, Tr.                  |             |
| Oakham, a friend,                              | 30 00       |
| Essex co.                                      |             |
| Wenham, m. c.                                  | 1 03        |
| Essex co. South Aux. So. C. M. Richardson, Tr. |             |
| A Friend,                                      | 1 05        |
| Franklin co. Aux. So. L. Merriam, Tr.          |             |
| Northfield, Trin. so.                          | 13 50       |
| So. Deerfield, wh. with prev. dona.            |             |
| cons. JAMES C. ARMS an H. M.                   | 54 00       |
| Sunderland, Cong. ch.                          | 19 70—87 20 |
| Hampden co. Aux. So. J. C. Bridgman, Tr.       |             |
| Monson, A thank-offering, a friend,            | 7 00        |
| Hampshire co. Aux. So. S. E. Bridgman, Tr.     |             |
| Amherst, L. Hallock,                           | 1 00        |
| Goshen, Cong. ch.                              | 10 00—11 00 |

|                                                     |               |
|-----------------------------------------------------|---------------|
| Middlesex co.                                       |               |
| Carlisle, Cong. ch. and so.                         | 13 00         |
| East Cambridge, Evan. cong. ch.                     |               |
| and so. m. c.                                       | 14 37—27 37   |
| Middlesex South.                                    |               |
| Lincoln, Cong. ch. and so. ladies,                  | 20 00         |
| Saxonville, Rev. J. H. Pettingell,                  | 50 00—80 00   |
| Norfolk co.                                         |               |
| Franklin, Cong. ch. and so.                         | 30 75         |
| Longwood, E. and E.                                 | 5 60          |
| Mansfield, Cong. ch. m. c.                          | 10 06         |
| Medway, An individual,                              | 1 62          |
| Roxbury, Vine st. ch. m. c. 21,78;                  |               |
| S. P. 10;                                           | 31 78         |
| West Roxbury, So. evan. cong. ch.                   |               |
| m. c.                                               | 16 79         |
| Wrentham, The Misses Hawes, to                      |               |
| cons. Rev. WILLIAM L. ROPES                         |               |
| an H. M.                                            | 50 00—146 00  |
| Palestine Miss. So. E. Alden, Tr.                   |               |
| North Bridgewater, 1st cong. ch.                    |               |
| and so.                                             | 20 00         |
| South Weymouth, Union ch. and                       |               |
| so. 51; 2d ch. and so. 50;                          | 101 00—121 00 |
| Pilgrim Asso.                                       |               |
| Plymouth, E. M. S. P.                               | 3 00          |
| Taunton and vic.                                    |               |
| Raynham, 1st cong. ch.                              | 45 00         |
| Worcester co. South Conf. of chs. W. C. Capron, Tr. |               |
| Uxbridge, Cong. ch. S. K. W.                        | 2 00          |
|                                                     | 658 87        |
| Chelsea, Broadway ch. m. c. 38,23;                  |               |
| Winnisimmet ch. m. c. 27,39;                        | 65 62         |
| Unknown, S. D. J. R.                                | 5 00—70 62    |
|                                                     | 729 49        |
| Legacies.—Enfield, Miss Sally Colton, by            |               |
| R. D. Woods,                                        | 25 00         |
|                                                     | 754 49        |

## CONNECTICUT.

|                                             |              |
|---------------------------------------------|--------------|
| Fairfield co. East Aux. So.                 |              |
| Stratford, Cong. ch. wh. with prev.         |              |
| dona. cons. CHARLES C. WELLS                |              |
| and CAROLINE W. BOOTH H. M.                 | 165 00       |
| Trumbull, Cong. ch.                         | 8 00—173 00  |
| Fairfield co. West Aux. So. C. Marvin, Tr.  |              |
| New Canaan, Dorcas St. John,                | 5 00         |
| Stamford, C. Brush,                         | 5 00—10 00   |
| Hartford co. Aux. So. A. G. Hammond, Tr.    |              |
| Hartford, V. 5; Centre ch. m. c.            |              |
| 8,78;                                       | 13 73        |
| Manchester, 2d cong. ch. and so.            | 10 50        |
| South Windsor, 1st ch. wh. with             |              |
| prev. dona. cons. Miss ABIGAIL              |              |
| OLCOTT an H. M.                             | 73 22        |
| Warehouse Point, Miss H. Abbe,              | 10 00—107 50 |
| Hartford co. South Aux. So. H. S. Ward, Tr. |              |
| Middletown, Gent. and la. asso.             | 21 54        |
| Litchfield co. Aux. So. G. C. Woodruff, Tr. |              |
| Plymouth, Cong. ch. (ack. in the August     |              |
| Her. as fr. the Winthrop ch. and so.) 15;   |              |
| South Britain, N. C. B.                     | 10 00        |
| New Haven co. West Conso. A. Townsend, Tr.  |              |
| Waterbury, 1st cong. ch.                    | 17 06        |
| New London and vic. and Norwich and vic.    |              |
| Aux. So. F. A. Perkins & C. Butler, Trs.    |              |
| New London, A friend,                       | 200 00       |
| Salem, Cong. ch.                            | 25 48        |
| Stonington, 2d do. coll. and m. c.          | 51 13—276 61 |
|                                             | 615 71       |

## NEW YORK.

|                                             |           |
|---------------------------------------------|-----------|
| Auburn and vic. I. F. Terrill, Agent.       |           |
| Auburn, 2d pres. ch.                        | 85 75     |
| Geneva and vic. Aux. So. A. Merrell, Agent. |           |
| Cortlandville, Pres. ch. 24,96; m. c.       |           |
| 36,81;                                      | 61 77     |
| East Avon, Pres. ch.                        | 18 00     |
| Genoa, 1st cong. ch.                        | 58 26     |
| Lowville, 2d pres. ch.                      | 45 00     |
| Pulaski, Cong. ch. m. c.                    | 3 39      |
|                                             | 186 42    |
| Ded. ex.                                    | 40—186 02 |

New York and Brooklyn Aux. So. A. Merwin, Tr.  
(Of wh. fr. G. R. 25; a family, S. D. 3;  
C. A. D. 5; S. R. D. 5; Mary, little  
daughter of Dr. Lobdell, coll. taken up  
by her on board steamer Etna from  
England, 6,33;) 171 45

Oneida co. Aux. So. J. E. Warner, Tr.  
Holland Patent, 1st pres. ch. 46 25  
Madison, Fem. cent so. 17 26—63 51  
Oneida Lake, 1st cong. ch. 11 24  
Oriskany, Pres. ch. 11 05  
Redfield, Amos Johnson, dec'd, by  
A. S. Johnson, 25 00—47 29  
554 02

Albion, Pres. ch. m. c. 10; a few la-  
dies, 11,64; 21 64  
Cleveland, A few indiv. 5 00  
Cazenovia, 1st pres. ch. 108 17  
East Wilson, H. Halsey, 5 00  
Florida, Pres. ch. 47 00  
Fort Covington, do. 13 00  
Jasper, Chloe Lamson, 5 00  
Kingsboro', Pres. ch. D. B. Judson, 10 00  
Malden, Pres. ch. m. c. 30 00  
Manlius, Mrs. Azariah Smith, 10 00  
Marcellus, Pres. ch. 84; less ex. 42c. 83 8  
Mattituck, do. 10 00  
Mount Sinai, Rocky Point cong. ch.  
m. c. 20; Miller's Place cong. ch.  
m. c. 35; 55 00  
New Windsor, m. c. 10 00  
New York, Missionary box, 25 00  
Otisco, Cong. ch. 41 00  
Rodman, do. a bal. 4 00  
Saquoit, Pres. ch. 67 00  
Strykersville, Cong. ch. 4 10  
Spencertown, Isaac Dean, 20 00—574 49

1,128 51

Legacies.—Albany, Anthony Gould,  
by Wm. Gould, 1,000 00  
Cooperstown, Charles Smith, by  
Chas. W. Smith, Ex'r, 500 00—1,500 00

2,628 51

## NEW JERSEY.

By Samuel Work, Agent.  
Beverly, Pres. ch. m. c. 10 95  
Morristown, An invalid, 50  
Orange, 2d pres. ch. (of which from  
SAMUEL W. BALDWIN, wh. with  
prev. dona. cons. him an H. M. 50;) 216 08—227 63

## PENNSYLVANIA.

By Samuel Work, Agent.  
Harrisburgh, Pres. ch. m. c. 10 00  
Philadelphia, Clin'on st. ch. 35;  
Mantua ch. 71,46; Coates st. ch.  
Rev. G. Duffield, Jr. 10; Pine st.  
ch. W. F. G. 10; E. K. K. W.  
wh. with prev. dona. cons. ELIZ-  
ABETH W. JANEWAY, an H. M.  
20; 146 46  
Sunville, Pres. ch. 4 00  
West Chester, do. 4 00—164 46  
Bethany, Pres. ch. 5 00  
Honesdale, 1st do. 157; ladies' prayer  
meeting, 14,21; 171 21  
Montrose, Pres. ch. m. c. 15 00—191 21  
355 67

## OHIO.

By G. L. Weed, Tr.  
Cincinnati, 3d pres. ch. m. c. 4,50;  
1st Ger. pres. ch. m. c. 10; 14 50  
College Hill, Pres. ch. 6 00  
Columbus, Benja. Talbot, 10; 2d  
pres. ch. m. c. 3,25; 13 25  
Dayton, 3d st. pres. ch. m. c. 42 00  
Georgetown, Pres. ch. m. c. 1 00  
Lima, N. S. pres. ch. 10 00  
Walnut Hills, Lane sem. ch. m. c. 4 08—90 83  
By Rev. S. G. Clark.  
Aurora, 21 15  
Huntington, 20 30

Mantua, 1 45  
Nelson, 4 00  
Randolph, 3 00  
Solon, Rev. J. Seward, 5 00  
Streetsborough, 50—55 40  
Castalia, Cong. ch. and so. 26 00  
Elyria, 1st pres. ch. 2 00  
Hudson, A friend, 10 00  
Norwalk, Mrs. E. Jones, dec'd, 10 00  
Putnam, Susan Mathews, 10; ack. in  
the September Herald as from A.  
Kingsbury.  
Rootstown, Cong. ch. 9; Gad Case, 19 00  
10;  
Strongsville, 1st cong. ch. 13,66; m.  
c. 13,34; 27 00—94 00  
240 23

## MICHIGAN.

By Rev. S. G. Clark, Agent.  
Ada, Pres. ch. 1 44  
Brady, Cong. ch. 6 63  
Clayton, Pres. ch. 3 00  
Dover, do. 7 00  
Medina, do. 19 15  
Morenci, do. 4 00  
Portage, do. 1 52  
Quincy, do. 5 98  
Richland, do. 31 61  
Saline, do. 11 00—91 33  
By W. C. Voorhies.  
Ann Arbor, Pres. ch. to cons. T. M.  
LADD an H. M. 100 00  
Manchester, Pres. ch. 16 26  
Sharon, Cong. ch. 10 18  
Scio, N. Dwight, 5 00  
Webster, Cong. ch. 23,90; Rev. C.  
G. Clark and lady, 5; 28 90  
160 34  
Ded. exc. 1 27—159 07  
250 40

## INDIANA.

By G. L. Weed, Agent.  
Indianapolis, Pres. ch. m. c. 4 00  
Indianapolis, D. Yandes, interest on  
railroad bonds, 35 00  
Greencastle, 1st pres. ch. m. c. 30;  
Dea. Wood, 5; 35 00—70 00  
74 00

## ILLINOIS.

By Rev. C. Clark.  
Bloomington, Pres. ch. 18; cong.  
ch. 11,50; 29 50  
Danton, Pres. ch. 50 00  
Henry, Cong. ch. 3 00  
Lacon, Pres. ch. 32 00  
Olivet, do. a friend, 10 00—124 50  
Bunker Hill, Cong. ch. 30 00  
Chicago, Westminster pres. ch. 21 01  
Monticello, Pres. ch. special coll. 160 00  
Springfield, 2d pres. ch. 30; Joseph  
Thayer, 100; 130 00—281 01  
405 51

## WISCONSIN.

By Rev. C. Clark.  
Beloit, Special coll. 33; D. Clary and fam-  
ily, 20; 53 00  
Geneva, Pres. ch. special dona. 21 00  
Half Moon, D. B. French, 1 00  
Mineral Point, Thos. J. Campbell, 20 00—42 00  
95 00

## IOWA.

By Rev. C. Clark.  
Dubuque, Pres. ch. 66 00  
Burlington, Cong. ch. 13 70  
Des Moines, Central pres. ch. 10 00  
Franklin, Cong. ch. and so. 2 00  
Muscatine, H. Connor, 9 00  
Grinnell, Miss. asso. 20 94—55 64  
121 64



## MINNESOTA.

|                                        |             |
|----------------------------------------|-------------|
| Rochester, Cong. ch.                   | 5 00        |
| St. Paul, Plymouth do. m. c.           | 5 00        |
| Unknown, A tenth of unexpected income, | 12 00—22 00 |

## VIRGINIA.

|                          |      |
|--------------------------|------|
| Waterford, O. S. Braden, | 5 00 |
|--------------------------|------|

## TENNESSEE.

|                                                      |       |
|------------------------------------------------------|-------|
| Jonesborough, Pres. ch. for the Mountain Nestorians, | 60 00 |
|------------------------------------------------------|-------|

## TEXAS.

|                       |      |
|-----------------------|------|
| San Antonio, I. M. N. | 2 50 |
|-----------------------|------|

## CALIFORNIA.

|                                                             |       |
|-------------------------------------------------------------|-------|
| San Francisco, 1st cong. ch. m. c. 61,06;<br>less ex. 1,49; | 59 57 |
|-------------------------------------------------------------|-------|

## FOREIGN LANDS AND MISSIONARY STATIONS.

|                                        |       |
|----------------------------------------|-------|
| Philippopolis, Turkey, A contribution, | 26 00 |
|----------------------------------------|-------|

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

|                          |         |
|--------------------------|---------|
| MAINE, . . . . .         | \$15 07 |
| VERMONT, . . . . .       | 25 00   |
| MASSACHUSETTS, . . . . . | 3 00    |
| CONNECTICUT, . . . . .   | 37 80   |
| NEW YORK, . . . . .      | 90 30   |
| PENNSYLVANIA, . . . . .  | 9 25    |
| MICHIGAN, . . . . .      | 22 75   |
| ILLINOIS, . . . . .      | 1 56    |

\$204 73

|                               |          |
|-------------------------------|----------|
| Donations received in August, | 5,362 26 |
| Legacies,                     | 1,833 50 |

\$7,195 76

## THANK-OFFERINGS FOR THE DEBT.

|                                                                                                                                                                                                                                                                             |        |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| MAINE.—Kenduskeag, A. P. C. 3; Lewiston, A. D. Lockwood, to cons. SIMON H. MURRAY an H. M. 100; North Belfast, cong. ch. 6,35; North Yarmouth, a mother and daughter, 6; Portland, First cong. ch. W. W. Thomas, to cons. S. W. LARABEE and Mrs. E. W. G. THOMAS H. M. 200; | 315 35 |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |        |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| NEW HAMPSHIRE.—Chester, Cong. ch. and so. 55; Derry, Miss J. Humphrey, 4; Epsom, L. W. Peabody, 5; Fisherville, A. Harris, 10; Fitzwilliam, an aged lady, 6; Mrs. C. E. 3; Hancock, ladies, 8; Heniker, J. H. 1; Keene, ladies, 23,81; a friend, 10; Londonderry, unknown, 5; Manchester, D. Mack, 25; Mason Centre, cong. ch. 20; Pelham, Mrs. J. T. 2; Rindge, 1st cong. ch. and so. 21; Warner, A. G. M. 2; Winchester, Almira Kingman to cons. Mrs. HENRY KINGMAN an H. M. 100; J. P. Humphrey, 18; —, a friend, to cons. SALLIE C. FRENCH an H. M. 100; | 418 81 |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|

|                                                                                                                                                                                                                                                                                                                                                                                      |          |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|
| VERMONT.—Hardwick, L. H. Delano, 500; St. Johnsbury, a friend, 5-0; Brookfield, M. P. Edson, by J. G. Smith, Ex'r, 50; Enosburg, Mrs. S. Allen, 10; M. Wright, 5; Hardwick, A. Smith, 5; J. M. Stevens, 10; Middlebury, Rev. S. W. Boardman, Jr. 10; North Craftsbury, cong. ch. and so. 9; St. Albans, Mrs. Brigham, 1; Sheldon, W. Morse, 2,60; Thetford, 1st cong. ch. and so. 5; | 1,152 60 |
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|                                                                                                              |  |
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| MASSACHUSETTS.—Boston, (of wh. fr. William Ropes, 1,250; A. Kingman, 1,250; a friend, 1,250; James M. Beebe, |  |
|--------------------------------------------------------------------------------------------------------------|--|

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |           |
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| 1,000; J. Field, 1,250; John Tappan, 1,200; Charles Stoddard and brothers, 3,080; Joseph C. Tyler, 1,000; a Friend, 1,100; Mrs. M. L. Abbe, 1,000; Alpheus Hardy, 1,000; Roxbury, Vine st. ch. 500; S. D. Warren, 1,000; A. G. Peck, 500; W. Carleton, 750; G. R. Sampson, 600; Richard Bond, 600; B. E. Bates, 350; Arthur Wilkinson, 250; T. Bacheller, 200; Franklin Snow, 250; Frederic Jones, 250; E. S. Tobey, 200; John G. Tappan, 250; W. T. Eustis, 100; M. G. 100.)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 20,000 00 |
| Fall River, Central ch. N. Durfee, 1,000; Springfield, George Merriam, 1,000; Whitinsville, P. Whitin & Sons, 1,000; an old friend in Hampshire county 1,000; a friend, 1,000;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 5,000 00  |
| Amherst, 1st parish, ladies' and gentlemen's benev. association, (of which from L. Sweetser, 50;) 141,34; Andover, L. C. R. 1; West par. a friend, 5; Auburndale, Charles S. Brown, 125; Barre, Mrs. A. Adams, 10; Blackstone, M. Bixby, 5; Blandford, Rev. Chas. J. Hinsdale, 100; Boston, coll. by a friend, 10; Phillips ch. ladies, 1,50; Mrs. Blake, deceased, 3; a sick friend, 1,50; Essex st. ch. ladies, 50,50; a friend, 3; East Boston, cong. ch. and so. 70; Buckland, E. M. Smith, 5; Baintree, ladies of Dr. Storrs's ch. 71; Bridgewater, a lady, 1; Brighton, a friend, 10; Cambridge, a friend, 1; Chelsea, Broadway church, ladies, 50; Dedham, 1st ch. and so. ladies, 100; Deerfield, 1st cong. ch. and so. 3,50; Dorchester, 2d par. ladies, 73; seven classes in s. s. 10,54; Thomas D. Quincy, 50; Harrison Square s. s. 3; Eastham, B. Freeman, 2; Easthampton, Payson ch. ladies, an extra offering, 44,25; Greenfield, 1st cong. ch. 46; 2d cong. ch. ladies, 23,80; Greenwich, Rev. E. P. Blodgett, 10; Hadley, Russell genl. benev. so. (of wh. fr. three friends to cons. CHARLOTTE W. PORTER an H. M. 100;) 140,59; Eleazer Porter, to cons. MOSES PORTER, of Waterford, Min. and Rev. W. W. SNELL, of Rushford, Min. H. M. 150; Hamilton, s. s. 21; Holliston, 1st cong. church, ladies, 55; Ipswich, 1st church s. s. 17; Leicester, two persons, 2; Littleton, Otis Merriam, 50; Marshfield, 1st cong. ch. 10; Millbury, 1st cong. ch. and so. (of wh. fr. S. A. Small to cons. A. W. PIERCE an H. M. 100;) 116; Monson, cong. ch. 88,15; ladies, 57,25; m. c. 11,42; Dea. Shaw, 5; Montague, T. D. D. 10; Newburyport, a friend, 10; two friends, 25; Mrs. S. W. Hale, 100; North Bridgewater, 1st cong. ch. 31,25; North Weymouth, 1st ch. ladies, extra donation, 16; Pilgrim ch. ladies, 13; Plainfield, Mr. and Mrs. E. Atkins, 2; Roxbury, Eliot ch. ladies, 22; Sharon, S. Billings, 5; Sheffield, a friend, 1; Southampton, a friend, 1; Southbridge, Manning Leonard, to cons. CHAS. HENRY LEONARD an H. M. 100; Springfield, W. C. G. 50; Stoughton, cong. ch. 60; Sturbridge, a friend, 5,50; Sudbury, cong. ch. and so. 122,62; Sunderland, ladies, 43,50; gent. 100; Taunton, Trin. cong. ch. ladies, 73; Templeton, cong. ch. m. c. 16; special dona. 19; Townsend Centre, J. Preston, 5; Upton, cong. ch. ladies and others, 43; W. Barnstable, a member of the cong. ch. 1; Westboro', ladies, 52; West Cambridge, ortho. cong. ch. and so. ladies, 17,25; Westfield, special dona. 40; Whately, cong. ch. and so. to cons. Rev. JOHN W. LANE an H. M. 50; Whitinsville, cong. ch. special coll. 130,50; m. c. 15,94; unknown, 3,50; two friends, 4; a friend, 5; "a bird of the air," 10; unknown, 15; | 2,972 40  |

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|--------------------------------------------------------------------------------------------------------------------------------------------------------|--|
| RHODE ISLAND.—Barrington, Mr. and Mrs. Horton, 20; others, 24; Bristol, cong. ch. 33; Little Compton, United cong. ch. Jubilee offering, 48,25; Provi- |  |
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dence, Benef. church and so. special coll. 403; Richmond st. cong. ch. and so. special coll. 356.09; Central cong. ch. and so. special coll. 287; Slatersville, cong. ch. ladies, 27;

1,198 34

CONNECTICUT.—Hartford, Three Connecticut brothers, 1,000; Norwich, William Williams and Mrs. Williams, 500; W. A. Buckingham, to cons. Mrs. H. B. BUCKINGHAM, Miss MARY ANN TRACY, Miss EUNICE STARR, Miss HANNAH L. RIPLEY, Miss MARY P. HUNTINGTON H. M. 500;

2,000 00

Bridgeport, a friend, 10; Bloomfield, L. S. Arms, 1; Danbury, a friend, 105; E. Granby, D. Skinner, 1; E. Haven, a friend, 5; Ellington, cong. ch. and so. 42.25; Farmington, 1st cong. ch. special coll. 52.50; a friend, 10; Granby, cong. ch. ladies, 14; Hartford, centre ch. coll. fr. various individuals, 2,400; Pearl st. ch. 1,000; North ch. 417; South ch. 300; a lady, 100; Lebanon, cong. ch. A. Loomis, 3; Rev. J. Avery, 3; New Haven, North ch. 564.45; Chapel st. ch. 295.30; Centre ch. 1,105; College st. ch. 276.50; South cong. ch. 271; 3d cong. ch. 743; Yale college ch. 170; J. Lane and wife, 2; Pelton, 1; Killingworth, a friend, 5; No. Branford, cong. ch. 43.82; North Coventry, cong. ch. 21; 1a. fragment so. 15; Northford, friends, 3; Ridgefield, cong. ch. special dona. 22.69; Salisbury, J. L. Jubilee offering, 3; Southport, Z. B. Wakeman, 500; Stamford, T. M. H. 10; Thompson, cong. ch. and so. Miss S. Town, 12; other ladies, 10; a friend, 1;

8,538 51

NEW YORK.—Candor, cong. ch. 13; Cazenovia, G. J. 1; J. Hobbie, 50; Chester-town, pres. ch. s. s. 2; Cortlandville, pres. ch. 50; Gloversville, cong. ch. 15; Homer, J. M. Schermerhorn, 100; Keeseville, cong. ch. 25; McGrawville, H. D. C. 1; Ogden, four orphan children, 1; Oswego, cong. ch. 127.68; Rochester, Moses Chapin, 60; Shelter Island, coll. 50; Sing Sing, Rev. W. Phraner, 10; Springfield, Abby A. Cotes, to cons. Miss ROSETTA J. A. FARMALIE an H. M. 100; Victory, B. Ladd, 3; Watertown, 1st pres. ch. 75;

New York and Brooklyn.—Plymouth ch. (of which from John B. Hutchinson, 100; Horace B. Claffin, 100; R. S. Benedict, 50; H. Collins, 50; D. S. Arnold, 50; W. H. Mellen, 50; C. F. Blake, 50; A. Claffin, 50; H. A. Dike, 50; R. W. Ropes, 25; W. F. Merrill, 25; J. C. Fuller, 20; W. E. Smith, 20; L. S. Benedict, 10; R. D. Benedict, 10; C. L. Benedict, 10; E. A. Nichols, 10; J. D. Bard, 10; W. A. W. 10; G. C. Robinson, 10; A. D. Wheelock, 10; J. K. Fenner, 10; unknown, 10; do. 10; Rufus R. Graves, 100; Moses S. Beach, 50; Jonathan Chase, 25; George W. Bergen, 25; G. G. Spencer, 25; Mrs. Scovill, 10; Husted & Carl, 10; G. W. Cushing, 10; J. W. Hayes, 10; Augustus Storrs, 25; E. H. Garbutt, 10; R. G. Anderson, 10; W. H. Otis, 10; T. E. Jewell, 10; David Valentine, 10; L. McCormick, 10; others, 50; 1,150; Clinton avenue cong. ch. 715; Pilgrim ch. (of wh. fr. R. P. Buck, 200; A. W. Benson, 100; M. D. Thomas, 50; A. E. James, 50; L. E. Clark, 50; Charles Story, 50; Joseph Ripley, 50; J. P. Robinson, 50; E. Bulkley, 50; A. Woodruff, 40; Rev. Mr. Brown, 40; C. Adams, 25; M. Hurlbut, 25; Samuel Fleet, 25; J. P. Dike, 25; H. D. Wheeler, 25; C. B. Caldwell, 20; J. C. Atwater, 20; Charles Kellogg, 20; Chauncey W. Mann, 20; T. D. Vail, 15; Mrs. Howell, 10; C. C. Dike, 10; Dr. Mitchell, 10; W. C. Street, 10; Mr. Pitkin, 5; Mr. Brownell, 5.) 1,000; South pres. ch. 250; 1st pres. ch. (of wh. fr. James How, 100; Bryant

Smith, 50; R. J. Dodge, 50; Mrs. H. L. Parker, 75; James R. Taylor, 50; B. M. Field, 25; and Mrs. A. P. SHELTON to cons. herself an H. M. 100;) 485; West pres. ch. 200; Armstrong juv. miss. so. 11; Pelatiah Perit, 250; Fisher Howe, 100; William G. Lambert, 200; Andrew Mason, 50; A. E. Wetmore, 100; C. Noble, 25; A. B. Chittenden, 500; an H. M. 200; a lady, 10; 14th st. pres. ch. (of wh. fr. C. R. Robert, 200; W. A. Booth, 100; W. T. Booth, 100; S. H. Wales, 100; Rev. Asa D. Smith, 50; C. Fanning, 50; Mrs. O. D. Munn, 25; R. B. Lord, 50; J. H. Ransom, 250;) 1,000; Samuel Hutchinson, 25; G. E. Bowman, 25; David Hoadley, 100; Ambrose K. Ely, 250; W. L. King, 200; H. E. S. 10; a friend, 3; J. W. Spencer, 25; Mrs. H. Ireland, 30; J. K. Myers, 100; Z. S. Ely, 100; Rev. W. H. Bidwell, 50; T. Brooks, 25; J. C. Baldwin, 250; T. Ketchum, 50; J. W. Quiney, 500; W. A. Booth, 50; H. G. Marquand, 20; J. Lowry, 200; R. H. McCurdy, 100; Israel Miner, 50; individuals, 791; James Stokes, 250; D. Willis James, 250; W. E. Dodge, Jr. 250; Mrs. Wm. E. Dodge, 250; a friend, 3,000; a friend, 5,000; a friend, 1,000; Williamsburgh, 1st pres. ch. 110.22; (wh. with 740; prev. ack. 20,000.22;)

19,260 22

NEW JERSEY.—Blawenburgh, Rev. Theodore B. Romeyn,

20 00

PENNSYLVANIA.—Philadelphia, Cotes st. ch. B. D. Stewart, 150; Leviston, F. I. Hoffman, 20; Harrisburg, a corporate member, 20;

190 00

OHIO.—Ashtabula, Miss M. E. Parsons, 10; Grafton, Rev. H. Lawrence, 10; Greenwich, A. M. 3; Johnstown, Rev. E. A. Beach, 2; Mrs. R. C. Beach, 2; Kinsman, T. K. Burnham, 6; J. Christy, 5; Marysville, Rev. W. Mitchell, 10; Minersville, coll. 12.75; Syracuse, coll. 5.50; Strongsville, Rev. C. S. Adams, 5; Zanesville, H. C. Ward, 5;

76 25

MICHIGAN.—Kalamazoo, Master Haydenbank, 10; Milford, a friend, 20;

30 00

ILLINOIS.—Quincy, 1st cong. ch. ladies, 15; Waukegan, N. Norton, 25; Wenona, fem. benev. so. 5; Mrs. A. A. Brown, 3.50;

48 50

MARYLAND.—Emmettsburg, W. Walker,

10 00

GEORGIA.—Bryan co. A friend,

100 00

WISCONSIN.—Whitewater, Cong. ch.

13 55

IOWA.—Scott Co. A lady, 50c.; Muscatine co. a lady, 50c.;

1 00

MINNESOTA.—Faribault, Friends of missions,

5 00

FLORIDA.—Jacksonville, A friend,

2 00

FOREIGN LANDS, &c.—Aintab, Turkey, Prot. ch. and community, 24.25; s. s. 53.20; Ceylon, Rev. J. C. Smith, 10; Chintadrepettah, India, native church monthly prayer-meeting, 10; Hubbard Winslow, 50c.; Choc. Na. Lenox, ch. 25; two friends, 10; Eaton, Canada, a few ladies, 4; Pingal, C. W., P. Barber, 10; E. D. P. Johnson, 2; Fuh-chau, China, J. D. a thank-offering for the privilege of laboring ten years as a missionary in China, 50; Honolulu, S. I., E. O. Hall, 5; a friend, 100; Kohala ch. 100; a friend, 200; Kessab, Turkey, Mr. and Mrs. Dodd, 30; children, 3; Kharpoot, Turkey, 7.80; Manepy, Jaffna, Ceylon, individuals, 338.37; Periaculum, India, Christians, 25; Philippopolis, Turkey, \*26; Shanghai, China, Mr. and Mrs. Bridgman, 100;

1,181 12

Previously received,

63,220 33

7,577 87

\$70,798 20

THE  
MISSIONARY HERALD.

VOL. LVI.

NOVEMBER, 1860.

No. 11.

American Board of Commissioners for Foreign Missions.  
ANNUAL MEETING.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its Anniversary, at the close of its fiftieth year, in Tremont Temple, Boston, commencing Tuesday, October 2, at four o'clock, P. M., and closing Friday, October 5, at half past twelve o'clock, M.

CORPORATE MEMBERS PRESENT.

*Maine.*

Enoch Pond, D. D.  
Benjamin Tappan, D. D.  
William T. Dwight, D. D.  
Swan Lyman Pomroy, D. D.  
George F. Patten, Esq.  
John W. Chickering, D. D.  
George E. Adams, D. D.

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Zedekiah S. Barstow, D. D.  
John K. Young, D. D.  
Nathaniel Bouton, D. D.

*Vermont.*

Charles Walker, D. D.  
Silas Aiken, D. D.  
Willard Child, D. D.  
Edward W. Hooker, D. D.  
Benjamin Labaree, D. D.  
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Heman Humphrey, D. D.  
John Tappan, Esq.  
Henry Hill, Esq.  
Rufus Anderson, D. D.  
Charles Stoddard, Esq.  
Rev. David Greene.

VOL. LVI.

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Rev. Aaron Warner.  
Mark Hopkins, D. D., LL. D.  
William Jenks, D. D.  
Horatio Bardwell, D. D.  
Ebenezer Alden, M. D.  
Richard S. Storrs, D. D.  
Ebenezer Burgess, D. D.  
Hon. Samuel Williston.  
Rev. Selah B. Treat.  
Hon. William J. Hubbard.  
Henry B. Hooker, D. D.  
Hon. Linus Child.  
Calvin E. Stowe, D. D.  
Samuel M. Worcester, D. D.  
Andrew W. Porter, Esq.  
Hon. Samuel H. Walley.  
Augustus C. Thompson, D. D.  
Hon. William T. Eustis.  
Hon. John Aiken.  
William Ropes, Esq.  
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Seth Sweetser, D. D.  
James M. Gordon, Esq.  
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 Alvan Bond, D. D.  
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 Samuel W. S. Dutton, D. D.  
 George Kellogg, Esq.  
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 William W. Stone, Esq.  
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 David Wesson, Esq.  
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 Walter S. Griffith, Esq.  
 George W. Wood, D. D.  
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 Rev. William S. Curtis.  
 Ray Palmer, D. D.  
 Jacob M. Schermerhorn, Esq.  
 William E. Dodge, Esq.

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 Rev. Charles Tenney, Biddeford.  
 Rev. Amory H. Tyler, South Freeport.



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 Rev. A. E. Ives, Castine.  
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 Freeman Clark, Bath.  
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 Rev. J. R. Mason, Hampden.  
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 Rev. J. Merrill, Wiscasset.

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 Rev. Daniel Goodwin, Mason.  
 Rev. John Lawrence, Salem.  
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 Rev. Alvan Tobey, Durham.  
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 Rev. E. Tenney, Lyme.  
 Rev. Nathaniel Barker, Wakefield.  
 Rev. Daniel Goodhue, Greenfield.  
 Rev. Lyman Marshall, do.  
 Rev. Charles Willey, Barrington.  
 Rev. A. Spaulding, Cornish.  
 C. P. Locke, Sullivan.  
 Albert W. Fiske, Fisherville.  
 Eldad Tenney, do.  
 Rev. Charles Cutler, Francess town.  
 Rev. Bezaleel Smith, New Alstead.  
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 Robert McGaw, Merrimack.  
 Rev. John Wood, Wolfboro'.  
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 Rev. Aldace Walker, West Rutland.  
 Samuel Boardman, do.  
 George Adams, Enosburgh.  
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 Rev. L. Ives Hoadley, Craftsbury.  
 James Paddock, do.  
 Rev. H. Wellington, St. Johnsbury.  
 Rev. E. A. Cummings, do.  
 Rev. John Bowers, do. East.  
 John W. Smith, Chelsea.  
 Rev. J. C. Houghton, do.  
 Rev. Azariah Hyde, Pawlet.  
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 Rev. Job Hall, do.  
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 Rev. A. S. Demming, do.  
 Rev. H. F. Leavitt, do.  
 Rev. C. B. Hulbert, New Haven.  
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 Rev. J. E. Rankin, do.  
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 George H. Clark, do.  
 Charles W. Clark, do.  
 Rev. A. F. Clark, Ludlow.  
 Rev. B. F. Foster, Dummerston.  
 Freeman Keyes, Newbury.  
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 Rev. A. B. Foster, Westminster.  
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 E. P. Mackintire, do.  
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 William Tufts, do.

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 Rev. A. L. Stone, do.  
 Rev. J. W. Alvord, do.  
 George Rogers, do.  
 George Rogers, Jr. do.  
 Abner Kingman, do.  
 George R. Sampson, do.  
 Rev. Charles Cleveland, do.  
 Rev. E. K. Alden, do.  
 Rev. J. A. Vinton, do.  
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 Joseph C. Tyler, do.  
 Alex. H. Twombly, do.  
 Thos. Thwing, do.  
 Francis D. Stedman, do.  
 David Pike, do.  
 Julius A. Palmer, do.  
 Geo. F. Homer, do.  
 Andrew Cushing, do.  
 Daniel T. Coit, M. D. do.  
 Rev. Asa Bullard, do.  
 N. Broughton, Jr. do.  
 Henry Bass, do.  
 Rev. I. P. Warren, do.  
 Wm. H. Adams, do.  
 Rev. Edwin Johnson, do.  
 T. R. Marvin, do.  
 Paul Stickney, do.  
 David C. Scudder, do.  
 Giles Pease, do.  
 Rev. Ebenezer Price, do.  
 Thos. H. Russell, do.  
 Edward W. Dean, do.  
 Uriel Crocker, do.  
 Charles Scudder, do.  
 James M. Hubbard, do.  
 Hamilton A. Hill, do.  
 Langdon S. Ward, do.  
 Rev. L. H. Cobb, No. Andover.  
 Rev. George B. Safford, Andover.  
 Rev. David Oliphant, do.  
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 J. B. Clark, do.  
 J. C. Labaree, do.  
 Rev. G. W. Beckwith, do.  
 Rev. J. Q. A. Edgell, do.  
 Prof. E. P. Barrows, do.  
 Rev. J. W. Turner, do.  
 Rev. George Mooar, do.  
 Henry A. Schauffler, do.  
 H. H. Childs, M. D., Pittsfield.  
 Edward Newton, do.  
 W. Robinson, do.  
 Thomas Taylor, do.  
 Rev. J. Brace, do.  
 Rev. R. Foster, do.  
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 Rev. W. H. Porter, do.  
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 Rev. J. O. Means, do.  
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 Isaac P. Foster, do.  
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 Cornelius Davenport, New Bedford.  
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 John Bryant, do.  
 Rev. Timothy Stowe, do.  
 Geo. F. Bartlett, do.  
 Hayden Coggeshall, do.  
 Charles Dimmick, Falmouth.  
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 Milton Lewis, do.  
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 Darius Eaton, do.  
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 F. De Witt, do.  
 Orrin Sage, do.  
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 T. L. Chapman, do.  
 Ebenezer Bliss, do.  
 Abel Sexton, do.  
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 Hezekiah Burt, do. do.  
 Jona. Cutting, Southbridge.  
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 Aaron Ordway, do.  
 Rev. Paul Couch, do.  
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 James Caldwell, do.  
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 Moses Pettingell, do.  
 Joshua Hale, do.  
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 Simeon Clark, do.  
 Rev. J. L. Merrick, do.  
 Calvin White, do.  
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 Parley Goddard, do.  
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 Seth Caldwell, do.  
 David Whitcomb, do.  
 Rev. S. Souther, do.  
 Rev. Horace James, do.  
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 F. A. Eldred, do.  
 Rev. E. H. Sanford, do.  
 Rev. J. L. Jenkins, Lowell.  
 L. R. Thayer, do.  
 Rev. S. W. Hanks, do.  
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 Rev. Owen Street, do.  
 Emerson Davis, D. D., Westfield.  
 J. H. Stowe, do.  
 Rev. James Drummond, Springfield.  
 Rev. S. G. Buckingham, do.  
 Rev. T. H. Hawks, West Springfield.  
 Leonard Woods, Enfield.  
 Rufus D. Woods, do.  
 Edward Smith, do.  
 Rev. G. L. Hovey, Greenfield.  
 Rev. P. C. Headley, do.  
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 Rev. P. K. Clark, do.  
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 A. B. Bliss, do.  
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 Samuel Williston, East Hampton.  
 Luther Wright, do.  
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 Rev. S. S. Ashley, Northboro'.  
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 James Allen, do.  
 Perley Ayres, do.  
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 W. P. Paine, D. D., Holden.  
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 Rev. Erastus Colton, do.  
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 Rev. I. P. Langworthy, do.  
 Rev. P. L. Eaton, do.  
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 Ira Cheever, do.  
 C. A. Richardson, do.  
 Azel Ames, do.  
 John Stiles, do.  
 Rev. Marcus Ames, North Chelsea.  
 Jacob Ide, D. D. Medway.  
 Luther Bailey, do.  
 Rev. D. Sanford, do.  
 Dean Walker, do.  
 Asa Cole, West Medway.  
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 Joshua Leavitt, D. D. do.  
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 A. Merwin, do.  
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 Charles Fanning, do.  
 Rev. O. B. Bidwell, do.  
 George Salmon, Fulton.  
 M. C. U. Salmon, do.

John Marsh, D. D., Brooklyn,  
 Samuel Warner, do.  
 Abijah Fisher, do.  
 Jonathan W. Hayes, do.  
 W. I. Budington, D. D. do.  
 A. B. Davenport, do.  
 Rev. J. W. McLane, do.  
 N. P. Pierce, do.  
 Rev. James Eells, do.  
 Rev. E. H. Payson, New Hartford.  
 Rev. D. Tully, Ballston.  
 Rev. E. Burgess, Saratoga Springs.  
 G. M. Davison, do.  
 Rev. T. D. Hunt, Waterville.  
 Rev. Harvey Newcomb, Hancock.  
 Rev. Daniel H. Temple, Aurora.  
 Rev. L. M. Gates, Hillsdale.  
 Rev. Wm. J. Blain, Canaan.  
 M. P. Squier, D. D., Geneva.  
 Rev. J. P. Fisher, Johnstown.  
 Rev. I. R. Berry, Kinderhook.  
 H. T. Ford, Binghamton.  
 Rev. A. Dean, Schenectady.  
 Jonathan Davis, Keeseville.  
 Rev. Selden Haines, do.  
 Rev. B. B. Beckwith, Gouverneur.  
 Rev. J. Copeland, Champlain.  
 Rev. A. Parsons, Richfield Springs.  
 A. S. Marvin, Orange.  
 Rev. G. S. Boardman, Cazenovia.  
 Rev. B. B. Gray, Seneca Castle.  
 Rev. J. Sewall, North Granville.  
 A. H. Porter, Niagara Falls.  
 Rev. W. H. Corning, Whitehall.  
 Rev. H. G. Ludlow, Oswego.  
 C. D. Morgan, Watertown.  
 Rev. Samuel Johnson, Chenango Forks.  
 Rev. Samuel H. Hale, Owego.  
 Rev. Charles C. Wallace, Tremont.  
 Rev. J. H. Pitcher, Mellenville.  
 Rev. E. L. Boing, Durham.  
 E. B. Jones, Penn Yan.  
 Rev. A. S. Twombly, Cherry Valley.  
 D. M. Seward, Yonkers.  
 Rev. D. M. Lord, Shelter Island.  
 Rev. L. H. Van Dyck, Defriestville.  
 A. B. Lambert, D. D., Salem.  
 Rev. A. S. Freeman, Haverstraw.  
 Rev. H. N. Dunning, Gloversville.  
 P. J. Burnham, Elbridge.  
 Rev. T. M. Hodgman, York.  
 Rev. R. H. Steele, Nassau.  
 Rev. Robert Day, do.  
 Rev. Pindar Field, Hamilton.  
 Rev. J. R. Herrick, Malone.  
 R. G. Wilder, do.  
 N. W. Goertner, D. D., Clinton.  
 Rev. D. Van Valkenburgh, Springfield.  
 Rev. S. J. Tracy, do.  
 Albert Cotes, do.

Rev. E. Y. Swift, do.  
 Rev. D. A. Holbrook, do.  
 B. W. Dwight, do.  
 H. P. Bristoe, do.  
 William Alling, Rochester.  
 Seth H. Terry, do.  
 Samuel Miller, do.  
 Frederick Starr, do.  
 Rev. A. L. Chapin, Amsterdam.  
 L. Dwight Chapin, do.

*New Jersey.*

James P. Nelson, D. D., Newark.  
 D. W. Poor, D. D. do.  
 Rev. A. Underwood, do.  
 Rev. S. Hutchings, do.  
 Rev. E. A. Osborne, do.  
 Rev. I. N. Sprague, Caldwell.  
 Rev. W. M. Martin, Woodbridge.  
 D. E. Megie, Boonton.  
 Rev. E. Seymour, Bloomfield.  
 Rev. D. G. Sprague, S. Orange.  
 Rev. Philip Peltz, Paterson.  
 C. H. A. Bulkley, do.  
 Rev. Hollis Read, Craneville.  
 Rev. Robert Aikman, Elizabeth.

*Pennsylvania.*

Rev. George Duffield, Jr., Philadelphia.  
 E. Phelps, D. D. do.  
 B. D. Stewart, do.  
 John B. Stevenson, do.  
 John Gulliver, do.  
 Rev. John McLeod, do.  
 Rev. John Ward, do.  
 Rev. Thomas J. Shepherd, do.  
 Joab Tyler, Esq., Harford.  
 Jacob Tyler, do.  
 Rev. S. S. R. Gould, Pottstown.  
 T. S. Ward, Carbondale.  
 Rev. H. S. Howell, Delaware Water Gap.  
 Rev. M. E. Cross, Darby.  
 Rev. A. G. Beebe.

*Kentucky.*

Thomas Tracy, Louisville.

*Ohio.*

Rev. H. A. Tracy, Cincinnati.  
 Rev. A. Kingsbury, Putnam.  
 Rev. J. P. E. Kumler, Oxford.  
 Rev. D. A. Grosvenor, Medina.  
 Rev. S. G. Clark, Brooklyn.  
 Rev. H. Lawrence, Grafton.  
 Rev. William Goodrich, Cleveland.  
 Rev. Andrew Sharpe, E. Cleveland.  
 Rev. Charles Sweet, Tallmadge.

*Indiana.*

Rev. C. Hutchinson, New Albany.

*Michigan.*

Rev. L. Smith Hobart, Hudson.  
 Rev. E. Taylor, Kalamazoo.  
 L. H. Trask, do.  
 Jacob S. Farrand, Detroit.  
 Rev. N. Grover, South Haven.  
 Rev. L. Chandler, Parma.  
 Rev. George C. Curtis, Adrian.  
 Rev. T. Jones, Galesburg.

*Illinois.*

Rev. Calvin Clark, Chicago.  
 Rev. G. S. F. Savage, do.  
 Rev. Samuel Wolcott, do.  
 Rev. W. A. Nichols, do.  
 Rev. L. M. Glover, Jacksonville.  
 Rev. C. A. Leach, Payson.  
 Rev. A. Morse, Abingdon.

*Wisconsin.*

Rev. Joseph Collie, Delavan.  
 Rev. N. H. Eggleston, Madison.  
 Rev. William L. Mather, Geneva.  
 Rev. C. T. Melvin, Columbus.

*California.*

Prof. Martin Kellogg, Oakland.

*Foreign Lands.*

H. A. Nelson, Montreal, Canada.  
 Ebenezer C. Tuttle, do.  
 Rev. J. B. Bonar, do.  
 J. W. Howes, do.  
 John Dougall, Esq. do.  
 Rev. Edward Ebbs, Paris, Canada.  
 Rev. E. J. Sherrill, Eaton, do.  
 C. G. McCully, St. Stephen, N. Brunswick.  
 Rev. J. Fisch, Paris, France.  
 Rev. K. H. S. Eutujian, Western Turkey.  
 Geo. Constantine, Athens, Greece.  
 Rev. J. S. Greene, Sandwich Islands.  
 S. Wells Williams, LL. D., Canton, China.

*Missionaries.*

Rev. Benjamin C. Meigs, Ceylon.  
 Rev. J. C. Smith, do.  
 Rev. W. W. Howland, do.  
 Rev. N. L. Lord, M. D. do.  
 Rev. S. F. Green, M. D. do.  
 Rev. C. F. Muzzey, Madura, India.  
 Rev. E. Webb, do.  
 Rev. S. B. Munger, Satara, India.  
 Rev. A. Hazen, Bombay, India.  
 J. Perkins, D. D., Nestorians.  
 Rev. W. F. Williams, Eastern Turkey.  
 Rev. D. W. Marsh, do. do.  
 Cyrus Hamlin, D. D., Western Turkey.  
 Rev. A. R. Plumer, do. do.  
 Rev. J. Peabody, do. do.  
 Rev. W. Clark, do. do.  
 Rev. F. Jewett, M. D. do. do.



Rev. W. W. Eddy, Syria.  
 Rev. W. Bird, do.  
 Rev. J. S. Emerson, Sandwich Islands.  
 Rev. A. Wright, Seneca Mission, N. Y.  
 Rev. D. Lindley, South Africa.  
 Rev. D. Rood, do.

#### Organization.

At the appointed hour, the President of the Board, Mark Hopkins, D. D., took the chair, and called upon Dr. Pond, of Bangor, who led the assembly in prayer. The minutes of the last annual meeting were read. Rev. J. H. Pettingell was appointed Assistant Recording Secretary.

A Committee of Arrangements for the meeting was appointed, consisting of Rev. A. L. Stone, Dr. H. B. Hooker, Rev. T. A. Mills, Rev. I. P. Langworthy, Rev. Edwin Johnson and Rev. A. H. Quint; and a Business Committee, consisting of Henry White, Esq., John Kingsbury, Esq., Dr. George E. Adams, Rev. S. G. Clapp and Rev. I. N. Sprague.

The Treasurer's Report having been read, with the certificate of the Auditors, it was referred to a committee consisting of Gov. Buckingham, Abijah Fisher, Esq., William H. Brown, Esq., N. Durfee, M. D., and Lyndon A. Smith, M. D.

This committee subsequently reported as follows:

The committee to whom was referred the Report of the Treasurer, would respectfully report:

That while the providence of God, in prospering the cause of missions under the direction of this Board, appears to demand the consecration of a greater proportion of the silver and the gold now in the hands of his people to this work of Christian benevolence, it is the privilege and the right of those who yield to this demand, to claim that the Board shall so keep an account of its receipts and disbursements, that they may judge whether or not their contributions are expended so as to extend a knowledge of the Gospel of the Son of God.

The committee are of the opinion, that this claim is fully met by the accounts of the Treasurer; which show accurately, and in detail, the expenditures for each department, and for sustaining each mission, so clearly that every contributor may see the object to which his contribution has been applied. They therefore approve of the manner in which the accounts are kept, and recommend the acceptance of the Report.

The accounts of the permanent funds, show the manner in which those funds have been invested, but give no estimate

of their value. Your committee would suggest that, hereafter, the Prudential Committee state whether, in their opinion, the stocks and other securities in which those funds are invested are worth the amount represented.

#### Report of the Prudential Committee.

An abstract of the Annual Report of the Prudential Committee having been read by the Secretaries, different portions of the Report were referred to committees as usual. These committees were constituted in the following manner:

On the Home Department: Dr. J. F. Stearns, Wm. E. Dodge, Esq., Dr. Blanchard, William Ropes, Esq., Prof. Lawrence, L. H. Delano, Esq., and Dr. Budington.

On the African Missions: Dr. Hawes, Dr. Gale, Rev. E. Dickinson, Rev. P. B. Day, Rev. D. M. Seward, Rev. C. Hutchinson, and Rev. Thomas Hastings.

On the Missions to Syria and Greece: Prof. W. S. Tyler, Hon. Wm. J. Hubbard, Dr. G. S. Boardman, James Barrett, Esq., Rev. J. Taylor, A. H. Twombly, Esq., and Rev. C. A. Leach.

On the North Armenian Mission: Dr. Bacon, Rev. S. Wolcott, Rev. H. P. Arms, Rev. J. R. Herrick, Dr. S. T. Seelye, Rev. E. H. Greeley, and Rev. T. D. Hunt.

On the South Armenian and Assyria Missions: Dr. J. W. McLane, Dr. E. Davis, Rev. J. L. Dudley, Rev. S. Thurston, Rev. N. Beach, Rev. R. Foster, and Rev. J. T. Hyde.

On the Nestorian Mission: Dr. Labaree, Dr. Wm. A. Stearns, Dr. Chickering, Rev. S. Haines, O. E. Wood, Esq., Rev. A. Tobey, and Rev. Edmund Strong.

On the Mahratta Mission: Dr. Dwight, Dr. Bouton, Dr. Clement, Judge Cole, Dr. Bardwell, Rev. B. B. Beckwith, and Rev. A. E. P. Perkins.

On the Tamil Missions: Dr. Brainerd, Dr. Willard Child, Dr. A. Richards, Dr. Dutton, Dr. W. H. Bidwell, Rev. J. C. Thatcher, and Rev. J. T. McCollom.

On the China Missions: Dr. Chas. Walker, Dr. Todd, Dr. Edward Hitchcock, Geo. M. Davison, Esq., Dr. David O. Allen, Rev. Wm. Clark, and Rev. Edward Ebbs.

On the Sandwich Islands and Micronesia Missions: Chancellor Walworth, Dr. E. W. Hooker, Gen. Williams, Dr. Squier, Dr. Calhoun, Rev. R. S. Cushman, and Julius A. Palmer, Esq.

On the Cherokee Mission: Dr. Beman, Judge Jessup, Wm. C. Gilman, Esq., Dr. Asa D. Smith, Dr. Sabin, Rev. Wm. A. Nichols, and Rev. J. G. Davis.

On the North Western Indians: Dr. Geo.

Shepard, Rev. D. Greene, Dr. Joseph Newell, Prof. Wm. Thompson, Dr. John K. Young, J. M. Schermerhorn, Esq., and Rev. J. E. Rankin.

The concluding portion of the Report of the Prudential Committee was also referred to the committee on the Sandwich Islands and Micronesia missions. These several committees reported from time to time during the progress of the meeting, recommending that the portions of the Annual Report which had been presented to them respectively be accepted by the Board, which was done accordingly.

#### *Reports of Committees.*

In general, the committees to whom different portions of the Annual Report were referred, simply recommended the acceptance of those several portions. The committee on the missions to Syria and Greece remark:

There are two points of very great interest in the history of the Syria mission for the past year. 1. The war, which has fastened the attention of all Christendom, with painful interest, on Syria, has been overruled by an all-wise Providence, to bring unusually large audiences at Beirut within the reach of the preaching of the Gospel, with their hearts softened and conciliated towards the missionaries by the charities of which they are the recipients. 2. The Arabic version of the New Testament, begun by Dr. Smith and finished by Dr. Van Dyck, has been given to the millions who speak and read the Arabic language, in an attractive typographical dress, and in a style which at once pleases the taste of the learned, and is level to the apprehensions of the common people. So manifest is the superiority of this new version, just completed by the missionaries of this Board, to any previously existing, that the British and Foreign Bible Society asked permission to print it instead of that formerly issued by them, and the British and the American Bible Societies will publish it conjointly. To have given such a version of the New Testament to a race so wide-spread and influential as the Arab, were alone a fit occasion, if not of national pride, yet of devout thanksgiving to God, on the part both of the mission and of this Board.

The committee to whom reports on the South Armenian and Assyria missions were referred, use the following language:

The committee find, in these papers, the most gratifying evidence of progress in the missionary work. It is seen in an increase of knowledge, and of civil and religious freedom, as the consequence, among the people, and in a greater willingness to hear,

to search the Scriptures, and to find out the truth; while among those who have been gathered into the kingdom of Christ, the work of God has been still more apparent. There has been a remarkable growth in piety, developing itself in a love for the truth, and in a zeal and energy to make it known to others, and to bring them under its dominion. Instances are given of self-denial, of sacrifices made for Christ, which ally these Christians very closely to the early disciples of the Savior.

They seem to feel, in a good degree, that the secret of usefulness is in their devotion to Christ, and that the way to win men to him is to live above the world. They are thus making a deep impression on the Mohammedan mind, and upon those who have nothing of Christianity but its name. By their fruits they make themselves known and felt. Prejudice and intolerance are giving way, and the Moslems are beginning to see and admit, that the crescent is waning before the cross; or, as they themselves express it, that their "faith is in a sinking condition."

As the fields, in these regions, are already white to the harvest—as the door of usefulness there is opening wider—your committee deprecate the idea of any backward movement in that quarter—any curtailment of the means, required for the vigorous prosecution of the missionary work in those places. Retreat would be like defeat. Growth—expansion—is the condition of life here, and the friends of the Redeemer must come fully into sympathy with the fact. The future here, and elsewhere, will not be as the past. The work of missions is as the path of the just. It will shine more and more. The past fifty years are the novitiate of the church in this business—the childhood and youth of our action in the work of evangelizing the world. We are now come to the time of maturity—the time for manly thought and feeling and action—when each one may say, with an apostle, When I was a child, I understood and thought as a child, but now that I have become a *man*, I put away childish things, and gird myself for the work and the glory of my manhood of discipleship to Christ in this matter.

#### *Discontinuance of the Cherokee Mission.*

The Report of the Prudential Committee respecting the Cherokee mission, stated that, for reasons therein assigned, the Committee had voted to discontinue the mission. The committee to whom that portion of the Report was referred, recommended the adoption of the following Resolution, and it was adopted:

*Resolved*, That the action of the Prudential Committee in reference to the Cherokee mission be, and the same is hereby approved by the Board.

*Resolutions of the General Association of Illinois.*

The Business Committee reported that certain Resolutions of the General Association of Illinois, on "the relation of the Board to the Cherokee Mission," had been brought to their notice, and recommended that they be referred to the committee to whom the Report of the Prudential Committee, respecting that mission, had been referred. This was done accordingly. The Resolutions are as follows:

1. *Resolved*, That the cause of Foreign Missions is vitally connected with the spiritual prosperity of our churches, and entitled to hold a leading place in their Christian affections and charities; and that its appeals to their sympathies, prayers, and self-denying benefactions, were never so loud and urgent as, in the providence of God, they are at the present time.

2. *Resolved*, That we most gratefully acknowledge the good hand of our God in the foreign missionary work which, during the last half century, the American Board, the pioneer of our benevolent societies, has been enabled, through the divine blessing, to accomplish—in the information which it has collected and diffused throughout Christendom respecting the heathen world; in the compassion for the perishing and the zeal for Christ which it has kindled in the hearts of his disciples; in the spirit of self-denial and self-sacrifice which it has quickened and fostered; in the blessings of a Christian civilization which it has conferred upon the benighted and degraded; in the many trophies for Christ and heaven which it has won from Paganism; in the impulse which it has given to the great cause of Christian benevolence; and in all the forms in which, at home and abroad, it has advanced the triumphs of the Redeemer's Kingdom among men;—and that we desire that the Board may enter upon the second half century of its career with fresh unction and fresh power, relieved of every disability which may impair its moral influence, cripple its energies, diminish its resources, or obstruct its widest usefulness.

3. *Resolved*, That we regard it as demanded alike by the Gospel and humanity, and an object of intense desire, in view of the existing state of the national mind, the demand and associations of the approaching jubilee, and the highest influence and success of the Board, that the divorce of slaveholding from Christianity be completed at once in the churches of the Cherokee nation, and that a full declaration of principles against slavery be sent forth to the world, as the testimony of the Board to that great cause which now involves the deepest interests of humanity.

The committee subsequently reported, that "the action of the Prudential Committee, and the statements contained in their Report with reference to the Cherokee Mission, taken in connection with previous declarations of the Board, have satisfactorily answered the requests of the General Association of Illinois; and no further action of the Board is deemed necessary." This report was accepted by the Board.

*The Slave Trade.*

At the meeting of the Board in 1859, a memorial on the subject of the African slave trade, which had been presented for adoption, together with the whole subject thus brought before the Board, was referred to the Prudential Committee. In their Report upon the Gaboon mission, (which was referred to the committee on missions in Africa,) the following statements are made upon this subject, and, information having been called for, were read before the Board.

It is gratifying to learn, from recent statements, that the French Government have promised to discontinue their "emigrant" traffic after the present season. This traffic, at the Gaboon, has been less than usual during the year, and it has less affected the operations of the mission than heretofore.

The Committee were instructed by the Board, at its last meeting, to take such action concerning the slave trade, in this and its other form, "as in their judgment its relations to their work, as a Board of Missions, shall seem to demand." No time was lost in attending to the duty. Mr. Walker, of the Gaboon mission, being then in the country, and being one of the best authorities on this subject, was consulted. His opinion as to the "emigrant trade" corresponded with the facts above reported, and he thought more harm than good would result from memorializing the national Government at present. In this opinion the brethren at the Gaboon subsequently concurred, as the Committee were informed by Mr. Bushnell. It was also the belief of Mr. Walker, that the slave trade, in its customary form, is not now directly affecting us. The Committee embodied these views in a report, which they placed on their files, and do not think it incumbent on the Board to bring this matter before our Government under existing circumstances.

The report here mentioned as having been placed on file by the Prudential Committee, which is dated Nov. 8, 1859, was put into the hands of the same committee, on the African missions, and was also read to the Board. It is as follows:



The sub-committee to whom was referred the memorial on the slave trade, which was presented to the Board at its late meeting at Philadelphia, and by the Board referred to the Prudential Committee, have considered the matter, and report:

The question now to be considered is this. Is it expedient for the American Board of Commissioners for Foreign Missions, or for the Prudential Committee in the behalf of said Board, now to memorialize the Congress of the United States, or the President of the United States, on the subject of the African slave trade?

That this trade is an enormous evil, wherever it exists, there can be no doubt. It pollutes whatever it touches, and desolates wherever it goes. And this is probably just as true of the exportation of "free emigrants" from Africa, under the authority of the French Government, as it is of the general slave trade.

Great, however, as the evil may be, it is our clear conviction that neither the Board, nor its Committee, ought to memorialize the Congress or the President of the United States, unless the trade, in some of its forms, evidently interferes with the proper missionary work of the Board. This missionary work is now carried on among the Zulus, upon the south-eastern coast, and at the mouth of the Gaboon, on the western coast of Africa.

The foreign slave trade, in either of its forms, has not directly interfered with our missionary work among the Zulus. The trade does not exist in that territory, and will not be likely to enter it, as the territory is under British authority.

Neither has the Gaboon country been disturbed by the general slave trade for years, the nearest market for the purchase of slaves being at the mouth of the Nazareth, about one hundred miles south of the Gaboon. The trade in "free emigrants" by the French has, however, been established and carried on at the Gaboon. Mr. Walker, one of our missionaries, says of this trade: "It is not different from the old slave trade, except in name and profession of philanthropy, and the presence of a naval officer aboard each vessel, to protect it from the English cruiser on the coast. But these things only intensify it, and make it more effectual for the accomplishment of evil." If, then, there is a strong probability that this trade will be long continued at this point, it would seem to be proper and expedient for the American Board to address the President of the United States, in the endeavor, and with the hope, of securing the influence of this Government with the French Government, in favor of the discontinuance of this trade, because of its interference with their missionary work. Mr. Walker, however, is of the opinion, that this traffic will

not be long continued at the Gaboon. He says: "I see that this traffic is suspended by government order on the east coast. It has also been abandoned in Liberia. Last month, Mr. Best wrote me that the trade in the Gaboon had met with so strong a competition from the increase of English trade there, that the vessels were preparing to leave for other parts of the coast. But dates of a month later speak of the vessels as still there. I do not think the trade is to continue. The present arrangement terminates in about two years, and from the fact that it has been withdrawn from the east coast, and the constant opposition of the English Government, as well as English trade, I do not think the arrangement will be renewed. I do not think that the French emigrant system is to affect us in the Gaboon, or any other missionaries on the coast, seriously."

We regard Mr. Walker as the very best authority on this subject, and with his testimony and opinion so clearly expressed before us, we cannot think it advisable to address the President on the subject at the present time. If it shall be found, in the course of events, that the expectations of Mr. Walker are not realized, and that this traffic is likely to be continued, to the injury of our missionary work, a suitable appeal will of course hereafter be made by the Committee to the President in this behalf.

#### *Conference with the Presbyterian General Assembly.*

Mr. Wood, in behalf of the Prudential Committee, presented the following communication.

At the last annual meeting, a communication was presented to the Board by a Committee of the General Assembly of the Presbyterian church, containing certain Resolutions which had been adopted by that body. To three specifications in those Resolutions, the attention of the Board was particularly invited.

A Committee was appointed to confer with the Committee of the Assembly. Their report was presented at the closing session, and adopted by the Board. In regard to the import of the greater part of that paper the Prudential Committee have no doubt, and it occasions them no difficulty. On one of the points treated of, however, viz., that of facilitating the formation of foreign Presbyteries by designating missionaries with reference thereto, the language used is somewhat indeterminate, and, as it appears to them, capable of a more or less enlarged application. It seems to them desirable that there should be a clear and mutually satisfactory understanding of what they are to do in the matter referred to; and they therefore respectfully suggest the expedi-



ency, to this end, of further conference with the General Assembly, in such form as the judgment of the Board may approve.

This paper was referred to a special committee, consisting of Dr. Silas Aiken, Dr. Alvan Bond, Rev. H. G. Ludlow, Hon. Linus Child, Dr. D. W. Poor, Rev. T. S. Ward and Rev. G. W. Wood.

Dr. Poor, in behalf of this committee, subsequently made the following report.

The committee, to whom was referred the communication of the Prudential Committee, suggesting the expediency of further conference with the General Assembly, for the sake of obtaining more full explanation of the phrase contained in the paper presented by them last year, at the meeting of the Board, viz., that of "facilitating the formation of foreign Presbyteries," by designating missionaries with reference thereto, report that they are unanimously of the opinion, that such conference is not called for. It is their firm belief, that the Prudential Committee, while exercising its discretion in the appointing of missionaries, in view of all circumstances as they may occur, and acting on the clearly declared principle of non-intervention in ecclesiastical affairs, will be able to carry out the full intent of the phrase in question, to the satisfaction of all parties concerned. Especially at the the present juncture, of reassured and harmonious co-operation, does it seem unwise to open debate upon a question in regard to which no actual difficulties have occurred, and need not be apprehended.

#### *Historical View of the Organizations for Raising Funds.*

Dr. Anderson presented a paper containing a brief history of auxiliary organizations, for the purpose of raising funds, which was referred to the committee on the Home Department. This committee recommended that the paper be published. It is as follows:

It will be proper that a brief historical description be given of the general organization, by means of which, during the greater part of the last half century, a large portion of the funds of the Board has been raised.

The effort to raise funds for the support of missions under the care of the Board has, from the first, assumed, more or less, an organized form. The *Missionary Herald* for 1818, opens with an address "to all Foreign Mission Societies, other Associations auxiliary to the Board, and individual Patrons and Contributions," signed by Dr. Worcester, in behalf of the Prudential Committee. He says, there were then fifty "Foreign Mission Societies,"

(as auxiliary societies of the first rank were styled,) some embracing entire counties, but the greater part established in large towns, including the vicinities. There were also about 250 "Associations," smaller bodies, male and female, composed of persons who "could not conveniently belong to the County or District Society," but were "willing to do something for all, or for some of the objects of the Board."

Advancing three years, we find donations acknowledged in the two first months of the year 1821, from as many as 78 organized bodies, in about one-third of the towns named in the list. These associations contributed just one-half of the amount received in those months; and not far from one-half of what came through these associations, came from 48 composed exclusively of females.

In the year 1823, an important effort was commenced to systematize and extend the organization for raising funds, which was prosecuted through several of the subsequent years. A plan of organization was carefully considered by the Prudential Committee, adopted in the autumn of 1823, and published in the *Missionary Herald* for November of that year. Two kinds of societies were desired, one large, the other small, and the larger to include the smaller. The larger societies were designed for large cities, collections of towns, or counties. They were to be immediately auxiliary to the Board, and to be denominated *Auxiliary Societies*. The smaller societies were designed for towns, parishes, or school districts, were to be immediately auxiliary to the larger societies, and to be called, for the sake of distinction, *Associations*. The *Auxiliary Societies* were to be the medium of communication between the several Associations and the Board. It was also deemed expedient that every town, parish, or school district, should have two Associations—one of *males*, the other of *females*. The reason for this arrangement was, that in most places greater funds would be secured, and in the manner least objectionable.

For each of these forms of associations, a constitution was proposed. The *Auxiliary Society* was composed of the members of the several Gentlemen's Associations within certain prescribed limits; and its sole object was "to raise funds in aid of the missions under the patronage of the American Board of Commissioners for Foreign Missions." It is not needful to go farther into details of this part of the plan. The contribution of any sum whatever, annually, from a gentleman or lady, was all that was needful to membership in the Association; though, at the outset, a specific sum was required. The main object of this local organization was to

secure the annual appointment of a sufficient number of COLLECTORS, male and female, to present the application to every suitable person within the limits of the Association. This was the *essential* thing; and it was proposed to have both male and female Collectors, and separate Societies of ladies, because, in communities like ours, where females have their proper place, Christian ladies, from the time of our Savior until now, have been the life and soul of purely religious enterprises.

The subscription, (if subscriptions were taken,) was only for the year, and of course would have to be repeated annually. Supposing, what ought to be supposed, that there was an active, faithful body of Collectors, this would be the best arrangement. 1. It would tend to create a feeling of responsibility in the Collectors. Unless they acted, the Association died. 2. It secured a good share of action, which would conduce not a little to the life and perpetuity of the Association. 3. It might fairly be presumed that the standard of liberality would rise, from year to year, in a place where this system was in operation; in which case, more would generally be received on the second application than on the first. 4. Persons would be likely to subscribe more liberally, where the subscription was to be made for one year only, than where it was for several years.

The first Associations were organized by ladies, in the Old South, Park-street and Union Churches of Boston, in November, 1823. From this time the work of organization was prosecuted rapidly in New England, by means of agents employed for the purpose; and a statement was made in the *Missionary Herald*, from month to month, of the exact progress of the work. The greater part of the organization was effected in the four subsequent years. In this time, 532 Gentlemen's and 481 Ladies' Associations were formed; and, in the last of the years, and chiefly out of New England, 104 Associations were formed, which were composed of both gentlemen and ladies. Forty-two Auxiliary Societies were also formed in this time, on the plan proposed. The organization was carried through the greater part of New England, in the years 1824, 5 and 6. At the close of 1832, the number of the Associations had risen to 1,655; viz., 774 Gentlemen's, 627 Ladies', and 254 Gentlemen's and Ladies'; which were embodied in 60 Auxiliaries. Of these Associations, more than 1,200 were in New England; and, of the rest, the greater part were in New York, Ohio, Pennsylvania and New Jersey. In the Southern States there were about 30.

Some other benevolent Societies, seeing the efficacy of the system of Collectors, adopted it, and to such an extent that, in

several places, the whole soon broke down. In portions of New England, pastors interposed, and insisted that only the more expensive departments of benevolence should be thus sustained by their parishes; and there, under their fostering care, the system still exists, substantially, and works to the general satisfaction.

The "Auxiliary Foreign Mission Society of the Brookfield Association," in Massachusetts, adopted the practice, in 1826, of printing not only their Annual Report and proceedings, (which they had done before,) but also the names of all the subscribers and donors, and the amount of their several contributions; and this they have continued to do, annually, to the present time. A volume, in the Library of the Board, contains a complete collection of the Reports of this auxiliary, from 1825 to 1859. The volume is unique, and of priceless value, as affording the means of ascertaining some of the laws governing donations to benevolent objects in the rural districts of our country. A valuable use was made of these Reports in connection with a "Statistical History of Benevolent Contributions," laid before the Board at its meeting in Troy, in 1852.

Some of the results of an analysis of the donations to the Board made in 1839, not including co-operating Societies, were these, viz.:

|                                                              |  |             |
|--------------------------------------------------------------|--|-------------|
| Amount of donations from Gentlemen's Associations, . . . . . |  | \$18,794.44 |
| From Ladies' Associations, . . . . .                         |  | 23,699.85   |
| From Gentlemen and Ladies, . . . . .                         |  | 54,864.19   |
| Amount of Congregational collections, . . . . .              |  | 20,788.88   |
| Amount of Monthly Concert donations, . . . . .               |  | 33,393.85   |
| From Juvenile Associations, . . . . .                        |  | 4,864.10    |
| From individuals, . . . . .                                  |  | 45,391.80   |

The above statement ought to encourage *females* in their efforts to raise funds in aid of missions to the heathen. It appears, also, that about a seventh part of the whole sum raised that year was contributed at the Monthly Concert.

There has been a tendency to merge the Ladies' and Gentlemen's Associations into one Association, and thus to lose the great benefit of their separate action. Females are the most fervent, constant and active in their missionary zeal; and their separate action is one of the most effectual means, under God, of ensuring the stability and life of the gentlemen's effort.

There can be no doubt that, in order to secure the contributions from year to year, which are needful to keep the Board out of debt, and at the same time to give the missions an opportunity for growth and prosperity, the *Collectorship*, both *male and female*, in some form or other, needs to be revived and carried into more prompt and extensive action.

*Origin of the Late Indebtedness.*

Upon this subject Dr. Anderson presented the following Special Report of the Prudential Committee.

The debt of \$66,374, now so happily removed by a special contribution, grew up, with the exception of some two or three thousand dollars, in the years 1858 and 1859. What was its origin?

1. The increase of expenditure, in these two years, beyond that of 1857, was \$37,000; that is, the expenditure in each of these years was \$18,500 greater than it was in 1857. Had the receipts of these two years equalled those of the preceding year, then \$37,000, and no more, would have been the Board's indebtedness.

2. While we should gratefully acknowledge that there was no falling off in the *donations* for current expenses, as distinguished from the *legacies*, there was a falling off in the *legacies*, to the amount, on the whole, of \$26,000, or \$13,000 for each year, as compared with those of 1857; owing in part, perhaps, to the difficulty of settling estates in the late universal embarrassment of business. There was also some decrease in the class of incidental receipts, such as proceeds of the press, etc.

It was the combination of these two causes, which produced the debt of \$66,374.

3. More than one-third part of the debt (arising from the decrease in the *legacies*) lay, therefore, beyond all human control. But how was it with the other part, resulting from increased expenditures? We have found that the *rate* of expenditure, in as many as one-half of the missions, was actually *below* that of 1857, in the same missions. In the other half it was higher. In the Turkish missions,—resulting from the extraordinary increase in their prosperity,—the annual rate was increased \$11,500, making \$23,000 for the two years. The increase of charges to the Polynesian missions, though considerable, was less than the amount actually realized at the Sandwich Islands, from the sale of goods in closing the Depository; and therefore it is not chargeable to the ordinary receipts.

Without going farther into the analysis it appears, that the Prudential Committee had but a very limited responsibility indeed for the late debt, which has been regarded with so much apprehension. The elements composing it lay scarcely within their legitimate control. It was only by means of an exercise of power, in disregard of all the laws of missionary finance, that they could have done anything effectual to prevent the indebtedness. Speaking of *possibilities*, on discovering the expansion of the Armenian missions, when making the appropriations for the

year 1858, they *could*, through a reckless exercise of power, perhaps have saved a score of thousands, by arresting a two years' growth of those missions; and by a farther destructive exercise of power, they might, perhaps, have secured an offset even for the large decrease in the legacies. But in no other way could they have done it. By such a desolation, in the most flourishing of the missions, (for it is on *them* that curtailments always fall heaviest,) we might have escaped the thralldom of this debt; and there would then of course have been no *special effort* needed to clear it off; and the expenditure having been so much reduced in the missions, no special effort would have been required to meet the current expenses.

But then, should we have come together to-day as thankful, and as cheerful, as we all now are? Would the Prudential Committee have met the Board in this Jubilee year, with the same buoyancy of feeling? And would the Board have stood as well in the commercial world, or with the churches? What is infinitely more important, would its course have been as pleasing to the Lord of the churches and of missions?

To all this we answer, No. Had the missions been reduced, as, with no more receipts, they must have been to avoid this debt, should we not have come up hither, this day, with anything but jubilant feelings?

The Board will perhaps say, with this statement before it, whether the Prudential Committee should have done otherwise than they did. The Committee will engage to keep the whole annual expenditure of the Board within the annual appropriations, (which must, however, be made a year in advance of the receipts;) and they will make the appropriations upon their best estimate of the probable receipts; and they will notify the churches of the amount of the appropriations, and of the needful receipts. But should the Committee be held responsible for the consequences of an unexpected falling short in the annual contributions? Where lies the responsibility for debts thus incurred?

It is hoped that this will bring the whole matter of debt, and of the responsibility for the same, clearly before the Board.

Judge Jessup moved a reference of this paper to a special committee, and accepted, as a part of his motion, an amendment proposed by Dr. Blagden, viz., that the committee be requested "to report what means, if any, can be adopted, in consistency with the constitution of the Board, to bring the churches to a deeper conviction of responsibility for the expenses incurred by the Pru-



dential Committee of the Board, in conducting, with the greatest efficiency, this blessed work." It was referred to Judge Jessup, Dr. Bacon, Dr. Blagden, and Hon. William J. Hubbard. This committee presented the following report, which was unanimously adopted.

The committee to whom was referred the Report of the Prudential Committee on the subject of the late Debt of the Board report; That the subject therein explained and discussed is of great interest to the operations of the Board, and they therefore suggest a few considerations in connection therewith.

1. That the Board, and their Prudential Committee, are the servants and agents of the Christian men and women who contribute to their funds, for the single purpose of sending the Gospel to the heathen. That in the performance of this high duty, they are guided and controlled by a wise system of fixed and established laws and usages. Their operations, in all their departments, are duly published, and are open to investigation. All their receipts and expenditures are duly audited and fully made known to the Christian public. The Board has no support, and desires none, but that which flows from the free-will offerings of Christians.

2. Thus relying upon the free gifts of their contributors, the Board has grown in favor with God and man. Their instructions have been derived from the yearly increase of the funds committed to their care. That increase has assured them that their work was progressive, and that they were imperatively required to move forward, with assurances that being faithful they should be sustained.

3. Under such assurances, from causes not within the control of the Board, in time past debts have accrued, and in time to come they may accrue. For this the Prudential Committee have no responsibility. Acting for the Patrons of the Board, in the prosecution of a well-defined, systematized and progressive business, put into their hands to be executed, they have kept the churches well advised of the necessity of means to prosecute that business, and if those means have not been furnished, the blame, if there be any, is upon the Patrons of the Board, and not upon the Prudential Committee.

4. The contributors to the funds of the Board have never instructed the Board to recede from the work intrusted to them. Not only by their increased contributions, but by the mouths of the contributors themselves, represented in the annual meetings, the command has been given to go forward, and this command has been accompanied by assurances of support. When the extraordinary emergencies of 1858 and 1859 occurred, the Board were

bound to use their high and well-earned credit to advance the great interests thus intrusted to them. In like exigencies, they would be bound to do the like again, and *they would be sustained.*

The committee make these suggestions in the hope that the friends of missions will not again permit the faithful and devoted men who have been set over this great work, to be embarrassed and distressed, as they too often have been, by fears that missions so dear to all must of necessity be curtailed in their operations, or perhaps be entirely abandoned. It is due to the men who labor at home and abroad, that there should be no room for any misgivings upon this subject.

Early, systematic, and steady effort, on the part of contributors, will enable the Board to carry forward successfully all present missions, and to "devise liberal things" for the future.

The committee therefore recommend that this Report of the Prudential Committee be accepted and printed.

In reference to the question of exciting a deeper interest in the churches in the cause of missions, and of carrying to a higher point the missionary spirit of the Christian community, the committee can only say, that they have not time, during the brief period allotted to them here, to consider this question as it deserves, or to mature any plan which they can commend for the adoption of the Board.

#### *Estimates—Appropriations for the Coming Year.*

The committee on the Sandwich Islands and Micronesia missions, and on the conclusion of the Annual Report, remark:

The conclusion of the whole Report for the year, which was also given to this committee, would, in their view, be more complete and satisfactory to the intelligent friends and helpers of the Board in this work, if it had contained some estimate by the Prudential Committee, from the advantages of their position, of the probable demands and expense of the work for the year to come, in order to its most judicious and successful prosecution.

Your committee would, therefore, recommend for the adoption of the Board, the following Resolutions:

1. *Resolved*, That the Prudential Committee be requested to embrace in their Annual Reports to this Board, an estimate of the needed expenses of the work for the years next ensuing respectively, whenever such estimate shall in their view be expedient.

2. *Resolved*, That the Board express the hope, that the Prudential Committee will see their way clear to appropriate, \$370,000 for the coming year, and that the friends of the cause will aim to raise not



less than \$400,000; that sum being desirable for the proper growth and development of the missions.

These Resolutions having been adopted by the Board, a desire was expressed that an opportunity might be given for the whole assembly to manifest their feelings respecting the last of the two. The President therefore requested those who desired to express concurrence with the sentiment of that Resolution, to do so by rising. Apparently, the whole great congregation rose at once.

#### *New Members and Officers.*

Dr. Pond, Dr. Thos. Shepard, Hon. John Aiken, Geo. Kellogg, Esq., Dr. J. Marshal Paul, Walter S. Griffith, Esq., and Dr. Aaron L. Chapin, were appointed a committee on New Members and Officers. They reported, recommending the following persons for election as members of the Board, and they were accordingly elected, viz:

John A. Davenport, Esq., New Haven, Conn.  
Lucius Barber, Esq., Hartford, Conn.  
Wm. S. Southworth, Esq., Lowell, Mass.  
Hon. Geo. W. Nesmith, Franklin, N. H.  
Prof. Samuel C. Bartlett, Chicago, Illinois.  
Simeon B. Chittenden, Esq., Brooklyn, N. Y.  
J. W. McLane, D. D., Williamsburg, N. Y.  
Rev. E. J. Montague, Summit, Wisconsin.  
Jno. B. Johnson, M. D., St. Louis, Missouri.  
J. B. Condit, D. D., Auburn, N. Y.  
Hon. Reuben A. Chapman, Springfield, Ms.  
Wm. A. Booth, Esq., New York City.  
Hon. Wm. Pennington, Newark, New Jersey.  
E. L. Cleaveland, D. D., New Haven, Conn.

The committee also recommended the following persons, who were elected as officers for the ensuing year:

MARK HOPKINS, D. D., LL. D., *President*.  
Hon. WILLIAM JESSUP, LL. D., *Vice President*.

CHARLES STODDARD, Esq.,  
JOHN TAPPAN, Esq.,  
NEHEMIAH ADAMS, D. D.,  
AUGUSTUS C. THOMPSON, D. D.,  
Hon. WILLIAM T. EUSTIS,  
Hon. JOHN AIKEN,  
HENRY HILL, Esq.,  
ASA D. SMITH, D. D.,  
WALTER S. GRIFFITH, Esq.,  
ALPHEUS HARDY, Esq.,  
Hon. LINUS CHILD,  
WILLIAM S. SOUTHWORTH, Esq.,  
*Prudential Committee.*

RUFUS ANDERSON, D. D.,  
Rev. SELAH B. TREAT,  
*Corresponding Secretaries.*

GEORGE W. WOOD, D. D., *Corresponding Secretary resident in New York.*

SAMUEL M. WORCESTER, D. D., *Recording Secretary.*

JAMES M. GORDON, Esq., *Treasurer.*

MOSES L. HALE, Esq.,  
Hon. SAMUEL H. WALLEY, } *Auditors.*

#### *Place and Preacher for Next Meeting.*

The committee respecting Place and Preacher for the next annual meeting consisted of Dr. Cleaveland, Prof. Warner, T. P. Handy, Esq., Rev. J. C. Holbrook, Rev. H. A. Tracy, Wm. A. Booth, Esq., and Rev. Geo. Duffield, Jr. They recommended the city of Cleveland, Ohio, as the place for the meeting, and that R. S. Storrs, Jr., D. D., of Brooklyn, New York, be the preacher, and Prof. Henry Smith, D. D., of Lane Seminary, his substitute. The recommendations were adopted.

#### *Resolutions.*

The following Resolutions, in addition to those which have been already given, were passed by the Board during the progress of the meeting.

*Resolved*, That in the history of this Board, at home and abroad, from the beginning hitherto, we gratefully recognize the good hand of our God upon us; and especially, on this anniversary, we would remember, with humble thankfulness, all the way which the Lord our God has led us these fifty years.

1. We praise Him for giving to the pioneers in this enterprise, on the one hand, such simplicity of faith, such earnestness of purpose, such compassion for the lost, and such love to the Savior; and for giving to our fathers, on the other hand, such a readiness to assume the new and unknown responsibilities which were so unexpectedly thrown upon them.

2. We praise Him for inclining so many of our sons and daughters, in all the years that are past, to go forth and preach among the Gentiles the unsearchable riches of Christ; and for inspiring our churches, to such a degree, with the willingness so to provide for their wants, as to leave them without carefulness in the prosecution of their work.

3. We praise Him for sparing so many of our missionaries, some of them far advanced in life, to see this day; and we praise Him as well for those who are not, (for the Lord hath taken them,) because of the serene trust and the radiant hope with which they passed from their earthly tabernacle, to a house not made with hands, eternal in the heavens.

4. We praise Him because, in these last days, the First and Chief Missionary has gone forth, glorious in his apparel, and traveling in the greatness of his strength, that he may prepare a way for his people in all the earth, by turning backward the two-leaved gates, and breaking the sceptres of the mighty, and so making hundreds of millions accessible to his own life-giving Word.

5. We praise Him for other achieve-

ments of unspeakable value, in that he has set his seal upon missions as the cheapest, readiest and truest reforming and civilizing agency; in that he has proved, beyond all contradiction, the perfect adaptation of his Gospel to all classes of men, even the most degraded and the most depraved; in that he has rescued, through our instrumentality, tens of thousands from the ineffable woes of heathenism, and made them kings and priests unto God forever.

6. We praise Him, above all, for doing so much for us and so much by us, notwithstanding our grievous unbelief, our covetousness, our indifference to the worth of the soul, our neglect of prayer, our imperfect sympathy with Christ, and our disposition to exalt ourselves; for all which we desire to humble ourselves, saying with one heart, "O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day."

*Resolved*, That we record it as the deliberate judgment of the Board, that the churches, sustaining its operations, are summoned to higher obligations and higher privileges.

1. God has committed to our spiritual husbandry some of the largest and noblest fields in the world.

2. He has blessed our work to such a degree, that for us to remain stationary has become impossible, without a manifest and perilous disregard of duty.

3. Having the undoubted ability to do much more than we have yet done, it will be for our spiritual enlargement, and our comfort of hope, that we place ourselves at once in harmony with the merciful designs of our enthroned Emmanuel.

4. In that season of prosperity, more dangerous than adversity, which is beginning to diffuse its cheerful light in all our borders, our best safeguard against worldliness and luxury, the love of gain and the love of pleasure, will be a ready and hearty consecration, day by day, of our property, as well as of ourselves, to Christ's honored and chosen work.

5. The honor of our ascended Lord imperatively requires that we "go forward," seeing that he has opened the world so widely to his people, and placed in their hands such multiplied facilities for speedy and efficient action, and given them the silver and the gold for this very end, that now at length, when this nineteenth century is waning to its close, his people should go forth, and proclaim the acceptable year of the Lord in all the world.

To secure uniformity in the action and record of this Board, and to guard against possible misunderstandings and mistakes:

*Resolved*, 1. That when a committee to whom any part of the Prudential Committee's Report shall have been referred, shall, in their report thereon, recommend

no action by the Board, other than the ordering of the Prudential Committee's Report to be printed, the question on such committee's report shall be—"Shall this report of your committee be accepted?"

*Resolved*, 2. That when such committee shall propose any specific action by the Board, other than that above referred to, the proposed action shall be embodied in specific resolutions in their report; and on a report concluding with such resolutions, the question shall be—"Shall this report of your committee be accepted, and the resolutions therein be adopted?"

*Resolved*, 3. That when such committee shall wish the Board to adopt not only their conclusions but their reasonings, opinions, and statements, they shall, in the conclusion of their report, recommend its adoption by the Board; and the question in such case shall be—"Shall this report of your committee be adopted?"

*Resolved*, 4. That the foregoing be considered by the Board as standing rules in the transaction of its business.

*Resolved*, That the thanks of the Board be presented to the Rev. Dr. Fisher for his sermon, preached on Tuesday evening, and that he be requested to furnish a copy for publication.

*Resolved*, That the thanks of the Board be presented to the Rev. Dr. Hopkins, for his semi-centennial sermon, and that he be requested to furnish a copy for publication.

*Resolved*, That the thanks of the Board be given to the Committee of Arrangements and Reception, for their laborious services in providing for this meeting, and to the families and individuals of this city and vicinity, for their Christian hospitality and kindness in entertaining the unusually large numbers who have been in attendance.

*Resolved*, That the thanks of the Board be given to Park-street, Bowdoin-street, Mount Vernon, Central, and Essex-street churches and societies, for the use of their respective houses of worship.

● *Resolved*, That the thanks of the Board be given to the Directors of the several Railroad and Steamboat Companies, who have reduced the fares of those who have attended this meeting.

#### *Devotional Services.*

As usual, the first session of each day was opened with prayer, the assembly being led by Dr. Enoch Pond, Dr. Dwight, Chancellor Ferris and Dr. Barstow, successively. On other occasions also, during the progress of the business meetings, and in connection with addresses, the Board joined in prayer—Thursday morning with Dr. Tucker and Dr. Kirk, Thursday evening with Dr. Peck and

Rev. John Keep, and Friday morning with Dr. Dwight; and several times the congregation united in singing. Prayer-meetings were held on Wednesday and Thursday mornings, at a quarter past 8 o'clock, at Park-street church, and by returned missionaries and their friends, in the vestry of Tremont Temple. These meetings were fully attended and of deep interest.

The annual sermon was delivered on Tuesday evening, by Dr. Fisher, President of Hamilton College. His text was the first six verses of the 45th chapter of Isaiah, and the 21st verse of the 43d chapter. Dr. Taylor of New Jersey, and Dr. Tappan of Maine, assisted in the devotional services. On Wednesday evening, Dr. Hopkins, the President of the Board, preached a commemorative discourse, from Psalm lxxii. 16. The devotional services were conducted by Dr. Cleveland of New Haven, and Dr. Forsyth.

As the number of persons in attendance was much greater than could be accommodated in the spacious Temple, Park-street church was opened in the morning, afternoon and evening of Wednesday, and in the morning and evening of Thursday, as also was Winter-street church Wednesday evening, for meetings which were addressed by returned missionaries and others, and very numerously attended.

The sacrament of the Lord's supper was observed on Thursday afternoon at four churches, the whole number of communicants in attendance being probably not far from four thousand five hundred. The services were conducted at Park-street church by Rev. Mr. Ludlow, Rev. President Chapin, Dr. Aiken, and Dr. Budington: at Bowdoin-street church by Rev. John Keep, Dr. Seelye, Rev. J. C. Holbrook, and Dr. Wm. A. Stearns: at Essex-street church by Drs. Hawes, Cleveland, Hopkins, and Ferris: and in the Mount Vernon church by Drs. Bacon and Smith, Rev. H. N. Pohlman, and Dr. Brainerd.

During the meeting at the Temple, Thursday morning, Rev. John Keep of Ohio, one of the two surviving members of the General Association of Massachusetts, which instituted the Board at Bradford, in 1810, read an interesting statement respecting proceedings connected with the formation of the Board, and the missionary spirit at that time prevailing. At that and at other meetings, Dr. Beman, Dr. Worcester and others, also gave reminiscences, looking back to the same period, and exhibiting the progress of the missionary work during the past half century.

Pastor Fisch, from Paris, representing the

French Evangelical Missionary Society, Dr. Warren, Secretary of the Baptist Missionary Union, and Chancellor Ferris, from the Board of Missions of the Reformed Dutch Church, severally addressed the Board Thursday morning, with assurances of cordial Christian sympathy and a spirit of co-operation in the great missionary work. The President, Dr. Hopkins, responded, heartily reciprocating in behalf of the Board, the salutations and Christian sympathies of each of these gentlemen.

After the business of the meeting was finished, Friday morning, about an hour was occupied with the customary closing exercises and addresses. Dr. Perkins, of the Nestorian mission, spoke in behalf of all the missionaries, there being time for but one address from them. Dr. Hopkins expressed the grateful acknowledgments of the Board, for the liberal hospitality which had been extended by the people of Boston and adjoining towns, to so large a number of assembled members and friends; and Rev. Mr. Stone, of Park-street church, chairman of the committee of arrangements, feelingly responded, giving assurance, that even those whose labors had been most arduous, in making provision for the entertainment of so many guests, had performed those labors cheerfully, that hospitality had been most gladly extended, and that all felt that they had been far more than repaid. The congregation united in singing the parting hymn—

Blest be the tie that binds,

and Dr. Hawes offered a closing prayer and pronounced the benediction.

#### *Adjournment.*

The Board adjourned to meet at the city of Cleveland, Ohio, on the first Tuesday of October, 1861, at 4 o'clock, P. M.

#### *Remarks.*

The meeting was expected to be, and it is believed all who were present felt that indeed it was, one of great interest. The number of persons from abroad who were gathered together on the occasion, cannot be ascertained. Provision was made for about 2,000 by the committee who had this matter in charge. Probably a yet greater number made their own arrangements, with friends or at public houses, and very many came from their homes each morning, by the several railroads, from towns in the vicinity, to the distance of ten and even twenty miles, returning by late evening trains. The names of 94 corporate and 968 honorary members

were entered by the Recording Secretary, though many who were present, doubtless, failed to report their names. The Temple was full at every meeting, except perhaps the first, Tuesday afternoon, and on several occasions was densely crowded.

The number present Wednesday evening, to listen to the President's discourse, could hardly have been less than 3,500; and nearly as many were again assembled Friday morning, at the closing meeting. One person, from a distance, after making earnest efforts, aided by a friend, to gain a position from which he could at least see the whole congregation, at one of the more crowded meetings, though he could not secure a comfortable opportunity to hear, retired saying, that simply to look upon such an assembly was enough to compensate for all his trouble in coming.

The missionary and religious tone of the meeting was good. The action of the Board was harmonious in every thing, and very little occurred in the discussions or addresses to disturb such harmony. Not all the meetings, as must be expected upon such occasions, were of an equally high order, but some attained to a degree of interest seldom surpassed. This was true especially of the meeting Friday morning. The discussion which arose respecting the amount which the Prudential Committee should appropriate for the ensuing year, led many to feel that indeed

the Lord is calling his people to more earnest and self-denying effort for the world's salvation; and when all were permitted to express their concurrence, by rising, with the vote which had been passed, and the whole great congregation rose, unexpectedly, one voice struck the note, instantly many caught it, and a multitude of voices, like the noise of many waters, sang the well known verse,

Shall we, whose souls are lighted,

By wisdom from on high—

Shall we to man benighted

The lamp of life deny?—

Salvation!—oh, salvation!

The joyful sound proclaim,

Till earth's remotest nation

Has learnt Messiah's name.

It was a scene long to be remembered. Many an eye filled with tears, and many a bosom swelled with deep emotion.

If the impressions produced during the meeting could be retained by all who were present, and if they would do all they might to extend such impressions among others, then indeed might the Prudential Committee expect to be enabled to sustain the missions, in a healthful and vigorous growth, and to carry forward the work which the Lord has so greatly prospered during the past fifty years, to results within another half century, more glorious, by far, than have ever yet been witnessed in connection with any missionary enterprise of the Christian church.

## INTELLIGENCE FROM THE MISSIONS.

### Mission to Western Turkey.

IN accordance with the wishes of brethren concerned, the Prudential Committee have passed the following resolution:—"That the portion of the Northern Armenian mission east of the 38th degree of longitude and the Assyria mission constitute together one mission, to be called The Mission to Eastern Turkey; and that the stations of the Northern Armenian mission west of that meridian, form a mission to be called The Mission to Western Turkey." This renders a change in the name of another mission also expedient, for the sake of uniformity, and what has been called the Southern Armenian mission will be hereafter designated The Mission to Central Turkey.

### CONSTANTINOPLE.

LETTER FROM MR. SCHAUFFLER, AUG. 21, 1860.

#### *Disturbances—Firmness of Converts.*

IN this letter Mr. Schauffler briefly refers to the season of disturbance and danger at

Constantinople, but dwells more upon evidences of Christian firmness and seasons of religious enjoyment, than upon outward circumstances. He writes:

You have doubtless been fully informed of the disturbances which took place a few weeks ago,—of the lowering sky under which we lived for weeks together. I never saw this city in such a state of apprehension among all classes, from the highest to the lowest, foreign and native; nor have I ever heard of preparations for such a desperate struggle for life among the foreign residents of this capital. At present all seems to be quiet and settled again.

In the midst of these fluctuations between fear and hope, the shield of divine protection remained over us, and spirit-



ual refreshing cheered our hearts. I was greatly comforted in noticing that our few converts from Islamism appeared firm, intending to meet the storm if it must come. They asked for testimonials of their baptisms, in order to prove, if asked, what their religion was. There was no intention perceptible of hiding their religious convictions, or of denying their relation to Christ and his people. Especially did Mr. Williams maintain his habitual, cheerful and firm Christian spirit, ready to be absent from the body and to be present with Christ any day.

#### *Communion Season.*

But these friends realized the desirableness of closer fellowship with Christ and with one another, in proportion as they felt themselves exposed to daily and hourly peril, and they therefore requested me to bring them together for a communion season. I consented, and on the 29th of July, Sabbath evening, we met at the house of Mr. Williams, at eight o'clock. As things looked when I consented to the proposal, I conceived it possible that we might be disturbed by some fanatics; but before the appointed evening came the public mind had somewhat calmed down, and we spent a delightful season together, there being none to molest us or make us afraid. Two of our Moslem communicants were absent, in consequence of their great distance, or perhaps from some other cause, but in their places there were present several unbaptized Mohammedans. There was a room full as it was. The number of communicants was nineteen, representing eight different nationalities, viz., seven Osmanlees, two Persians, one African, one Israelite, one Irishman, three Americans, three English, and one German, i. e. myself. I need not tell you what a refreshing season we had. You know what a missionary communion season is, especially in such circumstances.

#### *Converted Mohammedans.*

Since then I have been present at

another occasion, of a different character. Henry Martyn, the Persian I baptized between three and four years ago, was betrothed to a Protestant Armenian girl, formerly connected with the female boarding school. He is in Dr. Pfander's service, occupied partly in translation work, but he labors also among his fellow countrymen here, and seems really to get access to these careless Persians to a very encouraging degree. He is firm and tender in his Christian character, appears like a growing Christian, and gives Dr. P. great satisfaction. He faithfully cultivates the fellowship of his Moslem brethren in Christ.

Hamdi Effendi, the nephew of Kiamil Pasha, still lives with us. He now visits, not unfrequently, the palace of his uncle, in a friendly manner. Temptations to return are put into his way quite liberally, but he has been entirely firm thus far. There is very great gain in this fact as a precedent, viz., that a converted Mussulman is hospitably received and courteously treated in the very house from which he went out, and that the house of the second Pasha in Constantinople! I hope soon to set Hamdi Effendi to some missionary work. He is learning the English somewhat slowly.

### *Syria Mission.—Turkey.*

#### *BEIRUT.*

LETTER FROM MR. THOMSON, AUGUST 29, 1860.

#### *Terrible Effects of the War.*

THE readers of the Herald will expect to find, in its pages, some statements from time to time, respecting the progress of events in Syria, and the cares of the missionaries there, in connection with the fearful outbreak of fanaticism which has so desolated the land. This letter from Mr. Thomson presents some of the facts at and around Beirut, as they were when he wrote.

I send you a brief report of our Anglo-American Relief committee, which was adopted at the last meeting. Since the date of it, every department of the work

has greatly increased, and we are now spending for food, clothing, bedding, shelter, hospital, and soup-kitchen, at the rate of about 60,000 piasters a week; and yet we seem to make little impression on the mighty mass of misery around us. The actual working of all these departments of the charity devolves wholly upon our mission. I have the clothing, bedding, shelter and soup-kitchen, under my special care. Dr. Van Dyck, since his return, takes charge of the hospital and the sick in general. Mr. Jessup has the enormous business of distributing bread to about 6,000 persons daily, and two of our native brethren (Butras Bistany and Meek-hial Aramon) have the daily distribution to about 2,500 poor.

The English merchants devote much of their time to our committee meetings, and cheerfully help in managing the large financial business connected with this vast charity. The funds are, as yet, supplied almost exclusively by the princely liberality of the people in England, but I trust that the benevolence of Americans will not slumber over this loudest call for aid that I have ever known. The extent of the calamity is bewildering. Yesterday we had an appeal in behalf of 3,000 or 4,000 refugees from Baalbek and adjacent regions, who fled over Lebanon to Besherrah, near the cedars, and are there, naked and starving,—that is four days to the north. Word also came from Mr. Ford, that 1,500, remnants of Hasbeiya and regions about there, had just reached Sidon, and more were coming, while thousands are wandering about in Belad Besharah, three days to the south of us. On the other hand, beginning here, at the seashore, and going eastward to Yabrood, two days beyond Damascus, towards Palmyra, the whole region has been scathed and burnt over, and the Christian population ruined. The victims far exceed a hundred thousand. The killed alone, in Damascus, are more than 5,000. And then remember, that in all places

the killed are *men and boys*. I went to distribute clothing yesterday to one room; there were six women, all new made widows, with no male child or friend to comfort or care for them. Another room had five such widows. A friend of mine has taken nine women into his family, *all widows*, made such in the slaughter at Deir el Komr. None of these widows saved *any thing*, and they are in rags, except so far as we have clothed them. But who are to shelter, clothe, support, the thousands of such widows from Damascus and elsewhere, *with their female children*? The male children are generally killed. This country has no factories, and scarcely any kind of business by which such widows can support themselves. The whole future seems impenetrably dark. I can see no way by which even our Protestant widows, with their families, can gain a livelihood, and yet they do not number more than 20, out of the 15,000 that are thrown upon the community.

The hungry, the naked, the sick, the houseless, have to be turned away by thousands. And oh! what is to become of them when the rains come drenching down upon them? To my impatient mind, the Governments which are dealing with this gigantic calamity seem to be acting with ruinous deliberation. Though Fuad Pasha has put to death a hundred or two of the butchers at Damascus, and the French have 6,000 or 8,000 soldiers in Beirut, not a Christian can yet return to his burnt habitation, to begin the work of rebuilding, and preparing at least one room before winter. Not a family has saved its silk crop or harvest, even the figs and grapes are all lost to them, and unless far more haste is made, the olive crop will be all lost also. It has now become certain, that *bread* must be supplied to these scores of thousands until the next harvest, or they will *starve*; clothing also, or they will *perish*. And unless the people are speedily restored to their homes, and

oxen, plows and seed given to them, there will be no sowing this autumn, and of course no harvest next spring. I am not dealing with idle fantasies, but terrible certainties.

Help from abroad must come—come largely, speedily, steadily—if these wretched remnants of Christian populations are to be saved. Send us a ship-load of wheat, and many, many bales of coarse, strong, gray cottons, and coarse, strong woollens, for warm clothing, and to answer instead of quilts. Or if easier, send money to purchase these things here.

Mr. Ford, after working himself almost to death here, has gone to Sidon, to do the same there for Hasbeiyan, and other thousands, there and to the south of Sidon. Mr. Calhoun, through scenes of great anxiety, still holds the important position of Abeih, and I begin to hope that he may maintain his place through all the coming troubles.

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### *Mission to Central Turkey.*

#### *O O R F A.*

LETTER FROM MR. NUTTING, JULY  
30, 1860.

#### *The Kuzzelbash Koords.*

THIS letter is dated at the out-station Adiaman, where Mr. Nutting was spending the summer, away from the heat of Oorfa, and is occupied mainly with a presentation of what seem to him reasons for occupying that place permanently, as a station of the mission. As among these reasons, he refers to the number and condition of the Kuzzelbash Koords in Adiaman and the vicinity. Their number he supposes to be not less than about 15,000, and in regard to their origin and condition, and the encouragements for Christian labor among them, he writes as follows. How far future acquaintance and observation might change the view of the case which is here presented, cannot now be known.

#### *Religious Views.*

Who these Kuzzelbash are descended from, it is difficult to say. There are traces among them of a Christian origin;

at least they have many opinions and sayings which strikingly resemble various truths of revelation—such as the duty of humility, which is constantly inculcated in the songs and hymns which constitute their worship; the duty of forgiveness of injuries, however great, if the one committing the injury openly confesses it to the injured party, which I have been repeatedly assured, not only by themselves but by others also, is actually their practice, and by custom has all the force of a law; so that if a man's own son has been killed, the murderer cannot be punished if he comes and confesses his crime. They call Christ the Lion of God, and in one of their hymns, which I will endeavor to translate and send you before long, occurs a line in allusion to him, which seems also to point to the atonement: "We have drunk the Lion's blood. We have entered the narrow way." They say, also, that all nations shall at last embrace one faith. that the wolf and the lamb shall dwell together, and that from their remotest ancestors it has been handed down to them, that in the last times a Christian teacher shall come to instruct them in the true religion.

#### *Feeling after the Truth.*

You have had accounts, at various times, from Mr. Dunmore, of individuals of this sect, in the region two or three days north of this and near Kharpoote, who had received the Gospel; and from the first of our visiting Adiaman I have been aware that there were Kuzzelbash in this vicinity dissatisfied with their own religion and feeling after the Gospel. Now I feel justified in reporting what I believe to be the truth, that this feeling of dissatisfaction with their present rites, and longing for the real truth of God, is very wide-spread in the villages of this district. I rejoice in being able to give you occasion to joy with us, and on our behalf, that God is wonderfully preparing his way among this interesting people, and that

there are unmistakable indications, that his set time has come for us to preach the Gospel in all their villages.

After our meeting at Marash I started for the meeting at Kharpoot as delegate, but my way being providentially hedged up, so that it became impossible for me to reach the meeting in season, I turned aside to this place, and on the very day of my arrival, Saturday, was informed that the Kuzzelbash from several places had been for a long time awaiting my arrival in Adiaman, wishing that I would visit and preach to them, and that only an hour before, men from the village of Farkican, six miles northwest, had been inquiring for me, and had left word that I must certainly visit them.

Accordingly, on the following Thursday, with Nersis, one of my theological class here, I started for a short tour among them; and in the course of that and the following day visited four villages, and spent the night in one of them, with the chief of the tent-dwelling tribe. I found matters as had been represented, only more favorable.

#### *Forsaking their Teachers.*

In three of the villages the people listened with interest, and expressions of approval and assent, to various portions of Scripture which we read and explained to them. And the chief, Ali Molah—in whose spacious black tent, seventy feet in length by twenty-five in width, we spent the night—informed us that they were waiting for the Gospel, and were convinced that the time long prophesied of was nearly arrived. He said, what I had before heard, that having become dissatisfied with their own religion and religious teachers, who are called Fathers, he himself, and about two hundred others, had demanded of their teachers that they should bring forth their book, from which they professed to teach, and read openly from it and teach them to read it. On their refusal to do so, they had publicly renounced them, and now no longer con-

sulted them or went near them at all; and they had bound themselves to each other by a solemn promise, not to drink any intoxicating drinks, (to which they had been formerly immoderately addicted,) to practice their public worship openly instead of secretly as before, admitting any person of any faith to behold it, and not to rob or murder.

#### *Religious Worship.*

In the evening the men and women assembled for worship in the tent of the chief. Their worship consisted of hymns, accompanied by the tambour, to which they kept time by the motion of their hands and feet, as they moved slowly, in single file, around the central space. In the movements of their hands and feet they reminded me of the sect called Shakers. At the conclusion of their worship they kissed each other, both men and women, but in a modest manner, and several of the men also kissed me on the hand or arm. Formerly they allowed no one of other sects to witness their worship, but now any one may do so who wishes.

On Friday I visited the Dada, Father, or religious teacher of these people. I found him a grey-bearded, but not venerable looking man, of medium intelligence, and disposed more to complain of those who had deserted him and no longer brought him offerings of cattle, grain and wine, than to listen to the Gospel. I advised him to comply with the reasonable request of his people, and show them the book on which their religion was founded. He said they had a book, but that it was in the hands of his superior, who resides about twenty-five miles to the north.

#### *Hearing the Gospel.*

Mr. Nutting mentions different villages, at a distance of from six to twenty-five miles, and says:

From these places persons of this sect have at various times attended our meetings in Adiaman, have listened



with attention; and in one case at least, have with tears expressed their earnest desire that this same Gospel might be preached in their village. Almost every day, from all quarters, we hear of this preparatory movement and awakening among them; and they say: "Only let the Sultan give us a firman, as he has the Protestants from the Armenians, that we shall not be molested for our religion, and we will obey him in everything else, paying all our taxes, and no longer rob and murder, as we have done. We would not fear the Mussulmans if it were lawful to fight, for we are stronger than they, and they could do nothing in the mountains, but the Gospel ties our hands and forbids us to use such weapons, and therefore we want a firman."

Though, according to the present laws of the empire, there is perfect liberty to preach to them, and perfect liberty for them to receive the Gospel, I have thought best to write for a special charter mentioning the Kuzzelbash by name, and as soon as it comes, there will be only the want of strength or of money to prevent our immediately commencing labor among them. The Moslems do not consider them as Moslems, and the only reason why they should oppose their evangelization is that now they have often opportunity to oppress them in various ways, in respect to taxes, &c., and they fear that when they become Protestants we shall inform the powers above them of their oppressions, and bring them to punishment, or prevent such wrongs.

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### *Mission to Eastern Turkey.*

LETTER FROM DR. NUTTING, JUNE 28  
AND JULY 23, 1860.

IN this letter Dr. Nutting continues the history of the movement referred to at the close of the communication from Mr. Knapp. It will be seen that preaching was commenced at the new place with much encouragement, but that vartabeds and priests soon succeeded not only in preventing the attendance of most of those who gathered there,

but in greatly diminishing the number of those who ventured to attend anywhere upon the Protestant religious services. A few, however, notwithstanding all anathemas and threats, have been firm.

### *The New Preaching Place—Encouragement.*

When Mr. Knapp wrote you, nearly three weeks ago, our congregation had been for several weeks rapidly increasing. About that time we took possession of a room, the use of which for two months had been offered us gratuitously, by two very interesting young men, who are brothers. They have been reading the Bible, in modern Armenian, for a year, and seemed very anxious that we should have a place for school and preaching in their neighborhood, which is a mile and a quarter from our chapel. A school was immediately commenced with nine scholars, and we promised to have preaching there every Sabbath afternoon. The following Sabbath, at our forenoon service, there were present one hundred and twenty persons—the largest congregation we have ever preached to in Bitlis. I need not say that we were greatly encouraged, and our hearts full of rejoicing and gratitude. At the afternoon meeting, held for the first time in the northern quarter of the city, the room was crowded, and many who desired were unable to get in. As many as one hundred listened attentively to the preached Word.

### *Violent Opposition.*

But during the following week, the vartabeds and priests, having learned that great numbers were coming to hear the Gospel, became exceedingly enraged, and determined to exert themselves to the uttermost to prevent their people from listening to the truth. The next Sabbath, at the early morning service in the four churches, a writing of the chief vartabed was read, anathematizing, in the strongest language, four men who were supposed to be the leaders of those who came to our meetings,

and threatening anathemas upon all others who should attend the Protestant meeting, or send their children to the Protestant school; and also upon all who should have any dealings with them. This had the effect which they desired, to a considerable extent. Our audience was reduced to about twenty-five persons that day. The Wednesday following, (yesterday,) the chief vartabed and priests summoned all the chief men among those who have attended our meetings of late, twelve or more, and spent six hours in trying to persuade them to recant! At last all but one yielded, *upon condition* that they be allowed to meet in a room of one of the churches every Sabbath, to study the Scriptures together. This one was then forced to yield, by the threat that if he did not they would eject him from his house—proving by false witnesses that it was not his. He believed they would do so, and at last said: “I shall submit to you simply because I am compelled to!” The vartabed then required them to give up all their Bibles, and the other books they had bought of us, and Der Moses (one of the priests) strongly urged that they be publicly burned! The two young men were also compelled to take back the room they had allowed us to use as chapel and school-room.

#### *Firmness of a Few.*

*July 23.* During the four Sabbaths which have passed since my last date, from eight to fifteen persons have attended our meetings. Though the vartabeds and priests have not in the least relaxed their efforts to deter men from coming to hear the Gospel, there are five who have stood firm in resisting them through all the persecutions; and have neither given up their books, nor ceased to attend our meetings. Of these, one is a pipe-maker, who first became acquainted with the Gospel in Erzroom, and afterwards in Aintab; and two are his apprentices. He has been called before the chief vartabed several times,

and the effect of both smooth words and harsh tried upon him. He has been anathematized and reviled. Those to whom he was owing money have been hunted up by the priests and urged to enforce immediate payment. Strenuous efforts have been made to turn him out of his own hired house, and to force his apprentices to leave him. Three priests at one time came to get away his Bible and other books, but went away unsuccessful. One day the father of the youngest apprentice (about sixteen years old) entered his shop in a rage, saying to the elder apprentice: “Why do you lead my son to the Protestant meetings?” and threw a large stone at him, with such force that it broke in a dozen pieces against the wall, he having dodged it as it passed his head. The man evidently intended to take his life, as he said he would, and flee the city. But none of these things move them to turn away from the truth; and we thank God and take courage.

#### *The Dispensary—Marash.*

All the anathemas of the vartabed have not availed to prevent great numbers of men, women and children from coming to the dispensary, for medical and surgical treatment. Some have come from villages several days' journey distant, to be operated upon for cataract or dropsy. On Wednesday afternoons, when I vaccinate gratuitously all who desire it, there have often been more than one hundred present. And to all, Armenians, Syrians and Mussulmans, I read and explain a portion of Scripture, and then pray. The men always give excellent attention; but the women (who do not understand Turkish well) are less attentive. In many instances I have known of persons coming ostensibly to get medicine, but really to hear the Gospel.

Pastor Simon, who now occupies Moosh, writes that he meets with encouragement there; twenty-eight at meeting last Sabbath. The priests say:

"If the people all read the Gospel, what will remain to us?"

### Recent Intelligence.

GREECE.—Dr. King writes, August 9 :

The decision of the Council of Judges with regard to my case has been given, but I have not been able to get a copy of it through the regular channel. I have procured a copy through a friend, which I suppose is correct. According to that, they neither say that I am guilty or innocent; but simply, that they will not proceed with the prosecution *for the present*. "*Cessation for the present.*" Of course this leaves me always in doubt whether I am eventually to be tried or not. They may at any time resume the case; and should I leave, they may then resume it, and say that I fled in order to avoid justice. From this decision I may make an appeal.

WESTERN TURKEY.—Mr. and Mrs. Crane. Mr. and Mrs. Livingstone, and Miss M. A. West, arrived at Constantinople, in the Henry Hill, September 3.

CENTRAL TURKEY.—Mr. Coffing wrote from Aintab, Aug. 9. "All the stations of our mission are yet quiet. The small pox has been prevailing here extensively for the last five or six weeks, but our congregation and Sabbath school still remain quite full. In the school, the average attendance is nearly 1,400. It will be more as soon as the disease disappears."

Dr. Goodale, who joined the mission recently, wrote from Marash, August 18. While learning the language he finds many opportunities to make himself useful, and to win the favor of the people, by medical and surgical practice. He writes :

I find ready access to the most influential Turkish families, and have now several warm friends among them. Quite a number have come to me from Zeitoon, a city twelve hours north of us. The inhabitants are an independent people and greatly averse to the Gospel. As yet, no missionary has been among them, with the exception of a very short visit made by Mr. Perkins, and that only in company with the British Consul, and a strong guard. They now manifest considerable desire that I should go there. Several of the principal men have offered to become security that no harm shall come to me. As soon as I have acquired the language, so that I can communicate with them freely, I shall go, and while practicing medicine among them, try and preach Christ.

We are very happy in our work here. At present the minds of the people are somewhat disturbed, and many of them are thinking more of the salvation of their bodies than of their souls. But notwithstanding all this, our congregation seems to increase every Sabbath. At our last service, it numbered over 1,000. We have not felt that we were

in much danger personally from the trouble in Syria. There was, for a few days, however, a strong determination among the Turks here to rise. But the Pasha is friendly to us, and he exerted himself to keep it down. He spent two nights with his soldiers in the streets, and sent us messengers every few hours to assure us that we were safe. The coming of foreign soldiers has very much modified the rebellious spirit.

SYRIA.—Mr. Jessup, writing from Beirut, August 29, after giving most painful particulars respecting the state of the country, says in regard to the prospects of the missionary work :

There are unusually large congregations both in Beirut and Sidon, but there does not seem that softening of the heart among the hearers which you would expect after such terrible scenes as those we have just passed through. Indeed the great mass of the people seem to have been most painfully hardened by these dreadful calamities. \* \* \* I cannot help feeling, amid all the clouds which hang over our future, that there is some great design in this throwing of thousands of ignorant, superstitious, nominally Christian mountaineers, as it were into the very hands of the American missionaries, to receive their daily bread. Many of them are from villages which have been hitherto nearly inaccessible to missionary effort, and we might not have been able to make their acquaintance in years of ordinary labor; yet now it is so ordered, in the providence of God, that the *practical* work of distributing the charities of the English and American people to the refugees falls almost entirely upon us. Thus we may say, that although there perhaps was never a darker hour, in some respects, for missions in Syria, yet we are becoming acquainted with the people more rapidly than ever before, and should we be permitted to visit them months hence, we shall find the door of acquaintanceship most widely opened.

NESTORIANS.—Messrs. S. A. Rhea, Benjamin Labaree, Jr., and Henry N. Cobb, with their wives, and Dr. F. N. H. Young, destined to the Nestorian mission, with Rev. L. T. Burbank and wife, destined to Eastern Turkey, arrived at Smyrna, in the Smyrniote, August 23.

A letter from Mr. Coan, dated at Tergawer, August 7, represents the state of the country politically as "wretched." "Highway robbery and murders are frequent, and there is no authority." Mar Shimon, in his contest with the authorities respecting "taxes long in arrears from him, seems stultified." He says he has paid, and will not meet the pasha sent to confer with him. Deacon Isaac was on the plain, with the successor of the Patriarch in his family, over whom he was exerting a happy influence. The deacon was preaching every Sabbath, and seemed in "an excellent state of mind." The mission helpers generally are spoken of as doing well.

BOMBAY.—Mr. Harding wrote, July 7:

The new preaching place in the corner of our compound is now completed. There are two rooms, each about twenty-six by sixteen feet. The inner one is designed for church meetings, prayer meetings, and a school-room; and the outer one, which comes close to the road, is for preaching to the passers-by. There is a great deal of passing on this road, and the situation is very good for a preaching place. There is nothing specially new connected with our work here. We hope to receive several persons to the church before the year closes, but perhaps the Lord will not give them to us.

MADURA.—Mr. Chandler, of Battalagundu station, writing May 28, says the work had gone on at his station much as usual; but there had been of late much sickness among the people, and many had died in Amarputty, "the village where most of the Christians reside who were transferred to our care by the Gospel Propagation Society." He remarks: "There is now more disposition to listen to the truth, among all classes, than I ever saw before. Very few offer any opposition, and many acknowledge the truth of what we say; but there are ten thousand ties binding them to their friends, their caste, and their customs, which they know must be sundered if they become Christians." He refers to the liberal response, in his congregations, to the proposition to make a Jubilee offering to the Board. "About 20 rupees, or \$10, have been paid to me by natives, and if you knew the poverty of the people, you would by no means think lightly of this small amount."

## DONATIONS.

### RECEIVED IN SEPTEMBER.

#### MAINE.

|                                                                                                                        |              |
|------------------------------------------------------------------------------------------------------------------------|--------------|
| Cumberland co. Aux. So. H. Packard, Tr.                                                                                |              |
| Harpwell, Cong. ch. and so.                                                                                            | 14 00        |
| Portland, High st. ch., Mrs. Phebe Cummings, to cons. Mrs. HANNAH C. ROWELL of San Francisco, an H. M. 100; prev. ack. |              |
| Yarmouth, D. Sweetser,                                                                                                 | 10 00—24 00  |
| Penobscot co. Aux. So. E. F. Duren, Tr.                                                                                |              |
| Orono, two young ladies,                                                                                               | 10 00        |
| York co. Conf. of chs. Rev. G. W. Cressey, Tr.                                                                         |              |
| Acton, Cong. ch. and so.                                                                                               | 11 00        |
| Lebanon, do.                                                                                                           | 32 00        |
| Saco, 1st par. m. c. 58,88; Rev. C. B. Rice, 5;                                                                        | 63 88—106 88 |
|                                                                                                                        | 140 88       |
| Albany, Cong. ch. and so.                                                                                              | 4 45         |
|                                                                                                                        | 145 33       |

#### NEW HAMPSHIRE.

|                                          |       |
|------------------------------------------|-------|
| Cheshire co. Aux. So. S. D. Osborne, Tr. |       |
| Fitzwilliam, A. Jenkins,                 | 10 00 |
| Grafton co. Aux. So. W. W. Russell, Tr.  |       |
| Bath, Cong. ch. and so.                  | 20 00 |

|                                                                                                          |              |
|----------------------------------------------------------------------------------------------------------|--------------|
| Rockingham co. Conf. of chs. F. Grant, Tr.                                                               |              |
| Derry, 1st ch. m. c.                                                                                     | 30 30        |
| Hamstead, Cong. ch. and so.                                                                              | 18 00        |
| Kingston, do.                                                                                            | 5 48         |
| Stratham, do. m. c.                                                                                      | 5 26—59 04   |
| Strafford co. Conf. of chs. E. J. Lane, Tr.                                                              |              |
| Dover, 1st cong. ch. and so. (of wh. fr. William Woodman to cons. Rev. ELIAS H. RICHARDSON an H. M. 50;) | 122 00       |
| Wolfboro, Cong. ch. and so.                                                                              | 13 25—135 25 |
|                                                                                                          | 224 29       |
| Northumberland, Mrs. A. C. 2; Rev. J. M. 1;                                                              | 3 00         |
| Colebrook, Cong. ch. m. c.                                                                               | 8 71—11 71   |
|                                                                                                          | 236 00       |

#### VERMONT.

|                                                                               |              |
|-------------------------------------------------------------------------------|--------------|
| Caledonia co. Conf. of chs. E. Jewett, Tr.                                    |              |
| St. Johnsbury, 2d Cong. ch. and so.                                           | 56 25        |
| Franklin co. Aux. So. C. B. Swift, Tr.                                        |              |
| Georgia, Cong. ch. wh. with prev. dona. cons. Mrs. ANNIE E. SANBORNE an H. M. | 25 00        |
| Orleans co. Aux. So. Rev. A. R. Gray, Tr.                                     |              |
| Coventry, Cong. ch. m. c.                                                     | 7 00         |
| Derby, A. J. Allbee,                                                          | 18 00        |
| Irassburgh, Wm. S. Flint,                                                     | 5 00—30 00   |
| Rutland co. Aux. So. J. Barrett, Tr.                                          |              |
| Brandon, Mrs. T. P. Gillett,                                                  | 30 00        |
| Castleton, C. M. Willard,                                                     | 50 00        |
| Clarendon, Cong. ch. m. c.                                                    | 1 48         |
| Fairhaven, E. C. H.                                                           | 15 00        |
| Pittsford, Cong. ch.                                                          | 4 50         |
| Rutland, do. 10; m. c. 18,26;                                                 | 28 26        |
| West Rutland, Mrs. Gilmore,                                                   | 21 00—150 24 |
|                                                                               | 261 49       |
| Bennington Centre, 1st Cong. ch.                                              | 5 00         |
| Guildhall, Cong. ch.                                                          | 5 00—10 00   |
|                                                                               | 271 49       |

#### MASSACHUSETTS.

|                                                                                                                       |               |
|-----------------------------------------------------------------------------------------------------------------------|---------------|
| Barnstable co. Aux. So. W. Crocker, Tr.                                                                               |               |
| Chatham, Cong. ch. and so.                                                                                            | 30 85         |
| Chilmark, Individuals,                                                                                                | 4 00—34 85    |
| Berkshire co. Aux. So. H. G. Davis, Tr.                                                                               |               |
| West Stockbridge, Cong. ch. and so.                                                                                   | 20 20         |
| Boston, S. A. Danforth, Agent, (Of wh. fr. Homer Bartlett to cons. Mrs. MARY B. RICHARDSON an H. M. 100; J. A. A. 1;) | 241 69        |
| Brookfield Asso. W. Hyde, Tr.                                                                                         |               |
| Spencer, A friend,                                                                                                    | 2 00          |
| Essex co.                                                                                                             |               |
| Andover, Phillips Acad.                                                                                               | 36 35         |
| Salem, Tabernacle ch. m. c.                                                                                           | 28 33         |
| Wenham, Cong. ch.                                                                                                     | 53 00—117 68  |
| Essex co. North Aux. So. J. Caldwell, Tr.                                                                             |               |
| Newburyport, E. W. 5; a lady, 5;                                                                                      | 10 00         |
| Essex co. South Aux. So. C. M. Richardson, Tr.                                                                        |               |
| Lynnfield Centre, Cong. ch.                                                                                           | 4 00          |
| Manchester, Ortho. cong. ch. m. c.                                                                                    | 48 37         |
| Salem, South ch. and so. 448,83; m. c. 88,75;                                                                         | 537 58—589 95 |
| Franklin co. Aux. So. L. Merriam, Tr.                                                                                 |               |
| Orange, Cong. ch. and so.                                                                                             | 18 43         |
| Hampden co. Aux. So. J. C. Bridgman, Tr.                                                                              |               |
| Agawam, Cong. ch. and so. which with prev. dona. cons. REUBEN DEWITT an H. M.                                         | 50 00         |
| Chicopee, 1st ch.                                                                                                     | 64 75         |
| Feeding Hills, Cong. ch.                                                                                              | 20 97         |
| Holyoke, 1st ch.                                                                                                      | 18 77         |
| Longmeadow, Cong. ch. m. c. 27,50;                                                                                    |               |
| la. benev. asso. 76,55;                                                                                               | 104 05        |
| Ludlow, Cong. ch.                                                                                                     | 27 50         |
| Palmer, 2d do. m. c.                                                                                                  | 40 00         |
| Southwick, Cong. ch.                                                                                                  | 9 00          |
| Tolland, do.                                                                                                          | 18 68         |
| Westfield, 2d do.                                                                                                     | 37 25—390 97  |
| Hampshire co. Aux. So. S. E. Bridgman, Tr.                                                                            |               |
| Amherst, Mrs. L. B. Adams, 5;                                                                                         |               |
| Mrs. J. G. Vose, 5; an H. M. a thank-offering, 2;                                                                     | 12 00         |
| Cummington, Village ch.                                                                                               | 22 70         |



|                                                                                                                                                                                       |               |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| Granby, La. miss. so. wh. with prev. dona. cons. Mrs. LUCINA MILLS an H. M.                                                                                                           | 59 00         |
| Hadley, 1st ch. m. c.                                                                                                                                                                 | 45 75         |
| North Hadley, 2d cong. ch.                                                                                                                                                            | 87 10         |
| Northampton, 1st ch. m. c. 84,29;                                                                                                                                                     |               |
| Edwards ch. 41,25; m. c. 19,95;                                                                                                                                                       | 145 49        |
| Southampton, Cong. ch.                                                                                                                                                                | 13 00         |
| Westhampton; La. benev. so. 15,21; m. c. 11,56;                                                                                                                                       | 26 77         |
| Williamsburgh, Cong. ch.                                                                                                                                                              | 112 24—524 05 |
| Middlesex co.                                                                                                                                                                         |               |
| East Cambridge, Evan. cong. ch. and so. m. c.                                                                                                                                         | 10 43         |
| Lowell, C. C. S.                                                                                                                                                                      | 10 00         |
| Newton Corner, A. B. Ely to cons. ALFRED ELY an H. M.                                                                                                                                 | 160 00—120 43 |
| Middlesex co. North and vic. C. Lawrence, Tr.                                                                                                                                         |               |
| Groton, Mrs. Mary Woodbury,                                                                                                                                                           | 25 00         |
| Townsend, 1st cong. ch. and so.                                                                                                                                                       | 19 00—44 00   |
| Middlesex co. South.                                                                                                                                                                  |               |
| Ashland, D. N. Rogers,                                                                                                                                                                | 10 00         |
| Concord, Evan. cong. ch. m. c.                                                                                                                                                        | 45 55—55 55   |
| Norfolk co.                                                                                                                                                                           |               |
| Brookline, Harvard ch. m. c.                                                                                                                                                          | 115 00        |
| Roxbury, Eliot ch. and so. m. c. 15,19; gent. 77; la. 1,50; Vine st. ch. m. c. 25,04;                                                                                                 | 118 73        |
| Sharon, Cong. ch. and so. m. c.                                                                                                                                                       | 56 63         |
| Stoughton, Mrs. Jane French,                                                                                                                                                          | 5 00          |
| West Roxbury, South evan. cong. ch. m. c.                                                                                                                                             | 21 27—316 63  |
| Palestine Miss. So. E. Alden, Tr.                                                                                                                                                     |               |
| Braintree, 1st par. ladies,                                                                                                                                                           | 50 00         |
| East Bridgewater, Union ch. and so.                                                                                                                                                   | 20 00         |
| E. Weymouth, Cong. ch. and so. la.                                                                                                                                                    | 13 00         |
| Randolph, Miss M. K. Alden, dec'd, a bequest to cons. Mrs. ANNE K. ALDEN an H. M.                                                                                                     | 100 00        |
| South Weymouth, Union ch. Mrs. R. Rogers,                                                                                                                                             | 5 00—188 00   |
| Worcester co. Central Asso. W. R. Hooper, Tr.                                                                                                                                         |               |
| Individual, 40; do. 50;                                                                                                                                                               | 90 00         |
| Barre, Cong. ch.                                                                                                                                                                      | 148 60        |
| Northboro', Cong. ch. 55; D. K. 3;                                                                                                                                                    | 58 00         |
| Princeton, do.                                                                                                                                                                        | 74 76         |
| Rutland, do.                                                                                                                                                                          | 55 35         |
| Shrewsbury, do.                                                                                                                                                                       | 30 79         |
|                                                                                                                                                                                       | 457 50        |
| Prev. ack.                                                                                                                                                                            | 65 51—391 99  |
| Worcester co. South Conf. of chs. W. C. Capron, Tr.                                                                                                                                   |               |
| Millbury, 1st cong. ch. and so.                                                                                                                                                       | 137 17        |
|                                                                                                                                                                                       | 3,203 59      |
| Chelsea, Winnisimmet ch. and so. m. c. 36,57; Broadway ch. and so. m. c. 36,27;                                                                                                       | 72 84         |
| Unknown,                                                                                                                                                                              | 2 50—75 34    |
|                                                                                                                                                                                       | 3,278 93      |
| Legacies. — Auburndale, Miss Elizabeth Denny, by Daniel Denny, Ex'r,                                                                                                                  | 500 00        |
|                                                                                                                                                                                       | 3,778 93      |
| CONNECTICUT.                                                                                                                                                                          |               |
| Fairfield co. East Aux. So.                                                                                                                                                           |               |
| Danbury, 1st cong. ch. m. c.                                                                                                                                                          | 82 60         |
| Stratford, G. Loomis,                                                                                                                                                                 | 3 00—85 00    |
| Fairfield co. West Aux. So. C. Marvin, Tr.                                                                                                                                            |               |
| Ridgefield, Cong. ch. m. c.                                                                                                                                                           | 47 73         |
| Hartford co. South Aux. So. A. G. Hammond, Tr.                                                                                                                                        |               |
| New Britain, South cong. ch. m. c.                                                                                                                                                    | 60 00         |
| Litchfield co. Aux. So. G. C. Woodruff, Tr.                                                                                                                                           |               |
| Plymouth, J. Blakeslee and Son, (ack. in the Aug. Her. as fr. the cong. ch.) 15.                                                                                                      |               |
| Middlesex Asso. R. E. Selden, Tr.                                                                                                                                                     |               |
| East Haddam, Rev. I. Parsons,                                                                                                                                                         | 5 00          |
| New Haven City Aux. So. F. T. Jarman, Agent.                                                                                                                                          |               |
| New Haven, Centre ch. for the debt, 30;                                                                                                                                               |               |
| North ch. for the debt, 1; Centre ch. m. c. 32,88; South ch. m. c. 23,22; Davenport chapel, m. c. 11,43; Chapel st. ch. 19,23; North ch. m. c. 28,65; 3d ch. m. c. 80,80; unknown, 5; | 232 21        |
| New Haven co. East Aux. So. F. T. Jarman, Agent.                                                                                                                                      |               |
| Branford, Cong. ch.                                                                                                                                                                   | 56 97         |

|                                                                                                       |                 |
|-------------------------------------------------------------------------------------------------------|-----------------|
| Windham co. Aux. So.                                                                                  |                 |
| Hampton, Cong. ch. and so.                                                                            | 66 10           |
| W. Woodstock, Rev. Alvan Underwood, dec'd, to cons. Mrs. EMILY A. UNDERWOOD, of Milford, Ms. an H. M. | 100 00—166 10   |
|                                                                                                       | 653 01          |
| Legacies. — Durham, Mrs. Eunice Baldwin, by Dennis Baldwin, Ex'r,                                     | 500 00          |
| Fairhaven, Henry L. Ellsworth, by H. K. W. Welsh, Ex'r,                                               | 500 00          |
| Hartford, D. Watkinson, by G. M. Bartholomew, Ex'r,                                                   | 500 00          |
| New Haven, John B. Barnard, by Nathl. A. Bacon, Ex'r,                                                 | 1,975 00        |
| Suffield, Neland Loomis, by Byron Loomis, Ex'r,                                                       | 200 00—3,675 00 |
|                                                                                                       | 4,328 01        |

## RHODE ISLAND.

|                                                                        |             |
|------------------------------------------------------------------------|-------------|
| Newport, A. A. B. S., A thank-offering for the recovery of a daughter, | 10 00       |
| Providence, Religious asso. Brown University,                          | 27 00—37 00 |

## NEW YORK.

|                                                                                                                               |               |
|-------------------------------------------------------------------------------------------------------------------------------|---------------|
| Auburn and vic. I. F. Terrill, Agent.                                                                                         |               |
| Auburn, 1st pres. ch. to cons. Rev. THOMAS B. HUDSON of Springfield, an H. M.                                                 | 90 05         |
| Genoa, Cong. ch. 64,80; Mrs. Ruth Bradley, 10; Thos. H. Phelps, the Square, 2;                                                | 76 80         |
| Meriden, 1st pres. ch.                                                                                                        | 30 39—197 24  |
| Geneva and vic. Aux. So. A. Merrell, Agent.                                                                                   | 15 50         |
| Elbridge, Pres. ch.                                                                                                           | 126 00        |
| Geneva, do.                                                                                                                   | 23 00         |
| Jordan, Pres. ch.                                                                                                             | 13 23         |
| Oakes Corner, Pres. ch.                                                                                                       | 34 54         |
| Prattsburgh,                                                                                                                  |               |
| Sherburne, Chil. of Wm. Newton to cons. Mrs. W. NEWTON an H. M.                                                               | 100 00—312 27 |
| Monroe co. and vic. E. Ely, Agent.                                                                                            |               |
| Rochester, Central pres. ch. 35,29; Plymouth ch. 40;                                                                          | 75 29         |
| New York and Brooklyn Aux. So. A. Merwin, Tr.                                                                                 |               |
| (Of wh. from P. Millspaugh for education in South Africa, 30; SIDNEY PHENIX, wh. with prev. dona. cons. himself an H. M. 25;) | 156 27        |
| Oneida co. Aux. So. J. E. Warner, Tr.                                                                                         |               |
| Whitesboro', Pres. ch.                                                                                                        | 35 83         |
|                                                                                                                               | 776 90        |

|                                                                                                |               |
|------------------------------------------------------------------------------------------------|---------------|
| Albany, 2d Cong. ch. (of wh. from E. D. Morgan, to cons. Mrs. E. D. MORGAN, Jr. an H. M. 100;) | 928 26        |
| Baiting Hollow, Cong. ch. and so.                                                              | 2 00          |
| Canaan Centre, Pres. ch. to cons. Rev. WILLIAM J. BLAIN an H. M.                               | 50 00         |
| Chestertown, Pres. ch.                                                                         | 4 00          |
| East Bloomfield, Josiah Porter,                                                                | 50 00         |
| Eaton, Cong. ch. and so.                                                                       | 13 13         |
| Evans, 1st cong. ch. 3; 2d. 4;                                                                 | 7 00          |
| Flushing, A friend,                                                                            | 10 00         |
| Greenport, Cong. ch.                                                                           | 14 00         |
| Howells, do. m. c.                                                                             | 24 00         |
| Ithaca, Pres. ch.                                                                              | 138 70        |
| Le Roy, Fem. sem. 29,75; Mrs. M. H. Gallop, 15; ded. express, 22c.                             | 44 53         |
| Marcellus, Pres. ch.                                                                           | 1 00          |
| Millville, do. m. c.                                                                           | 13 00         |
| Montgomery, 1st pres. ch.                                                                      | 96 07         |
| Orange, Meads Creek ch.                                                                        | 3 45          |
| Parma, F.                                                                                      | 20 00         |
| Poughkeepsie, 1st pres. ch. m. c.                                                              | 24 63         |
| Sand Lake, Pres. ch. wh. with prev. dona. cons. Rev. JOHN P. CUSHMAN an H. M.                  | 10 00         |
| Schodack, John Guffin,                                                                         | 20 00         |
| South Amenia, Pres. ch.                                                                        | 131 70        |
| Southampton, Mrs. S. Burnet and friend,                                                        | 2 75          |
| Spencerport, Cong. ch.                                                                         | 9 00—1,617 22 |

2,394 12

|                                            |                 |
|--------------------------------------------|-----------------|
| <b>Legacies.</b> —Albany, Anthony Gould by |                 |
| Wm. Gould, Ex'r,                           | 1,000 00        |
| East Bloomfield, Silas Eggleston, by       |                 |
| Josiah Porter, Ex'r,                       | 200 00          |
| New York, Mrs. Hannah Curtis, by           |                 |
| Hugh Arkman, Ex'r,                         | 33 75-1,233 75  |
|                                            | <u>3,627 87</u> |

**NEW JERSEY.**

|                                     |                 |
|-------------------------------------|-----------------|
| By Samuel Work, Agent.              |                 |
| Belvidere, Pres. ch.                | 150 00          |
| Bloomfield, do.                     | 470 00          |
| Boonton, do.                        | 14 00           |
| Chester, 1st Cong. ch.              | 20 00           |
| Newark, South Park pres. ch. young  |                 |
| people's miss. so.                  | 25 00           |
| New Brunswick, Unknown,             | 10 00           |
| Newfoundland, Pres. ch.             | 29 43           |
| Orange, 1st pres. ch. 150.39; m. c. |                 |
| 91.61; Miss Martha Marvin, to       |                 |
| cons. AZOR S. MARVIN an H. M.       |                 |
| 100;                                | 342 00          |
| West Bloomfield, Pres. ch. 243.09;  |                 |
| m. c. 111; (of wh. from Miss MARY   |                 |
| CRANE to cons. herself an H. M.     |                 |
| 100;)                               | 354 09-1,264 52 |
|                                     | <u>1,414 52</u> |

**PENNSYLVANIA.**

|                                          |               |
|------------------------------------------|---------------|
| By Samuel Work, Agent.                   |               |
| New Milford, Pres. ch.                   | 12 00         |
| Philadelphia, Buttonwood pres. ch.       | 11 00         |
| York, Pres. ch.                          | 242 03—265 03 |
| Carbondale, Caroline <sup>e</sup> Wurts, | 10 00         |
| Hartford, M. Tiffany,                    | 5 00          |
| Philadelphia, Mrs. M. R. Mitchell,       | 5 00          |
| Springfield Cross Roads, Pres. ch. a     |               |
| widow,                                   | 5 00—25 00    |
|                                          | <u>290 03</u> |

**DELAWARE.**

|                       |       |
|-----------------------|-------|
| Newark, A young lady, | 10 00 |
|-----------------------|-------|

**OHIO.**

|                                   |               |
|-----------------------------------|---------------|
| By G. L. Weed, Tr.                |               |
| Cincinnati, 3d pres. ch. m. c.    | 8 70          |
| Cleves, Pres. ch. in part,        | 9 00          |
| College Hill, do.                 | 6 50          |
| Columbus, 2d pres. ch.            | 3 50          |
| Fulton, Pres. ch.                 | 18 00         |
| Walnut Hills, Lane Sem. ch. m. c. | 5 54—51 24    |
| By T. P. Handy, Agent.            |               |
| Cleveland, 1st pres. ch. 3; T. P. |               |
| Handy to cons. JOHN S. NEW-       |               |
| BURY an H. M. 100; ladies' miss.  |               |
| so. for the debt, 54;             | 157 00        |
| Dover,                            | 4 13          |
| Lyme, Pres. ch.                   | 7 00          |
| Plymouth, do.                     | 16 00         |
| Richfield, M. and N. Hammond,     | 10 00         |
| Solon, a friend,                  | 20 00         |
| Twinsburg, Cong. ch.              | 30 00         |
| Wayne, S. Jones, 10; L. H. Jones, |               |
| 5; cong. ch. 8.75,                | 23 75—267 83  |
| By Rev. S. G. Clark, Agent.       |               |
| Bath, 11; Miss M. Hale, 5;        | 16 00         |
| Bowling Green,                    | 5 00          |
| Brunswick,                        | 5 00          |
| Hinckley,                         | 2 00          |
| Kingsville,                       | 6 74          |
| Richfield, O. M. O., Jr.          | 3 00          |
| Ruggles,                          | 15 00         |
| Windham, 62; J. Angel, 10; S.     |               |
| Scott, 10;                        | 82 00         |
| Youngstown,                       | 24 85—159 59  |
| Atwater, Cong. ch.                | 38 30         |
| Birmingham, Pres. ch.             | 12 50         |
| Cincinnati, W. J. Breed,          | 9 00          |
| Florence, Pres. ch.               | 12 50         |
| Lake Erie, Fem. sem. a sch. girl, | 1 00          |
| Marietta, Wm. Fay,                | 15 00         |
| Mt. Gilead, Cong. ch.             | 10 00         |
| Oberlin, Henry Viets,             | 50 00         |
| Ravenna, Cong. ch.                | 33 00—181 30  |
|                                   | <u>660 01</u> |

|                                              |               |
|----------------------------------------------|---------------|
| <b>Legacies.</b> —Granville, Hannah Ware, by |               |
| Ralph Ware, Ex'r,                            | 215 00        |
|                                              | <u>875 01</u> |

**INDIANA.**

|                                   |            |
|-----------------------------------|------------|
| By G. L. Weed, Agent.             |            |
| Danville, Pres. ch. m. c.         | 10 00      |
| Indianapolis, 4th pres. ch. m. c. | 3 00—13 00 |

**ILLINOIS.**

|                                      |               |
|--------------------------------------|---------------|
| By Rev. C. Clark.                    |               |
| Danton, Pres. ch.                    | 102 00        |
| Elk Grove, Cong. ch.                 | 8 25          |
| Geneva, do.                          | 4 50          |
| Knox Co. A friend, 10; children, for |               |
| the Morning Star, 5;                 | 15 00—129 75  |
| Brighton, Pres. ch.                  | 13 75         |
| Carter, Ch.                          | 3 00          |
| Cerro Gordo, Pres. ch.               | 5 00          |
| Chicago, Westminster pres. ch.       | 4 00          |
| Concord, Cong. ch. to cons. Rev. RU- |               |
| FUS PATCH an H. M.                   | 60 00         |
| Galesburg, 2d pres. ch.              | 33 29         |
| Payson, Cong. ch. m. c.              | 12 05         |
| Rockford, 2d do. to cons. DEXTER G.  |               |
| CLARK an H. M.                       | 100 00—231 09 |
|                                      | <u>360 84</u> |

**MICHIGAN.**

|                                    |               |
|------------------------------------|---------------|
| By J. S. Farrand.                  |               |
| Detroit, Dr. Duffield's ch. 25.78; |               |
| Mr. Vail, 1; Mrs. Wilkeo, 5; Dr.   |               |
| Duffield, 25; Mrs. Scoville, 2;    | 58 78         |
| Grand Haven, Pres. ch. 23; E. A.   |               |
| Davis, 5; Mrs. Brady, 10;          | 38 00—96 78   |
| Detroit,                           | 17 00         |
| Fentonville, Pres. ch.             | 17 25         |
| Homer, 1st do.                     | 20 00         |
| Lansing, do. do.                   | 31 93         |
| South Lyons, 1st pres. ch.         | 16 00         |
| Sturgis, Pres. ch.                 | 7 00—109 18   |
|                                    | <u>205 96</u> |

**WISCONSIN.**

|                              |           |
|------------------------------|-----------|
| By Rev. C. Clark.            |           |
| Beloit, Pres. ch. m. c.      | 4 00      |
| St. Paul, Plymouth cong. ch. | 2 60—6 60 |

**IOWA.**

|                             |            |
|-----------------------------|------------|
| Camanche, 1st pres. ch.     | 2 00       |
| Claremont, do.              | 3 00       |
| Kossuth, N. S. do.          | 4 38       |
| Portville, Cong. ch.        | 3 50       |
| Roberts Creek, Individuals, | 1 50—14 38 |

**MINNESOTA.**

|                                                     |       |
|-----------------------------------------------------|-------|
| Faribault, Cong. ch.                                | 38 00 |
| Pajutazie, Sab. coll. 8.93; m. c. 3.59; 12 52—50 52 |       |

**TEXAS.**

|                                     |      |
|-------------------------------------|------|
| Crockett, Rev. S. A. King, for sup. |      |
| of Rev. Mr. Rhea of Oroemiah,       | 5 00 |

**MISSION SCHOOL ENTERPRISE.**

(See details in Journal of Missions.)

|                          |               |
|--------------------------|---------------|
| MAINE, . . . . .         | \$13 75       |
| NEW HAMPSHIRE, . . . . . | 27 42         |
| VERMONT, . . . . .       | 20 00         |
| MASSACHUSETTS, . . . . . | 75 20         |
| CONNECTICUT, . . . . .   | 21 33         |
| NEW YORK, . . . . .      | 12 50         |
| NEW JERSEY, . . . . .    | 65 00         |
| PENNSYLVANIA, . . . . .  | 18 89         |
| OHIO, . . . . .          | 2 50          |
| ILLINOIS, . . . . .      | 6 25          |
|                          | <u>262 84</u> |

|                                  |           |
|----------------------------------|-----------|
| Donations received in September, | 10,309 58 |
| Legacies,                        | 5,623 75  |

\$15,933 33

|                              |             |
|------------------------------|-------------|
| Deduct this am't ack. twice, | 50 00       |
| Refunded this am't ack. from |             |
| Jacksonville, Ill.           | 30 00—80 00 |

\$15,853 33

|                                 |             |
|---------------------------------|-------------|
| <b>TOTAL</b> from August 1st to |             |
| September 30th,                 | \$23,049 09 |

THE  
MISSIONARY HERALD.

VOL. LVI.

DECEMBER, 1860.

No. 12.

American Board of Commissioners for Foreign Missions.

*Seneca Mission.*

REPORT.

MR. WRIGHT, of the Upper Cattaraugus station, in a report dated September 1, makes some statements of a general character, respecting the progress and present state of the people among whom he labors, which will be of interest to the readers of the Herald.

*Industry.*

In former communications, hopeful views have been presented of the advance of the people in industry, and especially in the cultivation of their lands. For several years there has been constant improvement in this respect, but the year under review exhibits more decided progress than any other since the first introduction of the plough among them. More acres are under tillage, and the tilth is better; and through the blessing of Him who gives both the early and the latter rain, the crops are finer, and the harvest is more abundant, than ever before. An Iroquois Agricultural Society has been organized, which will hold its annual fair in October, and the premium list embraces nearly all the items usually found in the lists of the county agricultural societies of the white people; including also, in the department of manufactured articles, a variety

of things exclusively Indian. In their industrial operations, the mechanic arts are not neglected. There are several Indian carpenters, who work well and find enough to do; and one blacksmith is carrying on a profitable business. Attempts to live by merchandizing have generally failed; partly from want of sufficient capital for successful competition with the whites, and partly because, sooner or later, whiskey has been introduced among the commodities kept for sale, and the patronage of the paying portion of the community has been withdrawn.

*Intellectual Progress—Schools.*

The intellect begins to claim its share of attention. At present, four of our schools are taught by Indians, and several other persons have at different times engaged more or less in that employment, and a number more are fitting for it. There is one well educated Indian physician, though his residence (and a large share of his practice) is among the whites. Moreover, since the change in the government, and the establishment of courts for the trial of civil actions, there are several of the younger class of men who endeavor to turn their knowledge of law to good account, a

few of whom manage cases with no inconsiderable degree of skill and adroitness.

The system of schools adopted by the State Superintendent of Public Instruction continues to operate favorably. Eight schools are sustained upon this Reservation, in one of which two teachers are employed. The attendance has been good, and the proficiency of the pupils, for the most part, quite satisfactory. A portion of the pagans still remain opposed to education, and there are two or three neighborhoods where the number of children likely to attend is too small, as yet, to justify the expense of erecting buildings and sustaining schools.

### *Temperance.*

The cause of temperance has met with strange vicissitudes during the year. At times, through the influence of reckless white men in the vicinity, the amount of drunkenness has been greatly increased. At other times, the vigorous efforts of members of the Temperance League have been so far successful, that whiskey has been nearly banished from the Reservation. The League holds meetings in different neighborhoods, encourages the enforcement of the laws against liquor-selling, and endeavors to throw kindly influences around repentant drunkards. Its labors have not been in vain, though not always sufficient to defeat the stratagems of unscrupulous liquor dealers.

Thus, regarded from a mere worldly point of view, these Indians have all the elements of prosperity, as a flourishing civil community. True they are still in the incipient stages, in some respects; but progress is perceptible—becoming in fact rapid—and it is mainly in the right direction. The philanthropist will see in their condition no small ground for encouragement.

### *Morals and Religion.*

There is encouragement also in respect to their moral condition. They

are coming more and more under the influence of Christianity. The light is penetrating the darkest portions of the Reservation. A goodly number of the professed followers of the Savior let their light shine, and appear to be growing in grace. The Sabbath school at New Town, noticed in last year's report, has been followed by no small stir among the pagans of that neighborhood. \* \* \* There is no good reason for believing, that, if, in humble reliance upon the Spirit of grace, missionaries and Christian brethren shall do their duty, the triumph of Christianity over the remaining heathenism of this people will be very long delayed. \* \* \*

Nine persons were admitted to church fellowship at the communion season in February, two in April, one in June, and two in August; and a few others are expected to offer themselves hereafter, as the fruits of a little season of revival. The present membership is one hundred and eight.

One fact is worthy of mention, on account of its bearing on the general subject of missionary operations. Those pagans who read the translation of the Gospels in their native language are found to be far more accessible than others; and those church members who rely chiefly on the same source for their knowledge of the Scriptures are, by far, the most diligent and efficient. Thus, here also, in this little corner of heathendom, hath God magnified his word above all his name; here, too, the language of a man's childhood, be it ever so rude and uncultivated, is shown to furnish the readiest means of reaching his heart and conscience.

## *Zulu Mission.—South Africa.*

### *ANNUAL REPORT.*

THE Zulu mission held its annual meeting at Umtwalumi station in May. The general mission letter, recently received, most of which is published here, will be found to present, on the whole, a gratifying and hope-



ful view of the prospects of this missionary field. The brethren say :

In reviewing the past year, we find abundant reason to thank God for his goodness. He has mercifully preserved our lives, and permitted us to labor still in his service. His hand has been active in continuing and promoting peace among the native tribes of this colony, so that we have been enabled to pursue our good work in quietness and without anxiety. He has rejoiced our hearts in adding to our number another brother and sister, [Mr. and Mrs. Robbins,] who arrived here, after a pleasant voyage, early in January of the present year. He has not left us without evidence of the presence of his Spirit at several of our stations,—awakening a spirit of inquiry among the natives, enkindling a new zeal in the hearts of his people, and encouraging his servants to labor with greater devotion in his service. But while we have thus been called to rejoice, we have also seen reasons for sorrow.

The serious illness of Mr. Pixley, the death of three infant children in the mission, and inability to extend the field of missionary labors by occupying new stations, or even to supply stations made vacant by illness or death, are here referred to, and the report proceeds :

We are also compelled to acknowledge, with sorrow, that we have not received that outpouring of the Holy Spirit upon our stations which, at the commencement of the last year, we hoped for, and as we read from time to time of what God was doing in our native land, *expected* here.

#### *Preaching—Schools.*

But while there have been these and other causes of sadness, we have been enabled to press steadily on with our work. Preaching has been maintained with great regularity at all our stations, and with more or less interruption at the various out-stations. The average number attending upon the Sabbath

service has never been greater, nor the attention given better. The fast, appointed upon the 9th of last January, for prayer for the conversion of the world, was observed at all our stations, with a manifest increase of interest at some of them ; while a morning prayer-meeting, then commenced at one station, has been continued to the present time. The usual family, day and Sabbath school, has been continued through most of the year. At five of the stations, day schools, conducted by native teachers, have been sustained, and in these an increasing interest is manifested. The station people are perceiving, more and more clearly, the importance of having their children receive a religious education, and are beginning to show a willingness to aid in supporting teachers for their schools. At two or three of the stations the natives have contributed for this purpose, while at Amanzimtote, the native teacher has been wholly supported by the station people, the past year. We should be happy could we announce at this time the re-opening of the seminary, but on account of ill health on the part of Messrs. Rood and M'Kinney, and the difficulty of procuring a suitable native assistant, it has been thought advisable to continue its suspension. Thus, for lack of men, the aid of this important auxiliary is lost, and a number of young men, who we hoped would ultimately become native teachers or preachers, have gone into other employments, and their influence for good is greatly diminished or entirely lost.

#### *Printing—Translating.*

We rejoice to say, that some of our number have been enabled to perform more than the usual amount of labor, in the preparation of native books and in translating the Scriptures. The Acts of the Apostles has been issued, the Gospel of John is in the press, Genesis is ready for the printer, the First Epistle to the Corinthians and the Epistle to

the Galatians have been translated ; and different members of the mission are at work upon other books of the Old and New Testaments.

The preparation of other books also is spoken of—a new Reading and Spelling book, an elementary book on Natural Philosophy, and Mr. L. Grout's Zulu Grammar.

### *Results of Labor.*

Christians at home are asking, what are the results of missionary labor among the Zulus ? They have a right to ask. And we can reply : Though we had had no success, that would not diminish our obligation, or relieve us of our duty, to preach the Gospel. Though there had been no converts, though our discouragements were increased a hundred-fold, though the heathen were, if possible, more depraved than they now are, so long as we have the command, "Go ye into all the world and preach the Gospel to every creature," we would desire cheerfully to continue our work and leave results with God. But we rejoice to say, we see results. There are indications of progress, and the grounds of confidence, as to our ultimate success, are as certain as the word and promise of an unchanging God can make them. It is no small result, that we have gained free access to a heathen people ; have acquired their language and committed it to writing ; have translated into it portions of God's word ; and are prepared to preach, every Sabbath, to hundreds, the words of eternal life. The rapidly advancing civilization ; the improved mode of cultivating the soil ; the increasing number of foreign implements of labor ; the upright houses erected and filled with more and better articles of furniture ; the gradual change of native customs ; the Christian families gathered ; the schools sustained and the churches organized—all results, direct or indirect, of mission labor—are positive evidence of progress, and encouragements to continued effort. If we look at our stations, also, we see,

every year, new indications of progress. During the past year, two new chapels have been erected, one at Ahmahlongwa and the other at Ifumi, both brick buildings, substantial and commodious. To the erection of that at Ifumi, the people themselves have contributed, out of their poverty, about \$500, thus securing a very neat and permanent chapel. The station people are every year improving. They are gaining in intelligence ; they wear more and better articles of clothing ; and are assuming more and more the appearance of civilized men and women. For all these and other results of our labor, we trust Christians of America will feel thankful, and be encouraged to pray, with more faith, for the conversion of the Zulus.

### *Conclusion.*

We believe the work is steadily advancing. Light is extending, and the truth is gradually working its way, like leaven, among the Zulus of Natal. A new church has been organized at Mapumulo ; another, it is expected, will soon be formed at Ahmahlongwa. Additions have been made to some of the older churches,—two at Umsunduzi, two at Inanda, nine at Umvoti, three at Ifumi, and seven at Umtwalumi. Other persons have been examined with reference to admission. At all our stations there are hopeful cases, and we trust God has much greater things in store for us than any we have yet seen. In a hopeful spirit we would continue our work. There is the same ground to hope for ultimate success here as elsewhere. The promises of God are sure to us also. We need, and we ask, the prayers of American Christians. We need, and we ask, more missionaries, that the places of those going from us may be filled, and the Gospel preached to the ignorant and the lost, in the regions beyond. We need, we ask, and may we not expect, that large reinforcements may be sent to this mission, that our hearts may be encouraged, new stations

established, the seminary re-opened, the field of operations greatly extended, and the work prosecuted with increasing vigor.

We need, we pray for, and may we not in faith expect, even here, in benighted Africa, during this year of Jubilee, as in the United States the last year, and in Ireland the present, a general outpouring of the Spirit, so that at all our stations there shall be inquiring souls, and many born into the kingdom of Christ. The Lord hasten this work in his own time.

#### STATION REPORTS.

IN connection with the general letter, station reports have been received from several of the brethren among the Zulus. Of most of these only a brief abstract can be given.

##### Umvoti.

Mr. Aldin Grout, of this station, says :

The year now closing has been, in some respects, one of uncommon interest with us. My audience on the Sabbath, during the year, has averaged about 240, and has been quite regular and uniform. Seldom, even on wet and cold days, has it been less than 230, and about 190 of the people thus assembled are respectably clad. I hope and trust, that a considerable portion of them understand in what God's true worship consists, and on the Sabbath, as I have been going up to the sanctuary, I have taken much comfort in the thought that I was going to worship with those who keep holy time.

Nine have been added to the church during the year; five on profession, and four by letter from other churches. One of the five received, was a person who had been connected with the church some years ago, and had fallen back to heathenism. Before being received he had spent more than a year on the Reservation, and in that time had satisfied us all, by his life, that he exercised true penitence for his fall and sins.

One member of the church, an aged widow, has died within the year. This is the first death we have had to lament. The present number of our church members is 56. The Sabbath school has remained much the same through the year, varying from 130 to 140 in number; and the interest in the exercises has been well sustained.

Progress in civilization, and improvement, has gone on as usual—as we often say, fast enough—evidently as fast, all things considered, as is for the best good of the people. In some of their houses may now be seen good bedsteads and hair mattresses.

Our day school has been regularly taught, and with good satisfaction. The scholars vary in number from 40 to 50, and are punctual in their attendance. The school is called together regularly, at nine o'clock in the morning and one in the afternoon, and closes at twelve and four. We all feel that a school thus taught, having regular terms and regular hours, and trained to regular habits, is a great blessing.

During the year, about sixty fifteen-acre lots have been laid off for natives, making in all about one hundred, covering about as much of the Reservation as can be spared for the purposes of cultivation. The increased amount of cultivation may be inferred from the fact, that within a short time some twenty ploughs have been engaged. We have the greatest occasion to thank God and take courage, and we hope our patrons, and all who pray for us, will do the same.

##### Table Mountain.

Mr. Dohne feels obliged to report that, looking back upon the ten years of labor at this station, results have been far below what he had expected. The land proves not to be good for agricultural purposes, and the people have removed, so that few remain at the station. There are at present only two members of the church in good standing, remaining there. The usual Sabbath services and the Sabbath school, "with a few scholars," have been kept up.

## Ifumi.

Mr. Ireland reports that public worship has been regularly maintained, on the Sabbath, with an average congregation of seventy-eight. The Sabbath school "continues to be a useful agency," and the monthly concerts and weekly religious meetings have been well sustained. The second week in January was, at Ifumi, one of decided religious interest. Nearly all the adults at the station were present at the six o'clock prayer meeting, on Monday morning, (fast day,) and during that week several individuals went to the missionary for religious conversation, expressing a determination at once to begin a religious life. There is reason to believe, it is said, that during the last two years, the Spirit of God has been at work among the people in some of the neighboring heathen kraals, which Mr. Ireland attributes in great measure to the fact that, in connection with the building of a chapel, he has employed a larger number of the people, thus bringing them more directly under his influence. On the other hand, a quiet but determined feeling of opposition has been aroused among many who cling to their heathen superstitions; and cases are mentioned in which individuals have been severely tried in consequence of such opposition. Two of the men, and one woman, who not long since joined the station, have recently become members of the church.

The new chapel "is at length nearly ready to be opened for divine service." The building of this chapel "has been a long, anxious and arduous undertaking; but the sight of such a neat, commodious, and substantial structure, amply repays for all the anxious thought and wearisome labors." The building is of brick, 62 by 32 feet, "built in a thorough, workman-like manner." The cost, in addition to much gratuitous labor, will be about \$1,800, about \$500 of which were subscribed by the people at the station; and no part of the cost of the building has been drawn from the funds of the Board. The external appearance of the station has been also improved within two years, by the erection of seven comfortable dwelling-houses by Christian natives. Four or five others are to be erected soon. "There is gradual advance in the right direction, and the older members of the church manifest a growing attachment to the truth and to the ordinances of God's house," and "begin to recognize their stewardship, and to experience, in some measure, the blessedness of being useful."

*A Jubilee Contribution.*

In connection with his annual report, Mr. Ireland sends a letter, dated June 4, in which, after going more into particulars respecting the building of the chapel, and the efforts of the people to procure means for this, he says:

In accordance with your suggestion that a *Jubilee collection* for the funds of the Board be taken up in all the native churches, and that we take occasion to stir up their minds by appropriate information, a vote was passed at our late annual meeting in May, that this suggestion be complied with at or before our June monthly concert. Yesterday, at our monthly concert, I gave a brief outline of the origin and history of the American Board, spoke of the present embarrassed state of the treasury, and said to the people, that as our monthly concert contributions at present were in aid of our building fund, I hoped they would feel it their privilege to make a special donation for this object; that their gratitude to God, for sending them his blessed Gospel, might appear to American Christians. I wished them to think of it during the week, and if, in consequence of having so short notice, they had not the funds on hand, it would answer if the money was paid in the course of the next two or three months. One of our most enterprising men called on me this morning, and said that if he could be allowed two or three months to pay it in, I might put down £5 as a thank-offering from himself and his wife. This same individual has already paid £14 towards our new chapel, and has promised to make it up to £20.

June 6. I have delayed completing this letter, so as to give opportunity to those of our people who wished to promise something towards "the Jubilee fund." Since the individual above named called, twenty-three other members of the station have promised donations for the same object, in various sums, from 2 shillings sterling to £1,—amounting altogether to £13.6s. There are some of our people away who have



not now an opportunity of making like pledges. I have no doubt, however, that they will gladly add their mite, and I think the entire sum of their "Jubilee Thank-offering," will not be less than £15;—(about \$75,00.)

*Ahmahlongwa.*

Mr. Pixley, in his report, first refers, gratefully, to his own recovery from a severe attack of fever, by which he was laid aside from active labor for more than three months. A new brick chapel has been erected at this station, at an expense, to the mission, of £10, (\$50.) The congregation is "not large" but "quite uniform," averaging about 40. "The Sabbath services have been maintained with great regularity," but the family school was broken up during the time of Mr. Pixley's sickness. One couple, who were married within the year "in a Christian manner," express a desire to unite with the church, and appear to maintain a consistent Christian walk. The missionary hopes to baptize them ere long, "and thus form a church in that moral wilderness." Several others profess an interest in spiritual things, but three, of whom hope was entertained several months ago, have returned to heathenism. While Mr. P. was ill, a girl who had been living in his family, having left her father's kraal to escape marriage to an old polygamist, and who had long resisted all the efforts of her father to induce her to return, was forcibly taken away, (her father finding her alone,) and has been given in marriage against her will. Another girl in the family was soon to be married, as was hoped, in a Christian manner, to a man at the station. Heathen fathers can seldom be induced to allow their daughters to live in a mission family, and thus the missionaries are able to exercise but little influence over females.

*Inanda.*

In the absence of Mr. Lindley, this station has been occupied by Mr. Mellen. The average congregation on the Sabbath has been about 85. Two persons have been admitted to the church on profession, and two others have applied for admission. A day school has been taught by a native, and an evening school, for persons in the family, by Mr. and Mrs. Mellen. Prayer-meetings have not been well attended, and "the spiritual condition of the members of the church is far from being what it ought to be;" but "there is some improvement." The people are poor; many of them have removed from the old

to the new station, and "have been obliged to build new houses and break up new grounds;" but they have contributed about \$35 to the funds of the Board during the year. There is "a large population" around Inanda, but few, not connected with the station, attend on the Sabbath services. "They are satisfied with their present condition."

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*Fuh-chau Mission.—China.*

LETTER FROM MR. WOODIN, JUNE 30,  
1860.

*Preaching—Tract Distribution.*

MR. WOODIN joined this mission in February last. Writing with reference to the first half of the year 1860, he first remarks that all the missionaries have been favored with almost uninterrupted health, and that nothing has occurred to prevent the constant prosecution of their work. He then mentions, with some detail, the labors of different individuals, and proceeds to say:

The grand business of the mission has been the public preaching of the Gospel in Chinese, in the streets, in chapels, and in the church. The church has been opened nearly every day of each week, besides the three public services each Sabbath. The audiences have been large, and usually quite orderly and attentive, though the hearers are by no means regular attendants. Many have never heard the foreign doctrine preached before, many have previously heard a little, while others, a few in each congregation, have often heard it, and are perhaps inclined to an intellectual conviction that it is the true doctrine, or at least is better than their own systems of error. Perhaps not less than from one hundred to two hundred different persons hear at least a little of the word, at each public service in the church. Besides the missionaries, two or three of the native helpers usually address the audience at each service, often with great efficiency. Thus, as month after month passes on, the Gospel is extensively made known throughout the cities and villages speaking this dialect.

A large number of books and tracts has been distributed and sold, especially by Mr. Hartwell in the city, in connection with his street preaching. The missionary there rarely fails to have purchasers of his books, the price being but a trifle, and there is always an audience. The persons thus collected together are not always the most orderly, yet many are apparently attentive, and few attempt to disturb. Occasionally men are sufficiently interested to follow the missionary to his house on the hill, to talk, or procure a different book.

The death of a female member of the church, under trying circumstances, is mentioned. She went to England in 1858, to take charge of a child of Rev. Mr. McCaw, and returned to find that her husband had taken another wife. During her last sickness she was shamefully abused by him.

#### *Results—Prospects.*

The mission work has gone on regularly and laboriously; but, as in past years, there has been no manifestation of striking results. At the present time, there are two or three candidates for admission to the church. It seems to me not difficult for the missionaries to perceive, that the feeling of the people toward them is greatly changed from what it was a few years ago. A conviction of the need of some religion like the Christian, is already in the minds of some—perhaps of but very few—and is surely though gradually spreading among others, working like leaven. This impression at least has come upon me, from remarks of the people reported to the missionaries, and from the manner of their replies to Gospel arguments. This field, upon the whole, presents to my own mind a more favorable aspect than I had expected. There is more attention to preaching than I supposed, more respect, on the whole, shown to the missionaries, and more confidence in their character. Still the work has been but just begun. The grossness of the thoughts of the great mass of the people about spiritual things, and the indistinct-

ness of their perception of spiritual ideas when presented to them, is appalling. Satan has reigned, and entrenched himself in their hearts, for more than three thousand years; and he reigns still, with almost undisputed sway.

#### *Moral Degradation.*

We occasionally meet here beggars, whose bodily condition has seemed to me not an inapt illustration of the state of the spiritual faculty of almost this whole people. These beggars, led along by friends, to excite the compassion of the people and so gain a living, are partially deaf and dumb, and instead of eyes, nose and mouth, have only hideous looking apertures through the decaying flesh. So it is with the religious faculty of the people. It scarcely hears a faint murmur of the trumpet-sound of the Gospel, its eyes are wholly closed against the perception of eternal realities, and it has lost all relish for the only true nourishment of the soul. Thus corrupt and decaying, the religious nature of this myriad race is led on, itself unknowing whither, by the hand of Providence, and brought before the eyes of Christendom, that it may be pitied, relieved and healed, by the sympathizing prayers and labors of Christian hearts, co-operating with the Spirit of God.

Oh that the hearts of the friends of Christ might no longer be steeled against pity for this vast body of humanity. We trust the churches will enlarge their prayers and their gifts, and increase the number of men whom they will send to strive, in obedience to our Lord, for the relief of this spiritual wretchedness. The opportunities for preaching here are abundant and favorable, but the men to preach, alas! are wanting. We long for the time when the Spirit of God shall assert his supremacy here, and when Christian Chinese, with sanctified hearts and Pauline resolve, shall preach the Gospel to their countrymen, by their lips and by their

lives. We feel that we need, above all, the influences of the blessed Spirit. We pray that American Christians may not have to regret, in the day of Christ, each for himself, that he prayed and labored so little for the perishing in China. The Spirit, given in answer to the prayers of self-sacrificing Christians, is the great want at Fuh-chau. Shall we not have the prayers ordained of God to bring the blessing?

### *Civil Condition of the Empire.*

In regard to secular matters, China is filled with trouble. A great part of Northern or Central China would seem ready to break from under government control or protection. Some of the most important cities of the Empire have recently been sacked and plundered. The inhabitants, fleeing with their effects, have been equally fearful of meeting the rebel bands, or the protecting (?) imperialist forces. Confidence in each other, and in their government, would seem to be nearly destroyed. And while such is the state of the country internally, externally, foreign influence and force are apparently about to teach a salutary fear of Western power.

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LETTER FROM MR. PEET, JULY 6, 1860.

Hopeful Indications.

MR. PEET mentions some circumstances which he regards as presenting indications somewhat hopeful, in respect to the influence which is exerted at Fuh-chau by the labors of the missionaries. He writes:

There are a few facts in relation to our work here which are not altogether devoid of interest. Though we cannot at present report cases of conversion, there are inquirers, more or less, at all our meetings, where opportunity is given for them. I have myself been much interested, of late, in seeing certain individuals propose questions, when it was manifestly quite a self-denial to do so before their heathen countrymen, on account of their being exposed to ridi-

cule, and the reproach of sympathizing with foreigners. Their feelings would seem to be so much excited, that the inquiries would assume form, and audibility, before they were well aware of what they were about themselves. Some of their comrades, perhaps, would start up and jeer, and laugh, and leave the house, while the inquirers would remain, as though they had something still on their minds to make known or to inquire about. And as the conversation proceeded, they would seem to open their minds much more freely than Chinamen are wont to do, especially to strangers. I have heard them frankly acknowledge that they were afraid to forsake their idols, lest those idols should seize them, or visit them with some fearful calamity—poverty, sickness, or lightning, and the like. And when their captive souls are thus awake to some sense of their condition, my heart indulges the hope that the Spirit of God is among us, and that he is about to do a great work here, perhaps in answer to the prayers of God's people in Christian lands. This is certainly not too much to expect, since God has promised that he will yet "pour out his Spirit upon all flesh." The prominent facts and doctrines of the Bible seem now to be brought home to the hearts of the people with increasing power.

Street Preaching—Field-Women.

In addition to my regular services at Makin chapel, and at the church, I have recently commenced itinerating and preaching in the public ways, in what are called, "Ta-ting,"—Tea resting-places; i. e. covered places, where persons passing often stop and take a bowl of tea, the expense of which is usually from one to two cash. (A cash is about the tenth part of a cent.) There is quite a large class of females here who may be designated "field-women." Their feet are allowed to grow to the natural size, and their employment is mostly out of doors, in the fields and gardens,

in carrying their products to market, and other manual labor. They marry, have families, and constitute a distinct class of society. They rank as inferior to the families of the small feet women, and consequently do not intermarry with these families; but from their situation and employments, they enjoy many advantages in respect to health, and mental and moral improvement, which are not enjoyed by the other class. Indeed the field-women are almost the only class of females to whom we can have much access in preaching the Gospel. They do not come to our chapels much, yet we are constantly meeting with them in the streets, and in the way of business transactions.

But at these Ta-tings, and similar places, while we are discoursing to others—their husbands and other relatives it may be—these field-women and their children often gather around, and listen with much attention and interest. They frequently put questions and state objections which show much activity and strength of mind. I have been thus particular in stating their condition, in order to secure the prayers of God's people in their behalf, and especially the prayers of pious females. Oh, for the outpouring of God's Spirit upon this class of our hearers! How soon might we then see many a Lydia here, "whose heart the Lord had opened, to attend to the things which were spoken!"

Madura Mission.—India.

TIRUPUVANUM.

LETTER FROM MR. CHESTER, JULY 12,
1860.

Visiting the Villages.

MR. CHESTER, who, it will be remembered, has not been long connected with the mission, gives some account in this letter of his labors among the people. He speaks of having commenced visiting the villages around his station, before going to the meeting of the mission, and says:

This work I have again resumed. My plan is to visit one village or more, each morning, spending the remainder of the day in study, and duties upon the compound. My object now is, in great measure, to inspect my field, ascertaining, by personal investigation, which villages seem to be most deserving of future effort,—which hold out the most encouraging prospect of success. There is not a little difference in heathen villages, even of the same apparent size and in the same district. In some, more of the people can read than in others, and there is an air of more general intelligence. I take a catechist with me, and unless peculiar circumstances prevent, hold a religious meeting. In no instance have I been prevented by the people from reading a portion of Scripture, making an address, and engaging in prayer; and almost always I have a quiet audience. In some cases there is more of a spirit of inquiry and more discussion than is usual. Some villages are thus hopeful, and manifest interest in our visits, while others give us but little encouragement.

Congregations—Schools.

My congregations have changed little if any since I last wrote, and my schools remain about the same. There has been gain rather than loss in the attendance. I had the pleasure of admitting three persons to the church at our last communion, and baptizing seven children. You are doubtless aware that the church at the station is the only one in my field. Six of my village schools are near enough to allow the teachers to attend our morning service on the Sabbath, and even those who live at the greatest distance bring some of their scholars with them. I have all the children for an hour after the morning service, spending the time in hearing them recite the catechism, verses from the Bible, and hymns. They are also gaining a little in the way of singing, and seem quite fond of it.

Some Encouragement.

I feel that I am still but spying out the land, and getting ready for work, so that I can only refer to incidental cases of interest. "Upon going to a village, and holding a meeting in the street, in front of one of the better looking houses, we were asked why we came to preach to thieves. All the people in this village were, as we afterwards learned, of the *Kullar*, or thief caste. One of the head men then asked why the padre had so often passed their village without before calling. The audience here was very attentive. At the close of the prayer, as is my custom, I asked those who could read to come and get a tract, or portion of Scripture; but in this whole village but one man could read, and he was then absent. We, however, left some tracts for him. The next week we were visiting an adjoining village, and noticed among the audience some from the *Kullar* village. They had seen me coming, and came of their own accord to attend the meeting. Among those who came was the father of the person for whom we had left tracts. He said that his son had read our books many times over himself, and had also been reading them aloud to many of the people, and he wished, if I came again, to have me give him more books. Three men, from different villages, have called at my house, to ask me to visit their villages; but more especially, I thought, to induce me to establish a school. A request for a school is frequently made when I visit at new villages.

Syria Mission.—Turkey.

GENERAL LETTER, SEPTEMBER 8, 1860.

Mission Prospects.

THIS letter is signed by most of the missionaries of the Board in Syria, and would have been by others, it is supposed, had they been at Beirut. It will awaken in all readers emotions of grateful satisfaction, as they perceive that, in the opinion of the mission-

aries, notwithstanding the fearful evils which have come upon that land, there is still so much opening for missionary effort, and so good a prospect for the future in this regard.

The object of the present communication is to speak, not of the *country* but of the *mission*—its state and prospects—so far as we can now do so. The brethren Wilson and Lyons remain at Tripoli. Mr. Wilson has doubtless communicated the circumstances which compelled him to leave Homs. At present, we see no prospect of being able to re-occupy the Homs station, for want of men. We have no idea that the country will remain long in a state which would make it unsafe for a missionary to reside at that place; but in our crippled state we have no one to send there. Even had the state of the country not obliged Mr. Wilson to remove, it was a question with us whether his removal would not be necessary in order to strengthen some of the other stations.

The Beirut station continues its operations. The press is working; the female school is in operation; the boys' school might be in operation, but that the school-room is full of refugees from the mountain; the translation of the Scriptures has been resumed; the printing of the voweled edition of the New Testament is about to be commenced; and what is more important than all, our chapel is crowded; and we have, and are likely to have, more direct missionary work to do in Beirut than ever before. Just now, we are all hard pressed with distributing the charities of the Anglo-American Relief Committee, in consequence of which Mr. Jessup remains, for the present, at Beirut.

Mr. Calhoun has remained at his station, where he has kept up the regular preaching services, as well as at Aramun; the congregations being as large, if not larger, than before the commencement of the war. It is not improbable that the male seminary may be re-opened

at the commencement of the fall term. The common schools at Abeih and Aramun have been re-opened, at the urgent request of both Christians and Druzes. We also hope that Mr. Bliss, and the teachers of the female seminary, will be able to return to Suk el Ghurb, and re-open that institution at the usual term, in November; but of this we cannot speak very decidedly, because we have as yet no light as to what proceedings are to be instituted against the Druzes. But whatever they may be, we anticipate that the mountain stations, at Abeih and Suk el Ghurb, will be able to carry on their operations during the latter part of the fall and through the winter. Deir el Komr is not, at present; but we are inclined to think that even there, after a longer or shorter time, a door will again be opened, wider than before.

Mr. Ford continues at Sidon, which place, in itself considered, is a more important station than ever before, in consequence of the large number of refugees gathered there, principally from Hasbeiya and its vicinity. The work in Cana, and Alma, and Merj Ayun, continues to go on, so that Mr. Ford will need all the assistance we can possibly afford him. Hasbeiya itself, for the present, has nothing for us to do, all the Christian inhabitants being either at Damascus, Beirut, or Sidon.

From these brief statements, which are all that time will now permit us to make, you will perceive that we hope for good results from the overturnings which have recently taken place. During the progress of these distressing events, we have had our times of fear and discouragement; but by the good hand of the Lord upon us we continue to this day, and we intend, by the help of divine grace, to witness more faithfully than ever, to small and great, that Jesus is the Christ. Every previous revolution which this land has passed through, since the establishment of the mission, has tended, in its results, to

facilitate rather than to impede the work of the Gospel, and we believe that these recent upheavings will, by the divine power and wisdom, be made to contribute to the same end.

SIDON.

LETTER FROM MR. FORD, SEPTEMBER 7, 1860.

THIS letter from Mr. Ford, written soon after his return from Beirut to Sidon, like the general letter from the mission, presents an encouraging view of opportunities now existing, and of prospective opportunities, for a successful prosecution of the missionary work in Syria, notwithstanding present trials. Mr. Ford writes specially in regard to his own station and out-stations.

Missionary Work not Suspended.

I see expressions in several of the papers, relating to Syria, indicating that the work of our mission in this land is, for the time at least, almost wholly suspended. But such an impression in the minds of our friends would be as unfortunate as it is false. So far from having nothing to do now in Syria, we never were so busy in our lives before.

It is true that the scenes of our labor are changed in some cases, and the nature of the work required is different; but there is no lack of opportunity for the direct preaching of the Gospel at nearly all our stations, and at some of them the congregations are very large, and the people quite at leisure to listen to the truth.

If our out-stations are broken up for the time, or our visits to them suspended, the persons who composed our congregations there are brought in to the principal stations, and have opportunity to see and hear and learn more than they could have done, in the same time, had they remained at home. And while it is true that iniquity abounds, and most of the so-called Christians of this land cast off all restraint at such a time as this, and exhibit a degree of mendacity, impiety and corruption, more heart-sicken-

ing to witness than the worst scenes of bloodshed and rapine that have been enacted in the land, it is also true that the bonds of ecclesiastical tyranny have been greatly loosened, if not entirely broken off. The utter worthlessness of the corrupt priesthood has been exposed, and the confidence of the people in their spiritual guides greatly weakened, while at the same time, the old barriers, which shut out the missionaries from free intercourse with the people, in many places are broken down, and those who before would have dreaded the presence of a Protestant in their village, are brought into daily and familiar intercourse with Protestants and Protestant missionaries.

It is true that many of us are now devoting our best energies to the work of keeping these wretched multitudes from starvation, and are sometimes so overborne by the tide of wretchedness, that we pass by our ordinary religious labors, scarcely finding time to eat or sleep; but we are more than compensated for this, as missionaries, by the large extension of our acquaintance with the people, and the constant opportunities afforded us for reaching, in an indirect way, the hearts of many who, in the ordinary course of events, would never have come under the sound of our voice, nor have heard a word of evangelical truth. And here allow me to remark, that if God shall put it into the hearts of Christians in America, at this time, to give liberally to this starving people the bread that perisheth, the influence of such liberality will not be lost upon them spiritually, but will serve to commend to them, in a natural and proper way, the religion your missionaries are preaching to them.

Condition of the Out-stations—Hasbeiya.

I proposed, in my last letter, to give you at this time a more detailed account of what had happened to our several out-stations, and of the present condition of our little flocks at those places.

I begin with Hasbeiya; taking for granted, however, that the sad details of the massacre there are quite familiar to you by this time, and confining myself to the record of subsequent events. It is not true, as some accounts have stated, that the Protestant chapel in Hasbeiya was destroyed by the Druzes. The ceiling of the basement was set on fire, and thus destroyed, so that the part of the building used for worship was broken up, and the floor of the main room partly broken through. The doors and windows were carried off, and the fine bell broken. But the walls of the building stand uninjured, as well as the roof; and we may hope that an efficient consul will succeed in recovering the amount of the damage sustained.

Mr. Ford feels constrained to state, that the injury done to the chapel and bell was in some measure provoked by the Protestants, who, some of them, against the advice of the more sober, and of the missionaries, rung the bell as an encouragement to the so-called Christian party, and also took part in the contest.

After the massacre, the greater part of the remaining Christians of the town were conveyed to Damascus, and there exposed a second time to the horrors and dangers through which they had before passed, with the addition of those particular barbarities, too atrocious to be named, in which the Moslems quite excel the Druzes; or rather, which the latter always shun—to their credit be it said.

In Damascus, very many of the Hasbeiya people perished—how many is not known—as did many from other places in that region. None of these were Protestants, however, and soon after the affair at Damascus, the latter came over to Beirut, and the remains of our community at Hasbeiya are now all found at Beirut and Sidon. The few Christians who remained at Hasbeiya, or in the surrounding villages, were comparatively quiet and unmolested for a time; but recently Fuad Pasha has seen fit to order

the removal of them all to Sidon and Tyre, and they are now being brought away as fast as animals can be procured to take them.

Rasheiya—Ibl—Deir Meimas.

Rasheiya-l-el Fukhar is one of our most promising out-stations, near Hasbeiya. Its inhabitants were in Hasbeiya at the time of the massacre there, but were protected by an influential Druze female, and escaped death. Their village was plundered, however, and most of their houses were burned. They subsequently returned to their village, and subsisted for awhile upon such fruits and unground wheat as they could collect, subject all the time to the spoliations of the Druzes. Lately they have been obliged to leave and come to Sidon, and most of them are now here.

The Protestants of Ibl have not been molested in their persons, but much of their property (little as it all is) has been taken away, and their crops ruined. The same is true of Kheiyam, the Christians of which place fled for refuge to the Metawalie villages south and west of them. They are just now beginning to return to their homes. Deir Meimas, one of our recent but most hopeful out-stations, was burned, with the exception of a few houses. The house occupied by our school, and used as a chapel, was also burned. The people were scattered in every direction, but are now going back, to pick up the fragments and repair their desolate homes.

The plundering and burning in the Merj Ayun was the work of Metawalies rather than Druzes, but it was in a great measure the result of that inspiration from higher quarters, which has caused most of the mischief of this outbreak.

Cana and Alma—Conclusion.

It remains only to speak of Cana and Alma, which lie far from the Druze district, and were therefore safe from their invasions. The former of these places has been kept in peace, by the vigilance

and good-will of the new Governor of the district, and our Protestant community there, have been the objects of his special care. At Alma, there has been much alarm, and the people fled for a time to a neighboring town. They are now quite safe, however, and have escaped with comparatively small losses of property. In general, there is at present a total cessation from the persecution of Protestants as such, and the time is a favorable one for preaching the word in many places. Our native helpers are being employed more and more, except Elias Yacob of Rasheiya, who is here, and may not be able to return to his place soon. I propose to send him to preach and labor in Alma and Cana, for a while. Unless some new and unforeseen combination or outbreak occur, we hope soon to be able to go on with all our work at the various out-stations, as before, and with increased facilities for reaching the hearts of the people. So then, notwithstanding all the troubles in Syria, our cry must go up louder than ever: "*Come over and help us!*" "The harvest truly is plenteous, but the laborers are few."

Nestorian Mission.—Persia.

LETTER FROM MR. SHEDD, SEPTEMBER 1, 1860.

Death of Rev. A. L. Thompson.

INTELLIGENCE as unlooked-for as it is painful, to surviving friends, is communicated in this letter. Rev. Amherst L. Thompson, who sailed from Boston in February last, on his way to the Nestorian mission, and reached Oroomiah in July, has been called, already, to cease from earthly labors and join the company of the redeemed above. Mr. Shedd writes:

It is my duty to send you a letter laden with sad intelligence. Two months ago, we welcomed among us a young man of singular promise, and full of health and hope. But he came not, as himself and his friends supposed,

to labor in the blessed work of the missionary. He came to Persia only on his way to a better land; he tarried a few days, and then suddenly left us for the higher and holier service of heaven. Our brother Thompson is dead! He died on Saturday morning, August 25, after an illness of nine days and a residence in his field of labor of only forty-four days! [This should be fifty-four. Mr. Thompson arrived at Oroomiah, July 2. Ed.]

A month ago, none of us had a thought that such an event could be so near. At that time (August 1st) our beloved physician and his family left us, and set their faces toward their native land. On the following day, Messrs. Cochran and Coan, and their families, started on a three weeks' excursion to Tergawer, the nearest mountain district. Our family, which had included Mr. and Mrs. Thompson since their arrival, remained at Seir. We were all young and buoyant; and to human view, as secure against disease as we could be in any place in America. The mountain air and water, ripe fruit, abundant exercise, cheerful labor and sweet companionship, gave us an assurance of health which apparently could not be stronger. None was so full of joy and hope, or had such a prospect of life, or such exultation in view of future labors and victories for Christ, as he who has gone. He had just arranged his rooms, written home his first impressions of his chosen field, and for a few days given his energies to the study of the language, when the messenger of death came.

Sickness.

On Thursday, August 16, Mr. Thompson was taken with a chill, which soon changed to a violent fever. It proved to be bilious fever of a very malignant type, which seized him with the grasp of a giant, and never relaxed its hold till it had done its fatal work. From the first he was utterly prostrated, both

in body and mind. For nearly four days he had not a moment's slumber, and afterward, only the unrefreshing doze which was rather the effect of opiates than the repose of nature. He was more or less delirious from the first, with, however, many lucid intervals.

Dr. Wright, as I have said, left us about a fortnight before he was taken ill; but Mr. Breath, who has had much experience at the West, and also during his twenty years' residence in Persia, was untiring in his watchfulness of the symptoms, and in giving such medicines as he hoped would be of benefit. The mission have very great confidence in his judgment and experience; and feel that all was done that would, or could have been done, if Dr. Wright had been present. All his friends, I have no doubt, would feel the same if they had been here.

After seven days, the crisis of the disease apparently arrived. On Thursday evening, the moisture for the first time started on his brow. We hailed it as a favorable omen, and hoped the fever would leave him. It probably did, but he was too far worn out by the disease to rally. During Thursday night he was in a profuse perspiration, but wandering in his thoughts and growing weaker. On Friday morning he nearly sank away, his extremities being cold and covered with a clammy sweat. But by means of stimulants, and the application of friction, the warmth was restored, and during the day our hopes greatly revived.

During the night he fell into a profound stupor, from which, after midnight, it was impossible to arouse him. Still we hoped the stupor would break away, as the darkness at the dawn. We hoped it was the reaction of tired nature, demanding repose after a week of febrile restlessness—that there was vital energy sufficient to carry him through the danger, and bring him back to us, even from the region of death. We hoped, too, almost with the strength of a confidence, that God's purposes were, not to

bereave us, but to answer our prayers for our brother's recovery.

But near morning the last hope expired, and at the dawn, our sorrowing circle gathered around the bed of death. We bowed in prayer, and while our hearts were lifted, the last breath was drawn, without a gasp or struggle. He died so peacefully and gently, we could hardly say when the spirit took its flight. It was the dawn—the first rays of the sun were bursting over mountains and lake. To the released spirit, it was the dawn and the glory which streams from the eternal throne.

Our deceased brother was probably not fully aware of the near approach of death. For the first week of his illness, our one great anxiety was to secure for him quiet, and to avoid all things which would add to the flame of disease and excitement. After the change, his weakness was so great that he was, for the most part, unconscious. He uttered, however, many words in his illness, which now are sweet consolations to the bereaved, and he gave many evidences of his fitness to depart.

It was a privilege to attend at his bedside, as he spake so often in strains of tenderest gratitude, and received every attention in such a mood of love to his Heavenly Father. In this respect, he died as he had lived, finding a cause of thanksgiving and delight in every incident and comfort about him. His own words were: "I have never had such deep, peaceful and gushing love toward Jesus Christ, as I have felt every hour of this sickness."

Missionary Zeal.

Among the last he was heard to utter were words like these: "How delightful it is to labor among such a people"—showing that the governing idea, to the last, was the privilege of being a missionary. This idea was paramount in his life. The single purpose of preaching Christ, and the privilege of spending and being spent for him, was singularly

marked from the time when, in early youth, he gave himself to the Savior. With an energy rarely witnessed, he worked his way through a ten years' course of education, in the face of very trying opposition and difficulties. Often he was on the point of despair, but the clear, strong purpose of laboring for his Master, sustained him triumphantly to the close of his course, and guided his steps to this mission. Less than two months ago he came among us, full of health and exultation. How well furnished he was, in mind and heart, for the work, a wide circle of friends and churches, who took an interest in himself and his future labors, as well as the mission, will rejoice to testify.

To us, this sudden death is an inscrutable Providence. It is one of the deep things of God, that a young man should be guided by so marked interpositions, through so many years of preparation; that he should be preserved from the perils of the deep and of a long land journey; should reach his chosen field, look forth on the ripe and perishing harvest, stretch out his hand to take the sickle, and then fall before he had gathered a sheaf. But to God all is clear.

Perhaps we, as a mission, in view of our prospective numbers, were trusting too much to human ability and means; and needed such a stroke to bring us into such humility and dependence before God, that he can the more richly bless our efforts. Perhaps the death of one so young and gifted, on the threshold of his labors, will do more to quicken the missionary spirit and consecration in the home churches, than even the abundant success of years would have done. We know that Christ is magnified, whether by life or by death.

The bereaved widow we can only commend to the all-loving Savior for consolation. She furnishes a beautiful example of the sustaining power of grace, in the midst of deepest affliction.

tion. It is her desire to continue and labor in the field where her husband has fallen.

Mr. Ambrose, an intimate friend of Mr. Thompson, was in Gawar at the time of his sickness, himself ill for a time, and did not reach Oroomiah until after the funeral. He had made, it is said, "a very successful and pleasant visit to Amadia." Mr. Shedd also remarks, at the close of his letter: "The

security of the roads is greater and the condition of this immediate region is more settled than it was one or two months ago. A new Governor has arrived in Oroomiah, a prince in the prime of life. He is said to be a man of intelligence and ability, and the promise is held out of a more just and efficient government in this district. The prince and his prime minister have manifested the most friendly feelings towards the mission."

Miscellany.

THE CHINESE INSURGENTS.

ITALY and Turkey are not the only countries to which now the eyes of philanthropists, and specially of Christians, may well be turned with deep interest, watching the progress of movements by which, *it may be*, that God is about to destroy kings and powers that will not serve Christ, and to prepare the way for the more speedy triumphing of the truth. Much interest was felt, a few years since, in the movements and character of the "Insurgents" in China. That interest had in great measure died away, but recent events have quickened it again, and a brief summing up of what would seem to be the most reliable statements in regard to the operations, the prospects, and the views of those singular revolutionists, should find a place in the pages of the Herald. Yet, as Mr. Bridgman well suggests, all "must be received with caution." It is impossible to foresee how far the insurgents may be successful, and not enough is now known, by any means, of the character, principles and religious views of their leaders, to furnish any safe ground for confident anticipations respecting results, as likely to be favorable or adverse to Christianity, in case they do succeed.

Letter from Mr. Bridgman.

The following letter from Mr. Bridgman, of the Shanghai mission, dated August 2, will appropriately introduce some other matters relating to the same subject.

The Scriptures foretell that "kings are to become nursing fathers and queens nursing mothers" to the people of the Most High. The time for the fulfillment of this promise may be near; and though darkness, and distress, and great tribulations, now afflict the nations, yet the signs

of the times seem clearly to indicate that, in accordance with the promises, a glorious day has dawned. I have some most interesting facts to lay before you, but they must be received with caution; for as in twilight objects often cannot be seen distinctly, so here, now, we cannot tell what these things mean — indeed cannot tell precisely what they are. This we know, however, that good and evil, truth and error, bliss and woe, are and must always be blended, where the poor, sinful sons of men are chief actors.

The great rebellion, which early this year seemed about to dissolve and die out, has suddenly again appeared, as a wonder in the midst of this mass of living dead. I have before me a manuscript of nearly a hundred pages, in Chinese, and three proclamations, from the insurgent chiefs. Singular and wonderful productions they are; and when carefully translated and published, they will attract the attention of all Christendom, from the humblest believer to the Pope, whom they severely censure for his *idolatry*.

One of these proclamations—addressed to the people of the whole empire—is issued in the name of seven kings, the ministers of the chief of the insurgents. They are all, by profession at least, *Christian kings*; and in these documents they exhibit not a little of the spirit and principles of true Christianity. In some particulars, they seem to be almost in advance of our own nominally Christian government; and it may be that a lesson is to be learned from them in matters of national rule. *It may be*, I say, for as yet we do not know, in practical detail, what are all the essential features of their civil administration. In this short letter, and after only a hasty glance over these new productions, I can give but a few particulars, some on the bright and some on the dark side of the picture.

First of all, they call on the people to cast off darkness, and to come into the

light; to abandon their ancient superstitions, and become the disciples of Jesus, so that they may secure to themselves eternal felicity. In the place of their ancient calendar and classics, they have accepted the Scriptures of the Old and New Testaments, with a Christian Almanac.

It is in a manuscript of this latter, three or four copies of which one of the kings has sent to his "foreign brethren," that their principles and policy are most fully set forth. The manuscript opens with a comparative view of the Chinese and European calendars, the preference being given to the European. Some precepts are next given for the insurgent army, followed by a specification of a few of the cardinal doctrines of the Bible;—that Jehovah is the one true God; that Jesus is the only Savior of sinners; and the depravity of the human heart. Then come a collection of Christian hymns, a discussion of the doctrine of the Trinity, a notice of foreign states, and a list of things forbidden. In this last category are opium, spirituous liquors, and tobacco.

The most active and influential in this body of kings—ten or more in all—and the one who has sent these papers to his "brethren," is a cousin of the chief, Hung-Siutsuen, who, about ten years ago, was proclaimed "celestial king" by his adherents. This man, on the breaking out of the insurrection, and while absent from the chief, seeking to bring in some near relatives, was set upon and pursued by the imperial authorities. He fled from place to place, and at length reached Hongkong, where he was befriended by the missionaries, German and English especially. Subsequently he came to Shanghai, hoping to go from here to Nanking. In this manner he sojourned at Hongkong, Canton, and other places, till about two years ago, when he succeeded in reaching the head quarters of the insurgents.

It was during those six or eight years, while in friendly intercourse with Christian missionaries, that Hung-jun, the cousin of the celestial king, gained the knowledge which fits him, in some good degree, to be a counsellor and a principal actor in this revolutionary movement. The manuscript and proclamations are probably all his own productions, and indicate a friendly disposition towards foreigners, some twenty of whom he enumerates as his acquaintances. He has addressed communications to the plenipotentiaries of the three principal treaty powers, England, France, and the United States, and also to their consuls. As yet, however, no answers have been returned that I am aware of. I suspect they have not been accepted. On this point I cannot speak with certainty, nor do our foreign authorities seem to know what to do.

At this moment the insurgent body is somewhat like the camp of Israel in its wanderings. Already it has overrun nearly or quite one-third of the eighteen provinces, and would seem, if we may judge from their proclamation, to be now in larger force and more active than ever before. It is turning the old empire upside down, and if it be of God must prosper.

The pagan priests, throughout the land, are no more to be slaughtered. All their books, however, are to be burnt, and their temples converted into churches, colleges, and hospitals. Hung-jun proposes, moreover, the introduction of steamers, railroads, newspapers, and, in short, all modern improvements. These are some of the cheering lines of the picture.

The dark lines are neither few nor faint; for in many doctrines and practices they are wrong, and need guides to teach them the way of life more perfectly. Polygamy is allowed, and they have no church organization. Several missionaries are now on the way to visit them, but how far Hung-Siutsuen and his adherents are anxious to learn and willing to be taught, time will show. Greatly do they need more light, and the earnest intercession of God's people.

Origin and Progress of the Insurgent Movement.

Mr. Bridgman sends also an article—"Record of Occurrences"—prepared for publication at Shanghai, relating to the same subject. A few extracts from this article will serve to bring the present state of the insurrectionary movement more distinctly before the mind of the reader.

The insurrectionary movement, to which we have alluded, and which now threatens the extinction of the old government, broke out in the extreme south of the empire, simultaneously with, or only a short time before, the demise of his late Majesty, "Reason's Glory;" and Hienfung was proclaimed his successor in Peking at or about the same time that Hung-Siutsuen was declared "Celestial King" in Kwangsi. The Tai Ping Kwoh, or "Kingdom of Great Peace," of which Hung-Siutsuen is the head, came into existence some time in 1851, and immediately assumed a complete organization. It at once discarded the ancient calendar and classics of the Chinese; and, in their stead, accepted the Christian Scriptures of the Old and New Testaments, and adopted a reformed calendar. The war, which the emperor's officers and army had already for a season been waging against this body of insurgents, was now, on their part, entered upon with an energy and success seldom if ever before witnessed in China.

Early this year, they, or some local

bands, or both together, suddenly appeared in considerable force, close upon the old channel of the Yellow River, near the Great Canal. Several towns and cities were sacked; and for a season, in February and March, the highway between Shanghai and Peking was rendered impassable. Not long after this, they suddenly appeared in the opposite direction, before Hangchau, the capital of Chehkiang. The city was taken by storm; and after great slaughter and much pillage, the insurgents withdrew from that province as suddenly as they had entered it. On or about the 5th of May the Emperor's troops, that for so many years had been strongly entrenched before Nanking, were suddenly assailed by hosts of the insurgents; and, quickly overwhelmed, they fled in disorder, leaving behind them nearly all their munitions of war, with some treasure. Two weeks later, the defeated troops, with many of their officers, having reached Suchau, its rich suburbs were set on fire. * * To cap the climax, the confusion was increased by the presence of large bands of the long-haired men, who entered the city and planted their banners on its walls.

Insurgents Visited by American Missionaries.

In June last, three American missionaries at Shanghai, Messrs. Holmes, Crawford and Hartwell, connected with the Southern Baptist Board, visited the insurgents at Suchau, after that city had fallen into their hands, "for the purpose of ascertaining something of their religious belief, and learning whether missionaries would be allowed to go among them and preach the Gospel." Portions of Mr. Holmes's letter respecting this visit, published in *The Commission*, will be read with interest. He says:

We were escorted into the city and carried to the house of an official, whom we afterwards ascertained was the Prime Minister of the Middle King. Here we were treated with the greatest kindness and hospitality. We were shortly visited by a mandarin, who came in and shook hands with us familiarly, and expressed himself delighted to see us in Suchau. He had found an opportunity to know something of foreigners, having lived for several years in Shanghai, which accounted for his familiar mode of receiving us. He had learned that pomp and ceremony made no such impression upon us as it does upon his countrymen. We informed him that we had no civil authority, and that we had no mercantile objects in view—that we were simply preachers of the Gospel, and had come to preach to them, and to ascertain whether they would prevent our going to preach among the people whom they governed. "Assure your hearts," said he, "we shall be glad to have you

come; we shall be glad also to have merchants come; we have no enmity against foreigners, but are anxious to secure their friendship." * * *

We came back with much more favorable impressions of the rebels than we had carried with us. Judging them by the only standard which is justly applicable to them—the Chinese one—they seem to be far in advance of the imperialists—more liberal in their views, less selfish in their purposes, and less cruel in carrying them out. That any of them are converted men, we are not prepared to say; but that many of them have a tolerably correct idea of the leading truths of the Bible, we know from our own observation. Portions of Christian books, Scripture truths and Christian hymns were repeated to us by them.

We cannot look upon this great revolution as other than a judgment of God upon this idolatrous people. Idolatry is one of the direct occasions of the rebellion. They claim that they are appointed of God to put it down; and though we think that their zeal is "not according to knowledge," we also think ourselves justified in the conclusion that, like Cyrus of old, they are the appointed instrument of his wrath. The demolished idols were to be seen floating along the sluggish stream with those who died in their defence. That God is here making the wrath of man to praise him, we think is very evident.

Mr. Muirhead, of the London Missionary Society, writing in regard to this visit, and the facts ascertained by the missionaries, says:

In the course of conversation, the so-called rebels freely avowed themselves to be Christians—that they believed in one true God, the Heavenly Father, and in His Son Jesus Christ, the Savior of the world, and in the Holy Spirit. It was acknowledged by them that their views might not be correct in some things, considering the circumstances in which they had been placed; but still they called themselves a Christian people, and desired to be regarded as a Christian dynasty. The bearing of these Kwangsi chiefs is said by the brethren to be noble and intelligent, far superior to the race of Mandarins we are accustomed to meet with. They evinced neither a haughty nor overbearing manner, nor an appearance of obsequious deference to foreigners; but expressed a strong desire to cultivate friendly relations with us, both of a religious and commercial character. They were animated evidently by a strong faith in God as to the success of the rebellion. Of late they had been suffering from terrible calamities, which, with their deliverance out of them all, they attributed solely to the intervention of their heavenly Father.

The rebels say that their first object is to gain the victory, the second to seize the plunder, and the third to destroy idolatry. As to the last, it seems that they proceed to it in a very formal manner. The King, as he is called, marches with a number of adherents to the temple, and pronounces a curse of this nature:—'In the name of God the heavenly Father, and of His Son Jesus Christ, this idol temple is devoted to destruction.' Forthwith the work is begun, and the idols are thoroughly cleared. Their intention is, it appears, to destroy all the temples and pagodas, but at present their time is otherwise occupied.

As to their religious ceremonies, they have a Sabbath on the same day as ours. One of the native Christians who went with the missionary brethren was present on the occasion of their holding worship. His account of it somewhat accords with the description given by the late Dr. Medhurst. There was a kind of offering made to God, and praise was sung, but there was no preaching. Indeed, those present confessed that they were not well informed on religious matters, but their teachers at Nanking were so. They listened attentively to our views of things, and observed wherein they differed from their own.

It is stated that the missionaries found the following among other forms of devotion, in constant use by the insurgents.

A Prayer to God for Morning and Evening.

I, Thine unworthy son, or daughter, kneeling down on the ground, pray to thee, the great God, our Heavenly Father, that thou wouldst grant me thy merciful protection, and constantly bestow upon me thy Holy Spirit, to change my wicked heart, and never more allow me to be deceived by demoniacal influence; but, perpetually regarding me with favor, that thou wouldst for ever deliver me from the evil one, through the merits of our Savior and Heavenly Brother, who redeemed us from sin. I also pray thee, the great God, our Father in heaven, that thy will may be done on earth as it is done in heaven. That thou wouldst look down and grant this my request, is my heart's sincere desire.

Prayer and Thanksgiving at Meals.

We thank thee, O God our Heavenly Father, and pray that thou wouldst bless us with daily food and raiment, exempt us from calamity and affliction, and grant that our souls may go up to heaven.

Doxology.

We praise God our holy and heavenly Father.
We praise Jesus, the holy Lord and Savior of the world.
We praise the Holy Spirit, the Sacred Intelligence.
We praise the Three Persons, who united constitute one true Spirit (God.)

Visit by English Missionaries.

Since the return of these brethren to Shanghai, four missionaries of the London Missionary Society, Messrs. Edkins, John, Macgowan, and Hall, have also visited the insurgents, and some extracts from their narrative should find a place here:

The iconoclastic tendencies of the Tai Pings are still in full vigor. Nowhere, apparently, do they leave the idols untouched.

From the information acquired it is evident that the religious element enters very powerfully into this great revolutionary movement. Nothing can be more erroneous than the supposition that it is a purely political one, and that religion occupies but a subordinate place in it. So far is this from being the case, that, on the contrary, it is the basis upon which the former rests, and is its life-perpetuating source. The downfall of idolatry, and the establishment of the worship of the true God, are objects aimed at by them, with as much sincerity and devotion as the expulsion of the Manchus and the conquest of the empire. In opposition to the pantheistic notions of the philosophers of the Sung dynasty, they hold the doctrine of the personality of the Deity; in opposition to the popular polytheistic notions, they have the clearest conception of the unity of God; and in opposition to the fatalism of philosophical Buddhism, they believe in and teach the doctrine of an all-superintending Providence. They feel that they have a work to accomplish, and the deep conviction that they are guided by an unerring finger, and supported by an omnipotent arm in its execution, is their inspiration. Success they ascribe to the goodness of the Heavenly Father, and defeat to his chastisements. The Deity is, with them, not an abstract notion, nor a stern, implacable sovereign, but a loving father, who watches tenderly over their affairs, and leads them by the hand. The Scriptures of the Old and New Testament are their proposed standard of faith now, as they were at the commencement of the movement. They often speak of the death of Christ as atoning for the sins of the whole world, though they do not seem to have a clear notion of the *divinity* of his person.

We see little indication in their books that they understand Christ to be properly Divine. Their doxology to the Trinity might be taken to imply that they hold this doctrine, but we are strongly inclined to think that they, after all, look upon our Redeemer as human only, and this from ignorance rather than on the ground of any argument against His Deity. Our theological controversies are, of course, entirely unknown to them. On the sub-

ject of inspiration they have erred grievously.

The feeling which they entertain towards foreigners is apparently of the most friendly nature; they are always addressed as "our foreign brethren." "We worship the same Heavenly Father, and believe in the same elder Brother; why should we be at variance!" They seem to be anxious for intercourse with foreigners, and desirous to promote the interests of trade.

A great deal has been said about the

cruelty of the "long-haired rebels:" but in this there has been much exaggeration and misrepresentation. In no instance have we witnessed any traces of willful destruction. It is true they kill, but it is because they must do so, or submit to be killed. They burn, but so far as our observation went, it is invariably in self-defense. Much of the burning is done by the imperialists before the arrival of the rebels, and the cases of suicide are far more numerous than those of murder.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

WESTERN TURKEY.—Mr. Dwight, writing from Constantinople, September 25, refers to one result of the late riot at that place as follows:

I wrote you some time since about the mob of Armenians, which committed a great outrage at the burial of a Protestant here. The sequel of the story you may not have heard. So deep an impression was made upon the Porte by the events of those few days, and by the resolute manner in which the representatives of five different Protestant countries took up the affair and jointly remonstrated with the Government, that, by order of the Sultan, five large burial places have been provided for the native Protestants at the public expense, around this capital; and general orders have been given to the Governors of all the provinces, that a similar provision be made wherever Protestants are found, throughout the empire!

Never before did these Protestant representatives unite in any measure in behalf of Protestantism in this country; and the movement has done good in many ways. It is all the more gratifying and encouraging when we take into account that they were self-moved in the matter, as neither we nor any of our native brethren had in this case solicited the interference of a single ambassador. Our own excellent Minister, Mr. Williams, acted nobly throughout this whole affair. I am sure that every American would be proud of the high stand he took, and the influence he exerted on that important occasion.

Mr. Williams is highly respected here, and he is more and more disposed to use his high influence, not only for the protection of all United States citizens, but also for the furtherance of religious liberty, and the relief of suffering humanity. I am sure that his course, in this respect, must meet the approbation of all right-minded men in America, and be especially grateful to all the friends of missions.

Mr. Morse wrote from Adrianople, September 25, announcing the arrival of Mr. Crane at that station, to which he had been assigned, on the 19th of September. Mr.

Morse had been much engaged in the preparation of Bulgarian tracts. The *Tract Primer*, which had been "beautifully printed," was at once introduced into the Bulgarian schools, and the sale was so rapid that a new edition had been called for. It is mentioned as indicating 'a second stage of progress' at the station, that two interesting young ladies, Armenians, had recently commenced attending on the Protestant services, under circumstances which it was hoped would tend greatly to the furtherance of the truth. One had been enabled to obtain the consent of her mother, and "came boldly, amid the sneers and contempt of many who saw her." The other, when she began to read the Scriptures, met with much opposition from her father, who even threatened to take her life. She was sent to the house of a bigoted aunt and closely watched, but made her escape, and fled to the house of Mr. Morse for protection. "Then began the usual routine of promises, threats, &c. on the part of the Armenians," and at last a suit was commenced to regain her. "But no defeat," Mr. Morse says, "could be more complete than that of the Bishop and his party. They left the court in such a way that they can carry it no farther, and they had made it an affair of so much importance that it was known not only among all the Armenians here but throughout the city." Another young lady, also, was reading the New Testament with much interest; and her father, against the remonstrances of the Armenians, had declared that no book was better than that, and he should not forbid his children to read it.

CENTRAL TURKEY.—Mr. Coffing wrote from Aintab, July 26:

There appears to be a desire among the Kuzelbashies near Killis to receive the Gospel. Deacon Sarkis, of this place, spent two

or three days there, to learn their desires and condition. He was received by them with special favor, and reports that they desire to receive the Gospel and its teachers, and say they will themselves pay the salaries of school-teachers if they will come and instruct their children. There is thought to be about six thousand of them, composing many small villages, and groups of tents. All that is now needed to extend the Gospel to other tribes around us, successfully and speedily, would seem to be more means and more laborers.

EASTERN TURKEY.—Mr. Richardson wrote from Arabkir, August 28:

While other parts of Turkey have been deluged with blood, and missionaries have been compelled to witness the horrible massacre of those for whom they were laboring, we at this station, as well as our brethren at the neighboring stations, have been permitted to continue our blessed work free from terror and alarm. At the time when the villages of Lebanon were in flames, and their inhabitants were perishing at the edge of the sword, we were making the tour of our churches and out-stations, preaching the Gospel of peace, all unconscious that the demon of blood and hate had been unloosed so near us, to ravage and destroy. We trust that God has mercifully restrained the remainder of wrath, and that this part of Turkey will be spared from witnessing the horrors of Syria. We have not been altogether free from a feeling of fear, but have endeavored to commit ourselves to the care of Him who hath assured us that he careth for us. We hope that, whatever grounds there may have been for anxiety, they have now passed away, and that we may continue to dwell and labor in the same security as heretofore.

Mr. Walker, of Diarbekir, wrote from Kharpoot, Sept. 12. He had recently spent a few weeks at Mardin, where he found the work of such a character as to give him much hope. Intelligence of the massacres in Syria, for a time, excited in Moslems in that region a thirst for blood, and in Christians a fear of death; "but of late," Mr. Walker says, "as there is some appearance of coming judgment upon the guilty ones at Damascus, a greater degree of confidence prevails, and we hope the crisis in this region is past." He had just visited some of his out-stations. At Chermoogh, though there are but eight or ten declared Protestants, the conviction seemed very general that Protestantism is the religion of the Bible, and he says: "I could not but feel that it was an indication of good, and gave reason for great hope, that in the shops of so many who rarely, if ever, are seen in the Protestant chapel, the New Testament and the whole Bible were so frequently seen, and so often the subject of discussion." "The chief hinderance of the work now is the great lack of the *religious element*

in the people. They have little zeal for their old church." Mr. Walker was much pleased with the character, and the present and prospective influence, of the school for theological students at Kharpoot. Recurring again, at the close of his letter, to civil affairs, he says:

Two or three weeks ago, a Christian girl, one of the survivors of the dreadful massacre in Damascus, was offered for sale in Diarbekir, and the Pasha promptly ordered the Moslem captor to be imprisoned. Probably Diarbekir was saved a like massacre the week after I left, about August 10, by the decision and energy of the Pasha, who has proved himself one of the best in the land. Certainly *we* have never had a Pasha who for seven months continued to appear so well. The recent developments in this land have shown us what a volcano we live above; its pent fury restrained only by the hand of the Infinite One. What effect the introduction of foreign troops into Syria will have, it were difficult to say. I fear it will verify, to the minds of Moslems, their impression that the Mussulman rule is ended, and lead them to bloody deeds of pre-taken vengeance. They have so long held and acted according to the doctrine that "Christians have no rights which a Moslem is bound to respect," that they cannot endure the idea of becoming themselves subject to a Christian power, or even of being placed upon an equality with Christians.

MADURA.—Mr. Rendall wrote, July 17, that thus far, within this year, there had been five additions to the two churches connected with the Madura station, by profession. One of these had experienced much persecution. Individual cases of interest and promise are referred to, in connection with some of the village congregations. But, on the other hand, there had arisen the painful necessity for disciplining two female members of the church.

MADRAS.—Mr. Hunt writes, September 13: "I have commenced night meetings, which are well attended and very interesting; from seventy to one hundred adult heathen listening attentively throughout. I trust the Lord will work with us, with signs following."

CANTON.—Mr. Bonney wrote, July 16, that Mrs. Bonney had gone to Macao, for the summer, with her girls' school, Mr. Williams giving her the use of his house there. He adds:

I remain at Canton this summer, attending to my chapel, boys' school, and *parish* duties. By "parish" I mean the inhabitants in six hundred buildings between my house and chapel, they being a mile apart. Yesterday my chapel was crowded. Several stayed after the close of the services, wishing to converse upon the new doctrine. My boys' school has been opened four months and now

numbers thirty scholars. I usually spend half an hour daily in the school. The towns and villages within a day's journey of the city being now quiet, several brethren improve the opportunity for preaching excursions, although it is midsummer. I have been to Whampoa and Futshan. Mr. Vrooman was gone three days last week, to Futshan and the vicinity, but I have not yet seen him, to hear what reception he met.

SHANGHAI.—Mr. Bridgman wrote, August 27, respecting the movements of the insurgents, in the vicinity of Shanghai :

For some days past, there have been all the symptoms of a storm. The insurgents are not desirous of coming in collision with foreigners, but are anxious to occupy the city of Shanghai, now defended by the Allies. They are reported to be 30,000 strong, fifteen or twenty miles distant. If they come, we foreigners, as well as Chinese, may be involved, and the conflict must be dreadful indeed. We do not seem to be exposed here, as foreigners were, some two years ago, in India. The circumstances of the case, too, are all different. However, we may have to suffer; and are endeavoring to arrange for a safe retreat, so that if the storm comes, we may, if possible, escape its fury.

GABOON.—Letters from the Gaboon, dated in July and August, speak of some evidence of the special presence of the Spirit at Baraka. The number of meetings had been increased, they had been "unusually solemn," and inquiry meetings, two or three times a week, were attended by eighteen or twenty persons, who professed to be interested in the things pertaining to their salvation. In some cases, there appeared to be good ground to hope that they were in earnest. A young man of some promise, a brother of the present king Glass, was received to the church in July. On a Sabbath night, in June, Mr. Bushnell, was awakened by the crackling of fire, and found the roof of his house in flames. The fire had made but little progress, and was readily extinguished. It was supposed to be the work of an incendiary—some lawless person from the bush.

from Durham, N. H., are new laborers. Mr. Bates is a graduate of Amherst College, and Andover Theological Seminary.

APPROPRIATIONS FOR 1861.

Missionary House, Boston, Nov. 13, 1860.

A RESOLUTION, adopted by the Board at the close of its last annual meeting, expressed the hope that "the Prudential Committee would see their way clear to appropriate \$370,000 for the coming year," and that "the friends of the cause" would endeavor "to raise \$400,000, that sum being desirable for the proper growth and development of the missions." This vote was taken after a frank and earnest discussion; and it seemed to harmonize the views of all. The scene which followed, will not soon be forgotten. Three thousand persons, by their simultaneous uprising, avowed their conviction that the time had come for attempting greater things in behalf of a perishing world. Should the promise of that hour be fully realized, it will ever be memorable in the history of the world's restoration to Christ.

In making the appropriations for 1861, the Committee have deeply felt their personal responsibility. Prior to the last financial year, (during which many special contributions were made,) the donations from churches and individuals had not reached, in fifteen years, the sum of \$270,000. It is not safe to expect the legacies, in any one year, to exceed \$50,000. Nor is it safe to anticipate any considerable amount from other sources. But these two sums (amounting to \$320,000) would leave us far below \$370,000. At the very outset, therefore, the Committee are met by this question: "Is an advance of \$50,000 (upon the donations prior to last year) to be regarded as probable! May it become the basis of our appropriations?"

There is still another question, looking, however, in the opposite direction. "Shall no provision be made for the normal and healthful growth of the missions?" Even with an allowance of \$370,000, this will be impossible. New positions, however important and desirable, must remain unoccupied. Our present stations cannot be worked with the best economy and the highest success.

On the other hand, we have before us, it is supposed, a year of unusual prosperity. Our harvests have been abundant; our commerce is emerging from its severe depression; our manufacturers are buoyant and hopeful. It will be much easier for the friends of the Board to increase their donations to \$320,000 in 1861, than it was to give \$265,000 in 1858 or 1859. With a resolute purpose, indeed,

Home Proceedings.

EMBARKATION.

REV. Nathan Ward, M. D., and Mrs. Ward; Rev. John C. Smith, and Mrs. Mary Smith; Rev. James A. Bates, and Mrs. Sarah A. Bates, sailed from Boston, in the ship *Sea King*, Captain Barker, October 30, for the Ceylon mission. Dr. and Mrs. Ward have been re-appointed to a field in which they formerly labored. Mr. and Mrs. Smith are members of the mission, returning. Mr. Bates, from Granby, Mass., and Mrs. Bates,

there would be no difficulty in raising \$400,000.

In these circumstances, the Committee have yielded to the most pressing claims of the missions. They have granted, not what is really needed, but what cannot be withheld without serious curtailment and loss. They have granted nothing for enlargement. The existing stations are still without the means of prosecuting their work to the best advantage. The Committee have appropriated \$370,000, the amount suggested at the annual meeting. In so doing they supposed that they should have the cordial approbation of the churches. They supposed, moreover, that they were combining, as far as practicable, that *prudence* which the past has taught them, with that *faith* which their friends encourage them to exercise. They are sure that they do not go before the ability of the churches. They are sure that they fall behind the Providence of God.

It is with no ordinary solicitude that they turn to the constituency of the Board, and inquire (1) whether the grant which they have made is to receive a *practical* sanction; and (2) whether an additional sum may be expected, so that the unquestionable demands of the enterprise may be duly honored. Much has been said in regard to the hazards and evils of a frequent indebtedness. More, *much more*, might have been said. We have *felt* the argument, and we know its strength. But there are other hazards and evils which must not be forgotten. A failure to profit by victories which we have dearly won; the loss of golden opportunities; the discouragement of missionaries; checking the faith and zeal of their native brethren; giving countenance and courage to their enemies;—such things, surely, have a place in this large problem.

We must be excused for asking, whether it is a light matter for churches, honored and blessed as ours have been, to fail in a question of the clearest and highest duty. Let any intelligent disciple of Christ look out upon the heathen world. Let him survey its appalling, hopeless ruin. Let him listen to those voices which are coming to us from the ends of the earth, pleading ever for the bread of life. Let him contemplate those majestic changes which the God of missions is constantly evolving, in the interest of his own great work. Let him review the history of this enterprise for the last fifty years, and see what wonders have been achieved, notwithstanding the tardy and scanty co-operation of his people. Let him watch the dawning of that day, which is soon to fill the earth with

the glory of Emmanuel. Let him reckon up the obligations of these American churches, growing out of their history, their prosperity, their abounding facilities for making known, in all lands, the unsearchable riches of Christ. And then let him inquire whether it is safe for us to do so little. Are there not, just here, hazards and evils, which should rouse us from our lethargy, and make us say, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear"?

But let us forget "those things which are behind." Let us inaugurate the second half century of our history, with a strong purpose to devise liberal things, the Lord helping us, for the honor of his Son. From this time forward, let the word "debt" have no place in our vocabulary. Let us look rather to Him, who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich. Often have we uttered the prayer, "Thy Kingdom come." Henceforth let us LIVE it.

In behalf of the Prudential Committee,

R. ANDERSON, }
S. B. TREAT, } *Secretaries*
G. W. WOOD, } *of the A. B. C. F. M.*

DONATIONS.

RECEIVED IN OCTOBER.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Portland, A friend, 2; Mr. Munger, 5;	7 00
Lincoln co. Aux. So.	
Union, Rev. T. V. Norcross,	2 50
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, Jacob Drummond, 25; J. C. S. 5;	30 00
Garland, Cong. ch. and so.	15 00—45 00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Newfield, Rev. J. Fisk,	5 00
Norridgewock, Cong. ch. and so.	
(of wh. fr. J. S. Abbott to cons.	
Rev. JOHN FORBUSH, of Mercer,	
an H. M. 50;)	125 50—130 50
	185 00

East Machias, A lady,	2 00
Machias, A friend,	10 00
Oxford, L. T.	2 00
Searsport, 1st cong. ch. and so.	41 00
Solon, M. Bodwell,	5 00
Thomaston, 1st cong. ch. to cons.	
Rev. JAMES McLEAN an H. M.	50 00
Whitneyville, Friends,	15 00
Winthrop, A friend,	10 00
Unknown, 10; a friend, 20;	30 00—165 00
	350 00

<i>Legacies.</i> —Wells, Mrs. Olive S. Curtis, by	
Joseph Dane, Ex'r,	100 00
	450 00

NEW HAMPSHIRE.

Cheshire co. Aux. So. D. W. Buckminster, Tr.	
Keene, Ezra Livermore, wh. with	
prev. dona. cons. Mrs. EMILY	
C. GRAVES, Mrs. ADALINE I.	

FAY and KIDDER A. LAWRENCE H. M.	100 00
Walpole, Cong. ch. m. c. wh. with prev. dona. cons. Rev. JOHN M. Stow an H. M.	3 07—103 07
Grafton co. Aux. So. W. W. Russell, Tr. Orfordville, Cong. ch.	11 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr. Mount Vernon, C. B. Southworth, 10; Mrs. C. B. Southworth, 10;	20 00
Pelham, Mrs. Tyler,	3 00—23 00
Merrimack co. Aux. So. G. Hutchins, Tr. Boscawen, Cong. ch. and so.	50 54
Concord, Mrs. Franklin Pierce, 30; E. A. 1;	31 00—81 54
Rockingham co. Conf. of chs. F. Grant, Tr. Derry, 1st cong. ch. and so. wh. with prev. dona. cons. DAVID CURRIER an H. M.	25 00
Exeter, 1st and 2d chs. m. c.	21 42
New Market, Cong. ch. and so.	20 00
Stratham, B. F. Clark,	5 00—71 42
Stratford co. Conf. of chs. E. J. Lane, Tr. Barrington, Cong. ch. and so.	60 00
Mercedith Village, Cong. ch.	4 50
Milton, Rev. Mr. Dolt,	5 00—69 50

A female friend, by Dr. Barstow, 1; a friend, 1;	2 00
	359 53
	361 53

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr. St. Johnsbury, Friends of missions, to cons. LUKE SPENCER and A. B. HUTCH- INSON H. M.	200 00
Chittenden co. Aux. So. E. A. Fuller, Tr. Burlington, Cong. ch. m. c.	42 66
Westford, Cong. ch.	30 00—72 66
Franklin co. Aux. So. C. B. Swift, Tr. Bakersfield, C. W. Piper, 22; for the debt, 22;	44 00
Fairfax, Cong. ch.	5 12
Sheldon, Cong. ch. and so.	25 00—74 12
Orange co. Aux. So. Rev. J. C. Houghton, Tr. Chelsea, m. c.	6 01
Thetford, 1st cong. ch. 67,03; J. W. G. 16;	51 03—57 04
Orleans co. Aux. So. Rev. A. R. Gray, Tr. Barton, Cong. ch. m. c.	7 00
Craftsbury, Cong. ch. and so. 10; la. asso. 20;	30 00
West Charleston, A friend,	2 00—39 00
Rutland co. Aux. So. J. Barrett, Tr. Middletown, Cong. ch. and so. m. c. 6; a lady, 5;	11 00
Windor Co. Aux. So. Rev. C. B. Drake and J. Steele, Trs. Bridgewater, m. c. 2,35; J. T. C. avails of a Bible, 1,50;	3 85
Chester, Friends,	9 00
Sharon, Cong. ch. and so. 19; Mrs. D. H. Clark, 5; Miss S. S. 1;	25 00
Woodstock, A friend,	10 00—47 85
	501 67
Dorset, Cong. ch. and so. to cons. Rev. PARSONS S. PRATT an H. M.	50 00
North Pownal, Cong. ch. and so.	20 00
A thank-offering,	2 00—72 00
	573 67

Legacies.—Bridport, Phineas Kitchel, by Joseph Kitchel, Ex'r, 353,15; less ex. 88c.;	352 27
Cornwall, Lucy Kitchel, by Jesse Elsworth, Ex'r, 124,61; less ex. 32c.;	124 29
Lower Waterford, Mrs. Althea Cheney, by Francis K. Carpen- ter, Ex'r, to cons. F. R. CAR- PENTER and CURTIS C. GOSS H. M.	200 00—676 56

1,250 23

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr. Cotuit Port, m. c.	23 00
Orleans, Miss Sallie Cole,	4 00
South Dennis, A friend,	3 00
South Wellfleet 2d cong. ch.	14 00
Waqoit, Cong. ch.	5 00—49 00
Berkshire co. Aux. So. H. G. Davis, Tr. Williamstown, Unknown, by Dr. Hopkins,	5 00
A friend,	16 00—21 00
Boston, S. A. Danforth, Agent, (Of wh. fr. a friend, 20; "offering of a grateful heart," 10; Mrs. E. C. 15; J. A. A. 5; Park st. young people's miss. asso. 50; "no retrenchment," 2; "a token of regard to a father's memory," 5; a widow, 10; a friend, "that re- trenchment may never again be heard of," 10; a minister's wife, 10; a labor- ing man, 50c.; a friend, 20; a widow, gold, 5; a minister's wife, 5; a lay member, 2; a widow, 5;	248 49
Brookfield Asso. W. Hyde, Tr. Charlton, Cong. ch. 95,10; Mrs. CLARISSA CASE to cons. herself an H. M. 100;	195 10
Brimfield, Cong. ch. to cons. SOLO- MON HOMER an H. M.	224 23
Dana, Cong. ch.	28 00
Dudley, do.	100 04
Hardwick, do.	85 18
Holland, do.	21 00
New Braintree, do. to cons. AMASA BIGELOW an H. M.	150 66
North Brookfield, Gent. 253,95; la. 111,72; m. c. 74,33;	440 00
Oakham, Gent. 81,25; la. 63,31; individuals, 39,37; m. c. 36,07;	220 00
Spencer, Cong. ch.	265 87
Sturbridge, do.	230 80
Ware, West, do. gent. 58,23; la. 40,74; m. c. 15; Village, cong. ch. gent. 559,40; la. 208,92; m. c. 54,75; (of wh. fr. Mr. and Mrs. G. H. Gilbert to cons. JOSEPH GILBERT of Pomfret, Ct. an H. M. 100;)	937 04
Southbridge, Cong. ch.	221 32
Warren, do.	130 89
West Brookfield, do.	139 42

Ded. for printing, 50 00—3,338 94

Essex co. Andover, Chapel cong. ch. and so.	63 48
Lawrence, Lawrence st. ch. and so.	92 05
Lowell, John st. cong. ch.	35 00
Salem, Unknown, to cons. MARY C. ANDERSON an H. M.	100 00
Wenham, Cong. ch. m. c. (Mrs. LOUISA BENSON SEWALL by a prev. dona. is cons. an H. M.)	3 25
West Boxford,	10 00—303 78
Essex co. North Aux. So. J. Caldwell, Tr. Amesbury and Salisbury, Mills vil- lage cong. ch.	30 00
Byfield, Cong. ch.	4 95
Groveland, Cong. ch. and so. m. c. 11 44	
Ipswich, A friend for Western Turkey mission,	200 00
North Haverhill and Plaistow cong. ch. and so. 30; ladies, 25; 55 00—301 39	
Hampden co. Aux. So. J. C. Bridgman, Tr. East Granville, Rev. N. H. Wells, wife and her mother,	3 00
Hampshire co. Aux. So. S. E. Bridgman, Tr. A friend,	403 00
Belchertown, Benev. asso. to cons. Rev. HENRY B. BLAKE and HAR- RISON ROOT H. M.	158 60
Enfield, R. D. Woods, to cons. Mrs. MARY WOODS an H. M.	100 00
North Hadley, Mrs. Emily A. Scott Cleveland, dec'd,	25 00
South Hadley, Mt. Holyoke semi- nary teachers, 154; pupils, 210; 364 00—1,052 00	

Middlesex co.

Brighton, A friend, a thank-offering, 5; a friend, 20;	25 00
East Cambridge, Evan. cong. ch. m. c.	18 38
North Chelsea, Cong. ch. and so. m. c.	22 00
Weston, Miss Fiske,	10 00—75 38
Middlesex co. North and vic. C. Lawrence, Tr. Ashby,	50 86
Fitchburg, Calv. cong. ch. and so. m. c. 55,38; Religious char. so. wh. with prev. dona. cons. JACOB H. MERRIAM, SAMUEL WHITNEY, SAMUEL HALE, EDWARD SMITH, JAMES P. PUTNAM, and Mrs. MARY C. WOOD H. M. 404,45; a friend, 1;	460 83
Groton, Union ortho. ch. and so.	52 93
Harvard, (Of wh. fr. Mrs. Sophia Parkhurst to support a pupil preparing for the ministry in the sem. at Oroomiah, 30;)	85 50
Leominster, Evan. cong. ch. and so.	115 35
Littleton,	40 00
Lauenburg,	2 0 0
Shirley,	7 58
Townsend, A friend, by Mr. Lindley,	50
Westford,	18 75—852 41
Middlesex co. South.	
Concord, Mrs. L. Hoar,	15 00
Norfolk co.	
Brookline, E. P. a Jubilee offering,	25 00
Dorchester, Village ch. and so. (of wh. to cons. JAMES TOLMAN an H. M. 100;) 112,29; a friend, 52c;	112 81
Medway Village, Miss S. D. S. 2; Mrs. M. Fisher, 1; Mrs. M. March, 1;	4 00
Roxbury, Eliot ch. and so. m. c. 14,46; la. 11,25; Vine st. ch. m. c. 17,69; wife of a clergyman, 5;	48 40
West Roxbury, Evan. ch. and so. 197; m. c. 20,76;	217 76
Wrentham, Cong. ch.	10 27—418 24
Old Colony Aux. So. H. Coggeshall, Tr.	
Sippican, Cong. ch.	15 00
Palestine Miss. So. E. Alden, Tr.	
Braintree, Mrs. Ann Storrs,	30 00
Bridgewater, JAMES M. LEONARD wh. with prev. dona. cons. himself an H. M.	50 00
East Abington, Cong. ch. and so. m. c.	16 00
South Weymouth, Mr. Terry's ch. and so. ladies, for Mr. Lindley,	60 00—155 00
Taunton and vic.	
East Attleboro', Ladies' miss. so. wh. with prev. dona. cons. Mrs. SUSAN TRACHER an H. M.	46 00
New Bedford, Pacific cong. ch. to cons. Mrs. MARY H. STOWE an H. M.	100 00
Norton, Trin. ch. and so. m. c.	18 34
West Attleboro', 1st cong. ch. m. c. 9 68—174 02	
Worcester co. Central Asso. W. R. Hooper, Tr.	
East Douglas, Cong. ch. and so.	150 00
Auburn, Cong. ch. and so.	30 70
Berlin, do.	65 88
Holden, do.	99 00
Northfield, do.	10 00
Oxford, do. m. c. 100; for Syrian mission, 20;	120 00
Paxton, Cong. ch. and so.	65 58
Sterling, do.	32 10
West Boylston, Gent. 45,41; la. 25,16;	70 57
Worcester, Unknown,	10 00—653 83
Worcester co. North Aux. So. C. Sanderson, Tr.	
Athol, A friend,	3 00
Hubbardston, H. Bennet,	10 00
South Royalston, Cong. ch. and so. 11 25—21 25	
Worcester co. South Conf. of chs. W. C. Capron, Tr.	
Milford, A lady, 50c.; D. B. R. 5;	5 50
Northbridge Centre, m. c.	24 00

Whitinsville, Cong. ch. m. c.	200 18
Conf. of chs.	38 10—265 78
	7,907 54

Chelsea, Winnisimmet ch. and so. m. c. 49; Broadway ch. m. c. 32,31; 81 31	
A friend, 10; a friend for the debt, 50; a young sister in Christ, 1; a lady, formerly a missionary among the Indians, 1; a friend, 5; a lady, 5; a lady, 1; F. S. M. 7; avails of ring, 4; a little girl, 21c.; a friend, 25c.; unknown, 10;	94 46—175 77
	8,143 31

Legacies.—Woburn, Stephen Richardson, 87,50; less taxes and expenses, 12,12;	75 38
	8,218 69

CONNECTICUT.

Fairfield co. East Aux. So.	
Monroe, Cong. ch.	32 09
New Fairfield, do.	25 00
Stratford, G. Loomis.	3 00—60 00
Fairfield co. West Aux. So. C. Marvin, Tr.	
Bridgeport, 1st cong. ch. Miss. and Benef. so.	90 41
Fairfield, Cong. ch.	133 36
Green's Farms, do.	155 12
Greenwich, 2d cong. ch. ladies' miss. so.	36 00
New Canaan, Mrs. D. St. John and daughter,	16 00
North Greenwich, Cong. ch. m. c. 43,50; gent. 46,18; la. 63,42; to cons. Mrs. ADELIA F. KNOUSE an H. M.	153 10—583 99
Hartford co. South Aux. So. A. G. Hammond, Tr.	
Bristol, Gent. asso.	4 00
Canton Centre, Cong. ch. and so.	59 35
East Avon, Cong. ch. m. c.	8 60
East Windsor, do. ladies,	22 00
Hartford, Centre ch. m. c. 21,07; South church, S. Terry to cons. EUGENE T. GARDNER, of Troy, an H. M. 170; Pearl st. ch. (coll. in part) to cons. Miss ELLEN A. SPENCER, Miss FRANCES M. CAMP, FRANK B. ROCKWOOD, HENRY C. YERGURSON, CHAS. E. WILLIAMS and HEBER H. BEADLE H. M. 604,50; Miss Sarah Hillyer, 5; a friend, 2;	802 57
New Britain, South cong. ch. and so.	510 80
Plainfield, Cong. ch.	110 00
Suffield, 1st do. ladies,	37 48
West Hartford, Cong. ch. and so	150 29—1,704 49
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Bethlehem, Cong. ch.	63 00
Cornwall, South cong. ch. 45,25; a thank-offering for the privilege of attending the Jubilee meeting, 2;	47 25
Goshen, Cong. ch. 138,10; m. c. 10;	148 10
Harwinton, Cong. ch. 49,85; m. c. 10,51;	60 36
Litchfield, Cong. ch. 278,22; m. c. 9,13;	287 35
Morris, Cong. ch. (a part of which is a thank-offering for recovery from dangerous sickness) 151,25; m. c. 18,56; ladies, for the debt, 28,82;	198 63
New Preston, Ch. and Waramang asso. 81,38; m. c. 26;	107 38
Northfield, Cong. ch.	16 00
Terryville, do. m. c.	75 75
Torrington, C. Newman,	10 10
Washington, Coll. 159,10; m. c. 8,35;	167 45
Winchester Centre, Cong. ch. and so. 18,32; m. c. 4,56;	22 88
Anniversary coll.	22 11

1,226 36

Ded. for printing, 10 60-1,215 76

Middlesex Asso. R. E. Selden, Tr.	
Essex, Cong. ch. and so.	100 00
Hamburg, do. m. c. 56; ladies' miss. so. 34;	90 00
Middle Haddam, 2d cong. ch. m. c.	18 16
Old Lyme, Cong. ch.	40 07

218 23

Ded. ex. 25—247 98

New Haven City Aux. So. F. T. Jarman, Agent.	
New Haven, Centre church. m. c. 19,36;	
Chapel st. ch. 8,47; Yale college ch. m. c. 18,50; Davenport chapel, m. c. 4,16; North ch. m. c. 15,21; Mrs. Fabrique, 10;	75 70

New Haven co. East Aux. So. F. T. Jarman, Agent.	
Avails of tub of butter,	5 00
Cheshire, Cong. ch. and so.	59 40
Clinton, D. H. Hubbard,	5 00
North Guilford, Cong. ch.	33 03
North Haven, North Hill ladies' benev. so.	17 00—119 43

New Haven co. West Conso. A. Townsend, Tr.	
Prospect, Cong. ch.	2 62
West Haven, A pastor's family Jubilee offering,	10 00
Whitneyville, Cong. ch. m. c. 18,40;	
la. 46,50; gent. 38,15;	103 05—115 67

New London and vic. and Norwich and vic. Aux. So. F. A. Perkins & C. Butler, Trs.	
New London, 1st cong. ch. and society, (of wh. to cons. JOSHUA C. LEARNED an H. M. 100; ladies' sew. circle, 25;)	
581,03; 2d cong. ch. m. c. 67,30;	618 33

Tolland co. Aux. So. E. B. Preston, Tr.	
Bolton, Cong. ch. and so.	25 23
Columbia, Cong. ch. gent. 22,44;	
la. 48,13; m. c. 3,09;	73 66
Mansfield Centre, Cong. ch. m. c. 30; Phares Barrows, 50; Z. Storrs, 20; to cons. ROBERT P. BARROWS an H. M.	100 00

"Tolland County,"	100 00—298 95
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Windham co. Aux. So. F. Tyler, Tr.	
Ashford, A balance of contribution,	1 00
Plainfield, 1st cong. ch. and so.	17 32
Putnam, Cong. ch. a bal.	2 00—20 32

A friend,	5,090 62
	20 00
	5,110 62

Legacies.—Canton, Solomon Everest, by A. G. Hammond, Tr.	55 94
	5,166 56

NEW YORK.

Geneva and vic. Aux. So. A. Merrell, Agent.	
Clyde, Two friends, Jubilee offering,	6 00
Elmira, Pres. ch. 37,78; S. Benjamin, 50; Miss Thurston and fam. to cons. Rev. EDWARD COLLIER, of Freehold, N. J. an H. M. 60; 147 78	
Geneva, Pres. ch. bal. 1,93; J. O. Sheldon, 25;	26 93
Oswego, Pres. ch. m. c.	125 00
Ovid, Pres. ch.	50 00
Penn Yan, do. E. B. Jones, (wh. with prev. dona. cons. HELEN L. JONES an H. M. 50;)	110 00
Watkins, Pres. ch.	12 85

478 56

Ded. ex. 2 71—475 85

Greene co. Aux. So. J. Doane, Agent.	
Durham, Pres. ch. ladies' cent so.	20 00
New York and Brooklyn Aux. So. A. Merwin, Tr.	
(Of wh. fr. Union theol. sem. students, 15; Edward Peet to cons. Mrs. HULDAH E. PEET an H. M. 100; S. B. Chittenden, 100; cash, 100;)	581 49

St. Lawrence co. Aux. So. L. W. Chaney, Tr.	
Gouverneur, Mrs. L. B. Parsons,	10 00
Stockholm, J. Rood,	10 00—20 00

Washington co. Aux. So. A. Eldredge, Tr.	
North Granville, A young lady,	25

1,097 59

Attica, Pres. ch. m. c.	31 75
Canterbury, Miss S. Silliman, Jubilee offering, 20; pres. ch. m. c. 13;	33 00
Cazenovia, Mrs. S. Hutchinson,	10 00
Chazy, J. C. Hubbell, 10; Mrs. Anna Hubbell, 10;	20 00
Clinton, H. Boynton,	10 00
Clarkson, Cong. ch.	18 00
Claverack, E. L. Demerest,	25 00
Eaton, H. Haskell,	1 00
Fairport, Ladies,	45 00
Fredonia, Pres. ch.	80 10
Honeoye Falls, Rev. L. B. Rogers,	2 50
Johnstown, Mrs. M. S. Garland, 4, E. Garland, 4, thank-offerings for the debt;	8 00
Keeseville, Cong. ch. and so. m. c.	5 00
Lysander, Pres. ch. and so. 17,42; M. T. 15; wh. with prev. dona. cons. Rev. JOSHUA B. HALL an H. M.	32 42
Madison, Mrs. Manchester, 5; Mrs. R. Cleveland, 10;	15 00
Melville, Rev. C. M. Oakley,	3 00
New Rochelle, Pres. ch.	106 84
Schenectady, do.	190 00
Shelburne, Mrs. J. Pratt,	5 00
Springfield, A friend,	20 00
Troy, 2d pres. ch.	10 10
Truxton, Mrs. L. Pope, 5; Rev. H. N. Millard, 1;	6 00
Union, Pres. ch.	44 00
Wading River, Cong. ch. m. c.	15 60
Yorktown, Cong. ch.	7 10—744 61
	1,842 20

Legacies.—Evans, Elisha Catlin, by Rev. A. Wright,	100 00
New York, William Mandeville, Jacob Brower, Ex'r, (prev. rec'd, 271,65;)	172 08
Rochester, Miss Mary Cooper, by F. L. Whitton, Ex'r, 59; Abigail M. Starr, by Frederick Starr, Jr., Ex'r, 150;	200 00—472 08
	2,314 08

NEW JERSEY.

Madison, Pres. ch.	28 00
Beemerville, do.	30 00
Newark, 1st do.	390 42
Ripley, A lady,	2 00
South Orange, Pres. ch. to cons. Rev. J. ALLEN MAXWELL an H. M.	112 12
West Bloomfield, Pres. ch. C. P. Baldwin,	100 00
Whippany, Pres. ch.	42 37—704 91

PENNSYLVANIA.

By Samuel Work, Agent.	
Harrisburg, 1st pres. ch. m. c.	19 12
Hartsville, Neshaming pres. ch.	60 00
Manayunk, 1st pres. ch.	15 00
Philadelphia, J. Constable and wife, by Dr. Malin,	30 00
Williamsport, 2d pres. ch.	90 00—214 12
Montrose, Pres. ch. m. c.	17 00
North East, do.	47 00—64 00
	278 12

DELAWARE.

New Castle, Miss. so. (of wh. fr. a friend, 10;)	38 00
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VIRGINIA.

Fort Monroe, Mrs. M. C. Dimick,	2 50
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OHIO.

By G. L. Weed, Tr.	
Cincinnati, 3d pres. ch. m. c.	11 80
College Hill, Pres. ch. m. c.	6 74
Gallipolis, 1st pres. ch. 4,50; m. c. 2,50;	7 00
Georgetown, Pres. ch. m. c.	1 00
Troy, Pres. ch. fem. miss. so. (of wh. to cons. Mrs. JULIA RILEY an H. M. 100;)	137 28

Walnut Hills, Lane sem. ch. m. c. 10 00

	173 82
Ded. ex.	1 00—172 82
Ashland, Mary E. Jennings,	12 00
Cleveland,	11 00
Cincinnati, Philias,	100 00
Chillicothe, 2d pres. ch.	22 40
Columbus, Rev. Anson Smyth, for support of teacher at Inanda,	50 00
Marietta, E. B. North,	1 00
Tallmadge, Mrs. L. Preston and daughter,	2 00—198 40

371 22

<i>Legacies.</i> —Hanging Rock, Robert Hamil- ton, by J. B. Peeble, Ex'r,	150 00
	521 22

MICHIGAN.

Clinton, Cong. ch. a lady, wh. with prev. dona. cons. Rev. HIRAM ELMER an H. M.	30 03
Detroit, Mrs. E. E. Stuart,	100 00
Gun Plains, Pres. ch.	10 15
Kalamazoo, J. P. Warner,	10 00
Kensington, C. Wells,	10 00
Marshall, Pres. ch. to cons. Rev. WILLIAM A. McCORKLE an H. M.	85 22
Otsego, Cong. ch.	12 17
Richland, Pres. ch.	52 00—309 54

INDIANA.

By G. L. Weed, Tr.	
Bloomington, Pres. ch. m. c.	12 85
Columbus, Pres. ch.	15 00
Greenville, do. 5; Rev. P. Be- van, 1;	6 00
Indianapolis, 4th pres. ch. m. c.	3 50
Lake Prairie, Pres. ch.	33 55—70 90
Indianapolis, D. Yandis, interest on railroad bonds, 35; a missionary home circle, 5;	40 00
New Albany, 3d pres. ch. to cons. Rev. C. HUTCHINSON an H. M.	50 00—90 00
	160 90

ILLINOIS.

By Rev. C. Clark.	
Big Spring, S. Wood, for the debt,	3 00
Kendall, Cong. ch.	13 00
Lamoille, Mrs. Fanny Edwards,	30 00—46 00
Chillicothe, O. Johnson,	1 00
Grigsbyville, Cong. ch. and so.	28 04
Lower Ridge, do. O. J. Parkill,	2 00
Roxeville, Cong. ch. m. c.	2 51
Vandalia, Pres. ch. Rev. G. W. Good- ale,	11 00—44 55
	90 55

<i>Legacies.</i> —Granville, Mrs. Hannah Ware, by Ralph Ware, Ex'r, (215 ack. from the same in the Nov. Herald as from Gran- ville, Ohio) 115; less ex. 70c.;	114 30
	204 85

MISSOURI.

Little Osage, Mrs. Mary B. Dodge,	1 98
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WISCONSIN.

Cottage Grove, Cong. ch.	2 80
Fond du Lac, do.	27 00
Menasha, 1st cong. ch. 17.78; less ex. 18c.;	17 60
Prescott, Cong. ch.	11 15
Odanah, Native ch.	4 00—62 55

MINNESOTA.

St. Paul, Plymouth cong. ch. ack. in Sept.
Herald as from St. Paul, Wis. 2,60.

IOWA.

Cedar Rapids, Pres. ch.	10 00
Muscatine, A friend,	12 00
Whcatland, C. G. Rogers,	2 00—24 00

CALIFORNIA.

Sacramento, E. W. Winchester, 25; less ex. 60c.;	24 40
San Francisco, 1st cong. ch. m. c. 19.58; one half of 100 (to redeem a ring dropped into the m. c. coll. by a lady unknown,) 50; less ex. 1.68;	67 90—92 30

FOREIGN LANDS AND MISSIONARY
STATIONS.

Adana, Turkey,	22 00
Aintab, do. Church and commu- nity, 48.88; s. s. and little teach- ers, 20; Rev. B. Schneider, 9.54;	78 42
Abeih, Syria, Willie, Emily and baby,	6 00
Barton, Canada, Cong. ch.	12 00
Bitias, Turkey,	7 00
Brook, Cong. ch.	48 00
Cattaraugus, Seneca Nation, United miss. ch.	14 98
Fuh-chau, China, Mr. and Mrs. Peet, to cons. Rev. JUSTUS DOOLITTLE an H. M.	60 00
Guelph, Canada,	1 00
Kessab, Turkey,	8 00
Madura, India, Girls' boarding sch. Jubilee offering,	5 04
Manepy, Ceylon,	70 69
Marash, Turkey, Ch. to cons. Rev. POLAT AYEDIS an H. M.	50 00
Oroomiah, Persia, City, m. c. 18.98; Seir, m. c. 12.40; Geog Tapa, m. c. 13.58; children's m. c. Jubilee of- fering, 10.86; Degalla, m. c. 7.33; Supergan, m. c. 11.01; Dizza Tak- ka, m. c. 2.82; Aliawa, m. c. 4.39; Saatloo, m. c. 3.09; Saralon, m. c. 2.42; Ardeshai, m. c. 3.57; Turk- ish Aid So. 462; Fem. seminary, a thank-offering, 4; Deacon Tamos, 2.15;	558 60
Sherbrooke, Canada, Cong. ch. m. c.	10 00
Tuscarora,	2 00
Zulu, South Africa, Jubilee offering,	72 75—1,026 48

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE,	\$12 50
NEW HAMPSHIRE,	41 40
VERMONT,	1 81
MASSACHUSETTS,	125 52
CONNECTICUT,	9 50
NEW YORK,	181 00
NEW JERSEY,	90 00
PENNSYLVANIA,	110 00
OHIO,	3 00
INDIANA,	10 41
ILLINOIS,	30 00
IOWA,	14 66
CANADA,	14 00
	643 80

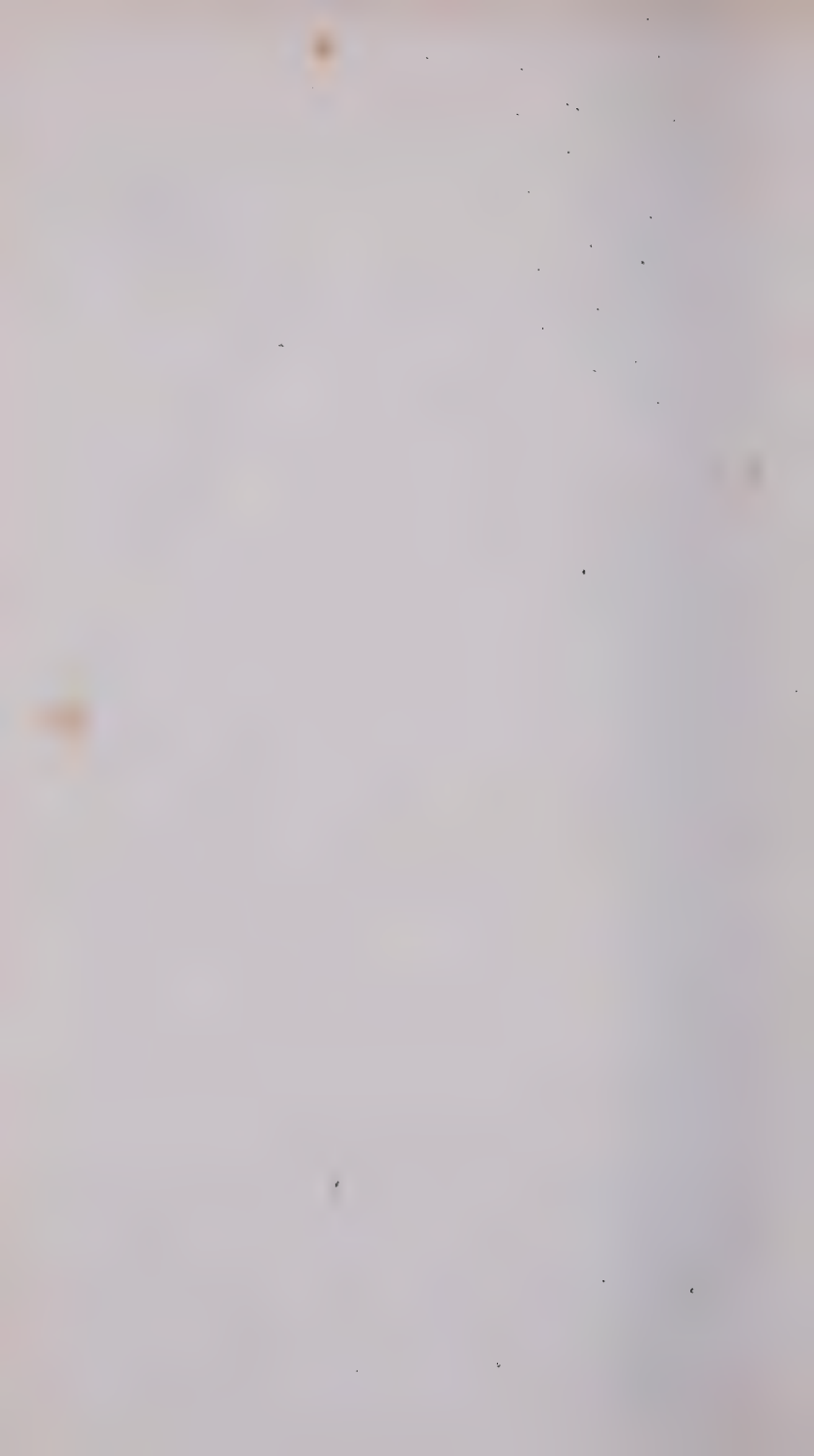
Donations received in October,	20,188 18
Legacies,	1,644 26

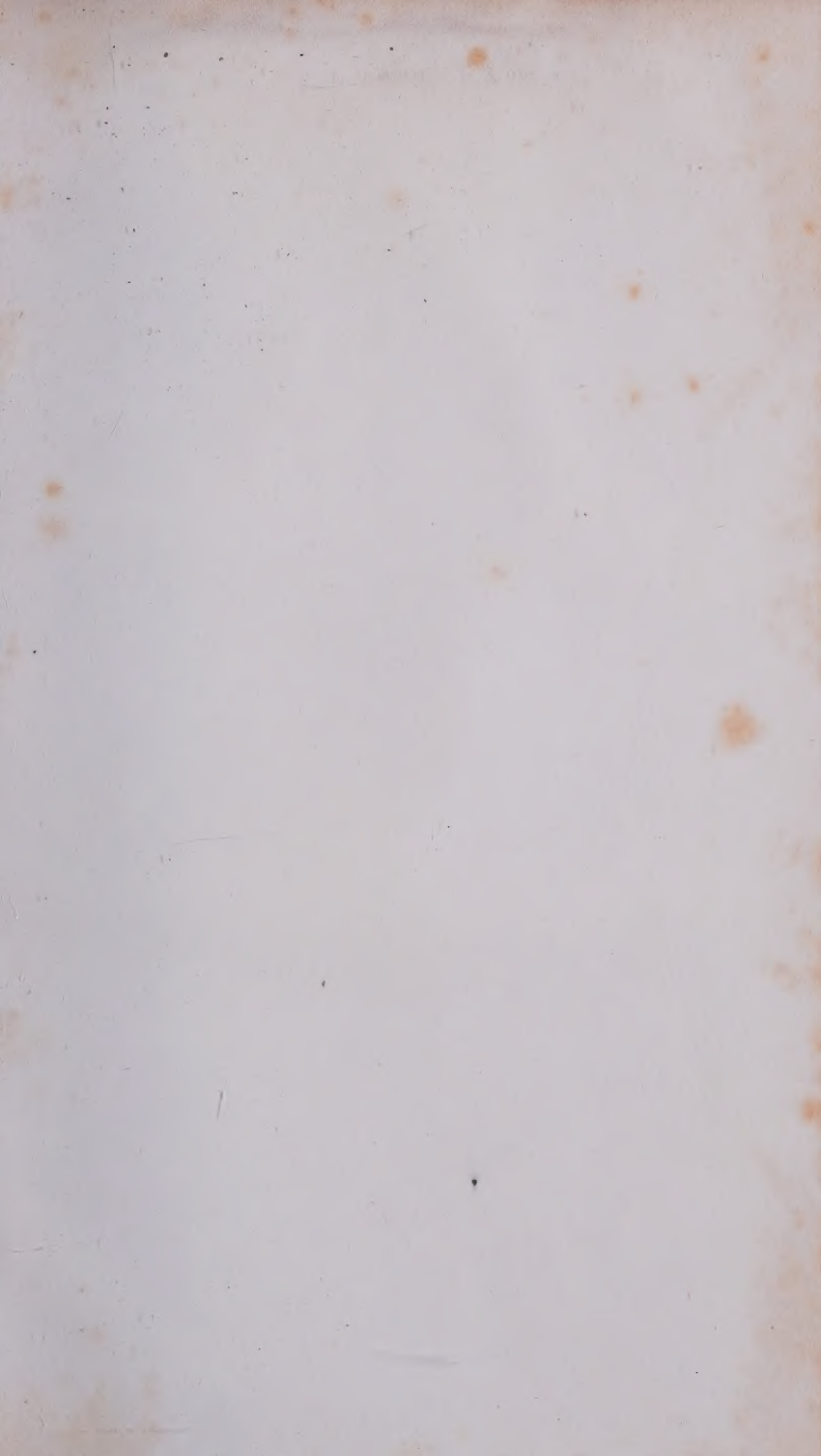
\$21,832 44

TOTAL from August 1st to October 31st,	\$44,881 53
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DONATIONS IN CLOTHING, &c.

Boston, Ms. 6 Cruden's Concordance, for Mr. Coffing's helpers;	
Chelsea, Ms. Various articles fr. J. O. Mer- rill, for Mr. Willey, Cher. miss.	2 94
Cleveland, Ohio, Pres. ch. for bell at Bag- chejuk,	20 00
Fairfield and Westport, Conn., for do.	28 00
Springfield, Ms. 23 reams paper, fr. M. B. Pease,	50 00
Wells, Me. A box, fr. Mrs. N. H. K. dec'd,	26 84





Date Due

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The Missionary Herald vol. 56 1860

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1860

MISSIONARY HERALD
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1860

